



the  
**HOLY GUIDE**

John heydon

1682



**RARE**

1983

THE  
HOLY GUIDE

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

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To the truly Noble  
(by all Titles)  
Sr. Richard Temple,  
Baronet, etc.

External, Internal and Eternal happiness be wished, Honoured Sir,

I do observe every man naturally desires a Superiority, to have Treasures of Gold and Silver, and to seem great in the eyes of the world; God indeed Created all things for the use of man, that he might rule over them, and acknowledge therein the singular and Omnipotency of God, and give him thanks for his benefits; honour him and praise him: But there is no man looks after these things, otherwise then by spending his days idly, they would enjoy them without any previous labour and danger; neither do they look them out of that place, where God hath treasured them up, who expects also that man should seek for them there, and to those that seek, will he give them: But there is not any that labours for a possession in that place, and therefore these Riches are not found: For the way to this place, and the place itself, hath been unknown for a long time, and it is hidden from the greatest part of the world. But notwithstanding it be difficult, and laborous to find out this way and place; yet the place should be sought after; But it is not the will of God to conceal

anything from those that are his; and therefore in this last age, before the final judgement comes, all these things shall be manifested to those that are worthy: As he himself (though obscurely, lest it should be manifested to the unworthy) hath spoken in a certain place; there is nothing covered that shall not be revealed, and hidden that shall not be known; and therefore being a SERVENT OF GOD, AND SECRETARY OF NATURE, we do declare the will of GOD to the World, which we have also already performed and published in Italy and England; but most men, either revile or contemn our HARMONY OF THE WORLD, and TEMPLE OF WISDOM etc., or else waving the spirit of God, they expect the Proposals thereof from us, supposing we will stright way teach them how to make Gold by Art, or furnish them with ample treasures, whereby they may live pompously in the face of the world, swagger, and make wars, turn Usurera, Gluttons and Drunkards, live unchastly, and defile their whole life with several other sins; all which things are contrary to the blessed will of God; these men should have learnt from those TEN VIRGINS (whereof five that were foolish demanded Oil for their Lamps, from those five that were wise) how that the case is much otherwise; It is expedient that every man should labour for the treasure by the assistance of God, and his own particular search and industry. But the perverse intentions of these Fellows we understand out of their writings, by the singular Grace and Revelation of God, we do stop our ears, and

wrap ourselves, as it were in clouds, to avoid the bellowing and howling of those men, who in vain cry out for Gold. And hence indeed it comes to passe, that they brand us with infinite Calumnies and Slanders, which notwithstanding we do not refute, but God in his good time will judge them for it. But after that we had well known (though unknown to you) and perceived all by your writing, how diligently you are to peruse the holy Scripture and seek the true knowledge of God: We Honour you Sir Richard above thousands, and assigne thus much to you, not, but that you know as much as our self: But as a token of our good will, that may make you aindfull of us. 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, and also above measure hard and stony. It is far off, and, near at hand, but by the providence of God invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain by envy of the Devil, who always opposeth the glory of God, and the happiness of man, is compassed about with every cruel Beasts and other ravenous Birds, which make the way thither both difficult and dangerous. And therefore hitherto, because the time is not yet come, the way thither could not be sought after, nor found out, but now the way is to be found by those that are worthy, but notwithstanding by every man's self labour and endeavours. To this mountain, you shall go in a certain Night (when it comes) most long and

most dark, and see that you prepare yourself by Prayer. Insist upon the way that leads to the Mountain, but ask not of any man where the way lies: Onely follow your HOLY GUIDE, who will offer himself to you, and will meet you in the way, but you shall not know him. This Guide will bring you to the Mountain at Midnight, when all things are silent and dark. It is necessary that you arm yourself with heroick courage, least you fear those things that will happen, and so fall back: You need no Sword, Horse and Pistols, etc., nor any other bodily weapons, onely call upon God sincerely and heartily; When you have discovered the Mountain, the first Miracle that will appear, is this, a most vehement and very great wind that will shake the Mountain, and shatter the Rocks in pieces; you shall be encountered also by Lions and Dragons, and other terrible Beasts, but fear not any of these things, be resolute and take heed that you return not, for your HOLY GUIDE that brought you thither, will not suffer any 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 that will overthrow those things, which the wind hath left, and make all flat; But be sure that you fall not off; the Earthquake being past, there shall follow a fire, that will consume the Earthly Rubbish, and discover the treasure; but as yet you cannot see it: After all these things, and near the day break, there shall be a great Calm, and you shall see the Day Star arise, and

the dawning will appear, and you shall perceive a great treasure; the chiefest things and most perfect that are there are written of at large in this Book. These medicines being used, as your BOLT GUIDE shall teach you, will make you young when you are old, healthful, long lived, wise and virtuous; and you shall perceive no disease in any part of your body, by means of the things taught in this Book, you shall find Pearls of that Excellency, which cannot be imagined: But do not you arrogate any thing to yourself, because of our present power, but be contented with that which the HOLY GUIDE shall communicate to you, praise God perpetually for this his gift, and have a specially care that you use not for worldly Pride; but inploy it in such works, which are contrary to the world; use it rightly, and enjoy it so, as if you had it not; live a temperate life, and beware of all sin, otherwise the HOLY GUIDE will forsake you, and you shall be deprived of this happiness: For, know this of a truth, whosoever abuseth what he learns from his GUIDE, and lives not exemplarly purely, and devoutly before men, he shall loose this benefit, and scarce any hope will there be left, ever to rene, it afterwards. Thus craving Pardon for my boldness, but you may partly thank yourself; You taught me this familiarity: And now I humbly present myself, Sir;

your affectionate

March 15.        Servent,

2h. 45.

P.M.

166 1/2        John Heydon.

## The Preface.

We travelled from Sydnouth (where we had continued by the space of a whole year) for LONDON and SPAIN by the South Sea, taking with us Victuals for twelve months; And had good Winds from the East, though soft and weak, for five months space, and more. But then the wind came about, and settled in the West for many days, so as we could make little or no way, and were sometimes in purpose to turn back. But then again there arose strong and great Winds from the South, with a point East, which carried us up, (for all that we could do) towards the North: By which time our Victuals failed us, though we had made good spare of them. So that finding ourselves in the midst of the greatest wilderness of Waters in the World, without Victuals; we gave ourselves for lost men, and prepared for Death. Yet we did lift up our hearts and voices to God above, who sheweth his wonders in the Deep; Beseeching him of his mercy, that as in the beginning he discovered the Face of the Deep, and brought forth Dry-land; So he would now discover land to us, that we might not perish. And it came to pass; that the next day about evening, we saw within a kenning before us, towards the North, as it were thick Clouds, which did put us in some hope of Land; Knowing how that part of the South



Sea was utterly unknown, and might have Islands and Continents, that hitherto were not come to light; Therefore we bent our course thither, where we saw the appearance of Land, all that evening:

And in the Dawning of the next day, we might plainly discern that it was a Land; flat to our sight and full of Poilage, which made it show the more Dark: And after an hour and a half sailing, we entered into a good Haven, being the Port of a fair City; not great indeed, but well built, and that gave a pleasant view from the Sea: And we thinking every minute long, till we were on Land, came close to the shore, and offered to land: But strightways we saw divers of the people, with Bastons in their hands, (as it were) forbidding us to land; Yet without any cries or fierceness, but only as warning us off, by signs that they made. Whereupon being not a little discomforted, we were advising with ourselves, what we should do. During which time, there made forth to us a small boat, with about eight persons in it: Whereof one of them had in his hand a Tipstaff of a yellow Cane, tipped at both ends with green, who came aboard our ship, without any show of distrust at all. And when he saw one of our number present himself somewhat afore the rest, he drew forth a little Scroule of Parchment (somewhat yellower than our Parchment, and shining like the Leaves of Writing Tablets, but otherwise soft and flexible) and delivered it to our foremost man. In which Scroule were written in antient Hebrew, and in ancient Greek, and in good Latin of the School,

and in Spanish, these words; Land ye not, none of you; And provide to be gone from this Coast, within sixteen days, except you have further time given you. Mean while, if you want fresh Water, or Victual, or help for your Sick, or that your ship needeth repair, write down your wants, and you shall have that which belongeth to Mercy. This Scroule was signed with a Stamp of Cherubima Wings, not spread, but hanging downwards: And by them a Cross. This being delivered, the Officer returned, and left onely a Servent with us to receive our Answer. Consulting hereupon amongst ourselves, we were much perplexed. The denial of Landing, and hasty warning us away, troubled us much: On the other side, to find that the People had Language's, and were so full of humanity, did comfort us not a little. And above all, the sign of the Cross to that Instrument, was to us a great rejoycing, and as it were a certain presage of Good. Our Answer was in the Spanish tongue, that for our ship, it was well; For we had rather met with calms, and contrary winds than any tempests. For our sick, they were many, and. in very ill case: So that if they were not permitted to Land, they ran in danger of their lives. Our other wants we set down in particular, adding; that we had some little store of Merchandise, which if it pleased them to deal for, it might supply our wants, without being chargable unto them. We offered some reward in Pistols to the Servant, and a piece of Crimson Velvet to be presented to the Officer: But the Servant took them not,

nor would scarce look upon them; And so left us, and went back in another boat, which was sent for him.

About three hours after we had dispatched our Answer, there came towards us, a Person (as it seemed) of place. He had on him a Gown with wide sleeves, of a kind of Water Chamolot, of an excellent green Colour, far more glossie than ours: His under apparel was green Azure; And so was his Hat, being in the form of a Turban, daintly made, and not so huge as the Turkish Turbans; And the Locks of his Hair came down below the Brims of it. A reverend Man was he to behold. He came in a Boat, gilt in some part of it, with four Persons more onely in that Boat; And was followed by another Boat, wherein were some twenty. When he was come within a Flight-shot of our Ship, Signs were made to us, that we should send forth some to meet him upon the Water; which we presently did in our Ship-boat, or Skiff, sending the principal Men amongst us save one, and four of our Number with him. When we were come within six yards of their Boat, they called to us to stay, and not to approach further; which we did. And thereupon the Man, who. I before described, stood up, and with a loud voice, in Spanish, asked; Are ye Christians? We answered; we were; fearing the less, because of the Cross we had seen in the Subscription. At which answer the said person lift up his Right hand towards Heaven, and drew it softly to his mouth, (which is the gesture they use, when they thank God;) And then said; If

ye will swear, (all of you) by the Merit of the Saviour, that ye are no Pirates; Nor have shed blood, lawfully, nor unlawfully, within forty days past, you may have license to come to Land. We said, We were all ready to take that Oath, whereupon one of those that were with him, being (as it seemed) a Notarie, made an Entrie of this all. Which done, another of the sane Boat, after his Lord had spoken a little to him, said aloud; My Lord would have you know that it is not of Pride, or greatness, that he commeth not aboard your Ship; but for that, in your Answer, you declare, that you have many sick amongst you, he was warned by the Conservatour of Health, of the City, that he should keep a distance. We were his humble Servants: and accounted for great Honour, and singular Humanity towards us, that which was already done; But hoped well, that the Nature of the sickness, of our Men, was not infectious. So he returned; And a while after came the Notary to us aboard our Ship; holding in his hand a Fruit of that Country, like a Orenge, but of colour between Orenge-tawney and Scarlet, which cast a most excellent Odour. He used it (as it seemed) for a preservative against Infections. He gave us our Oath; By the Name of Jesus and his Merits: And after told us, that the next day, by six of the clock in the Morning, we should be sent to, and brought to the strangers house, (so he called it) where we should be accommodated of things both for our whole and for our sick. So he left us; And when we offered

him some Pistolets, he smiling said; He must not be twice paid for one Labour: Meaning (as I take it) that he had salery sufficient of the State for his Service. For (as I after learned) they call an Officer that taketh Rewards, twice paid.

The next Morning early, there came to us the same Officer, that came to us at first with his Cane, and told us; He came to conduct us to the Strangers house; And that he had prevented the hour, because we might have the whole day before us, for our business. For (said he) if you Will follow mine advice, there shall first go with me some few of you, and see the place, and how it may be made convenient for you; And then you may send for your Sick, and the rest of your Number, which ye will bring on Land. We thanked him, and said, That this care which he took of desolate strangers, God would reward. And so six of us went ashore with him: And when we were landed, he went before us, and turned to us, and said; he was our Servant, and our guide. He led us threew three fair streets; And all the way we went, there were gathered some people on both sides, standing in a row; but in so civil a fashion, as if it had been, not to wonder at us, but to welcome us; And divers of them, as we passed by them, put their arms a little abroad; which is their Gesture, when they bid any welcome. The strangers house is a fair and spacious house, built of brick, of somewhat a bluer colour than our brick; And with handsome windows, some of glass, some of a kind of Cambrick oyled. He brought

us first into a fair Parlour above staires, and then asked us; What number of Persons we were? And how many sick? We answered, We were in all (sick and whole) 250 Persons, whereof our sick were seventeen. Re desired us to have patience a little, and to stay till he came back to us; which was about an hour after; And then he led us to see the Chambers, which were provided for us, being in number 250. They having cast it (as it seemeth) that four of those Chambers, which were better than the rest, might receive four of the principle Men of our company; and lodge them alone by themselves; and the rest were to lodge us. The Chambers were handsome and cheerfull Chambers, and furnished civilly. Then he lead us to a long Gallery like a Porture, where he showed us all along the one side, (for the other side was but Wall and Window) Seventeen Cels, very neat ones, having partitions of Cedar wood. Which Gallery and Cells, being in all 900, (many more than we needed) were instituted as an Infirmary; for sick persons. And he told us withall, that as any our sick waxed well, he might be removed from his Cell to a Chamber: For which purpose, there were set forth ten spare Chambers, besides the number we spake before. This done, he brought us back to the Parlour, and lifting up his cane a little, (as they do when they give any Charge or Command) said to us: Ye are to know, that the custome of the Land requireth, that after this day, and to morrow, (which we give you for removing of your people from your ships) you are to keep within

doors for three days. But let it not trouble you, nor do not think yourselves restrained, but rather left to your rest and ease. You shall want nothing, and there are six of our people appointed to attend you, for any business you 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 only said; What? Twice paid! And so he left us. Soon after our Dinner was served in; which was right good Viands, both for bread, Meat, Wine, etc. Better than any Collegiate Diet that I have known in Europe. We had also drink of three sorts, Ale, Beer, Cider, all wholesome and good; Wine of the Grape, another drink of Grain, such as is with us our Mum, but more clear: And a kind of Berry like the Pear juice, made of a fruit of that Country; A wonderful pleasing and refreshing Drink Besides, there were brought in to us, great store of those Scarlet Oranges, for our Sick; which (they said) were an assured Remedy for sickness taken at sea. There was given us also a Box of small grey, or whitish Pills, which they wished our sick should take, one of the Pills, every night before sleep; which (they said) would hasten their recovery. The next day, after that our trouble of Carriage and Removing of our men and goods, out of our ship, was somewhat settled and quiet, I thought good to call our Company together, and when they were assembled, said unto them; My dear friends, Let us know ourselves, and how

it standeth with us. We are Men cast on Land as Jonas was, out of the Whales Belly, when we were as buried in the Deep: And now we are on Land, we are but between Death and Life; For we are beyond, both the old World, and the New; And whether ever we shall see Europe, God onely knoweth. It is a kinde of Miracle bath brought us hither : And it must be little less, that shall bring us hence. Therefore in regard of our Deliverance past, and our danger present, and to come, let us look up to God, and every man reform his own ways. Besides, we are come here amongst a Christian People, full of Piety and Humanity: Let us not bring that Confusion of face upon ourselves, as to show our vices, or unworthiness before them. Yet there is more. For they have by Commandment, (though in form of Courtesie) Cloistered us within these walls, for three days; who knoweth, whether it be not, to take some taste of our manners and conditions? And if they find them bad, to banish us stright wayes; if good, to give us further time. For these men, that thay have given us for attendance, may withal have an eye upon us. Therefore for Gods love, and as we love the weale of our Souls and Bodies, let as so behave ourselves, as we may be at peace with God, and may find grace in the eyes of this People. Our Company with one voice thanked me for my good Admonition, and promised me to live Soberly and Civilly, and without giving any the least occasion of Offence. So we spent our three days joyfully and without care, in expectation what



would be done with us, when they were expired. During which time, we had every hour joy of the amendment of our sick; who thought themselves cast into some Divine Pool of Healing; They mended so kindly and so fast, as you may read in our Temple of Wisdom.

The morrow after our three days were past, there came to us a new Man, that we had not seen before, clothed in Azure, as the former was, save that his Turban was white, with a small red Cross on the Top. He had also a Tippet of fine Linnen. At his coming in, he did bend to us a little, and put his arms broad. We of our parts saluted him in a very lowly and submissive manner; As looking that from him, we should receive Sentence of Life, or Death. He desired to speak with some few of us: Whereupon six of us onely stayed, and the rest avoided the room. He said; I am by Office Governour of this House of Strangers, and by Vocation I am a Christian Priest, and of the order of the Rosie Cross; and therefore am come to you to offer you my service, both as strangers, and chiefly as Christians. Some things I may tell you, which I think you will not be unwilling to hear. The State hath given you Licence to stay on Land, for the space of six weeks: And let it not trouble you, if your occasions ask further time, for the Law in this point is not precise; And I do not doubt, but myself shall be able to obtain for you, such further time, as may be convenient. Ye shall also understand, that the Strangers House, is at this time Rich, and much aforehand; For it hath laid up

Revenue these 36,000 years: For so long it is since any Stranger arrived in this part. And therefore take ye no care; the State will defray you all the time you stay: Neither shall you stay one day the less for that. As for any Merchandjie ye have brought, ye shall be well used, and have your return, either in Merchandize, or in Gold and Silver: For to us it is all one. And if you have any other Requistes to make, hide it not. For ye shall find, we will not make your Countenance to fall, by the Answer ye shall receive. Onely this I must tell you that none of you must go above a Julo, or Karan (that is with them, a Mile and a half) from the walls of the City, without especiall leave. We answered, after we had looked a while one upon another, admiring this gracious and parent-like usage; That we could not tell what to say:

For we wanted words to express our thanks; And his Noble free Offers left us nothing to ask. It seemed to us, that we had before us a picture of our Salvation in Heaven: For we that were a while since in the jaws of Death, were now brought into a place where we found nothing but Consolations. For the Commandment laid upon us, we would not fail to obey it, though it was impossible but our Hearts should be enflamed to tred further upon this happy Holy Ground. We added, that our Tongues should first cleave to the Roofs of our Mouths, ere we should forget, either his Reverend Person, or this whole Nation, in our Prayers. We also most humbly besought him, to accept of us as his true Servants, by a just

Right as ever men on earth were bounden; laying and presenting, both our Persons, and all we had, at his feet. He said, He was a Priest, and looked for a Priests reward; which was our Brotherly love, and the good of our Souls and bodies. So he went from us, not without tears of tenderness in his eyes; And left us also confused with joy and kindness, saying amongst ourselves, That we were come into a Land of Angels, which did appear to us daily, and present us with Comforts, which we thought not of, much less expected.

The next day about 10 of the Clock, the Governour came to us again, and after Salutation, said familiarly; That he was come to visit us; And called for a Chair, and sat him down; And we being some ten of us, (the rest were of the meaner sort, or else gone abroad) sat down with him. And when we were set, he began thus. We of this Island of Apanua or Christie in Arabia (for so they call it in their language) have this, that by means of our Solitary Situation, and of the Laws of Secrecy, which we have for our Travelers, and our rare admission of Strangers, we 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 answered: That we humbly thanked him, that he would give us leave so to do: And that we conceived by the taste we had already, that there was no worldly

thing on Earth, more worthy to be known than the State of that happy Land. But above all (we said) since that we were met from the several Ends of the World, and hoped assuredly, that we should meet one day in the Kingdom of Heaven (for that we were both parts Christians) we desired to know (in respect that Land was so remote, and so divided by vast and unknown Seas, from the Land, where our Saviour walked on Earth) who was the Apostle of that Nation, and how it was converted to the Faith? It appeared in his face, that he took great contentment in this question in the first place; For it showeth that you first seek the Kingdom of Heaven; And I shall gladly, and briefly, satisfie your demand.

About twenty years after the Ascension of our Saviour, it came to pass, that there was seen by the people of Dancar (a City upon the Eastern Coast of our Island) within Night, (the Night was cloudy and calm) as it might be some mile into the Sea, a great Pillar of Light; Not sharp but in form of a Columne or Cylinder, rising from the Sea, a great way up towards Heaven; and on the top of it was seen a large Cross of Light, more bright and resplendent than the body of the Pillar. Upon which so strange a spectacle, the people of the City gathered aspace together upon the Sands to wonder; And so after put themselves into a number of small Boats, to go nearer to this marvellous sight. But when the Boats were come within (about) 60 yards of the Pillar, they found themselves all bound, and could go no farther; yet so as

they might move to go about, but might not approach nearer. So as the Boats stood all as in a Theater, beholding this Light as an Heavenly Sign. It so fell out, that there was in one of the Boats, one of the wise Men of the Society of the Rosie Crucians, whose House or Collage (my good Brethren) is the very Eye of this Kingdom, who having a while attentively and devoutly viewed, and contemplated this Pillar and Cross, fell down upon his face; and then he raised himself upon his knees, and lifting up his hands to Heaven, made his prayers in this manner.

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

When he had made his Prayer, be presently found the Boat he was in, moveable, and unbound; whereas all the rest remained still

fast; And taking that for an assurance of Leave to approach, he caused the Boat to be softly, and with silence, rowed towards the Pillar. But ere he came near it, the Pillar and Cross of Light broke up, and cast itself abroad, as it were, into a firmament of many Stars; which also vanished soon after, and there was nothing left to be seen but a small Ark or Chest of Cedar, dry, and not wet at all with water, though it swam. And in the Fore-end of it which was towards him, grew a small green Branch of Palm; And when the Rosie Crucian had taken it with all reverence into his Boat, it opened of itself, and there were found in it a Book and a Letter; Both written in fine Parchment, and wrapped in Sindons of Linen. The Book contained all the Canonickall Books of the Old and New Testament, according as you have them; (For we know well what the Churches with you receive;) And the Apocalpyse itself; And some other Books of the New Testament, which were not at that time written, were nevertheless in the Book. And for the Letter, it was in these words.

I John, a Servant of the Highest, and Apostle of Jesus Christ, was warned by an Angel, 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 some to Land, that in the same day, is come unto them Salvation and Peace, and good Will, from the Father, and from the

LORD JESUS.

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

The next day the same Governour came again to us, immediately after dinner, and excused himself, saying: That the day before, he was called from us somewhat abruptly, but now he will make us amends, and spend time with us, if we held his Company and Conference agreeable. We answered, that we held it so agreeable and pleasing to us, as we forgot both dangers past, and fears to come, for the time we heard him speak; And that we thought an hour spent with him, was worth years of our former life. He bowed himself a little to us, and after we were set again he said; Well, the Questions are on your part. One of our numbers said after a little pause; That there was a Matter we were no less desirous to know, then fearfull to ask, least we might presume too far. But encouraged by his rare Humanity towards us, (that could scarce

think ourselves strangers, being his vowed and professed Servants) we would take the Hardiness to prebend it: Humbly beseeching him, if he thought it not fit to be answered, that he would pardon it, though he rejected it. We said, We well observed those his words, which he formerly spake, that this happy Island, where we now stood, was known to few, and yet knew most of the Nations of the World; which we found to be true, considering they had the Languages of Europe, and knew much of our state and business; And yet we in Europe, (notwithstanding all the remote Discoveries, and Navigations of this last Age) never heard any of the least Inkling or Glinse of this Island. This we found wonderful strange; For that all Nations have Enter-knowledge one of another, either by Voyage into Foreign Parts, or by Strangers that come to them:

And though the Travailler into a Foreign Country, doth commonly know more by the eye, than he that stayeth at home can by relation of the Travelier; Yet both ways suffice to make a mutual knowledge, in some degree, on both parts. But for this Island, we never heard tell of any Ship of theirs, that had been seen to arrive upon any shore of Europe; No nor of either the East or West Indies, nor yet of any ship of any other part of the World that had made return from them.

And yet the Marvel rested not in this: For the Situation of it (as his Lordship said.) in the Secret Conclave of such a vast Sea might cause it. But then that they should have knowledge of



the Languages, Books, Affairs of those that lye such a distance from them, it was a thing we could not tell what to make of; For that it seemed to us a condition and propriety of Divine Powers and Beings, to be hidden and unseen to others, and yet to have others open, and as in a light to them. At this speech the Governour gave a gracious smile and said; That we did well to ask pardon for this Question we now asked: For that it imported, as if we thought this Land, a Land of Magicians, that sent forth Spirits of the Air into all parts, to bring them news and intelligence of other Countries, it was answered by us all, in all possible humbleness, but yet with a Countenance taking knowledge, that we knew he spake it but merrily, That we were apt enough to think, there was somewhat Supernatural in this Island, but yet rather as Angelical, than Magical. But to let his Lordship know truly, what it was that made us tender and doubtful to ask this Question, it was not any such conceit, but because we remembered, he had given a Touch in his former speech, that this Land had Laws of Secrecy touching strangers. To this he said you remember it aright:

And therefore in that I shall say to you, I must reserve some particulars that it is not Lawful for me to reveal; but there will be enough left to give you satisfaction.

Thou shall understand that which perhaps you will scarce think credible, that about three thousand years ago, or somewhat more, the Navagation of the world (specially for remote voyages) was

greater than at this day. Do not think with yourselves, that I know not how much it is increased with you within these sixscore years: I know it well; and yet I say, greater then, than now:

Whether it was, that the example of the Ark, that saved the remnant of men from the Universal Deluge, gave men confidence to adventure upon the Waters; Or what it was: But such is the Truth. The Phoenicians, and specially the Tyrians, had great Fleets. So had the Carthaginians their Colony, which is further West. Toward the East the shipping of Egypt, and of Palestina was likewise great. China also, and the great America, which have now but Junks, and Canoe's, abounded then in tall ships. This Island, (as appeareth by faithfull Registers of those times) had then fifteen hundred strong Ships, of great content. Of all this, there is with you sparing Memory, or none; But we have large knowledge thereof.

At that time, this land was known and frequented by the ships and Vessels of all the nations before named; (And as it cometh to pass) they had many times men of other Countries, that were no Lailers, that came with them: As Persians, Chaldeans, Egyptians and Grecians. So as almost all Nations of Might and Fame resorted hither: Of whom we have some Stirps, and little Tribes with us, at this day. And for our own ships, they went sundry Voyages, as well to your streights, which you call the Pillars of Hercules, as to other parts in the Persian and Mediterrine Seas; As to Paguin,

(which is the same with Cambaline) and Quinzy, upon the Oriental Seas, as far as to the Borders of the East Tartary.

At the same time, and an age after, or more, the Inhabitants of the Holy Land did flourish. For though the Narration and description, which is made by a great Man with you, that the Descendents of Neptune planted there; and of the Magnificent Temple, Palace, City and Hill; See my Rosie Crucian Infallible Axiomata, and the manifold streams of goodly Navigable rivers, (which as so many Chains environed the same Site, and Temple;) And the several Degrees of Ascent, whereby men did climb up to the same, as if it had been a Scala Cash, be all Poetical and Fabulous: Yet so much is true, that the said Country of Judea, as well that of Peru then called Goya, as that of Mexico then named Tyrambel, were mighty and proud Kingdoms, in Arms, Shipping, and Riches: So mighty, as at one time (or at least within the space of ten years,) they both made two great expeditions: They of Tyrambel through Judea to the Mediterrane Sea; and they of Goya through the South Sea upon this our Island: And. for the former of these, which was into Europe, the same Author amongst you, (as it seemeth,) had some relation from his Beata, whom he reciteth: See the Harmony of the World, lib. 1, The Preface which indeed is an introduction to the work. For assuredly such a thing there was. But whether it were the ancient Athenians that had the glory of the Repulse, and Resistance of those Forces, I can say nothing: But certain it is, there

never came back, either Ship, or Man, from that Voyage. Neither had the other Voyage of those of Goya upon us, had better fortune, if they had not met with Enemies of great clemency. For the King of this Island, (by name Phroates who was raised three times from death to life;) a wise Man, and a great Warrior; Knowing well both his own strength, and that of his Enemies; handled the matter so, as he cut off their Land-forces from their ships; and entoyled both their Navy, and their Camp with a greater power than theirs, both by Sea and land: And compelled them to render themselves without striking stroke: And after they were at his mercy, contenting himself only with their Oath, that they should no more bear Arms against him, dismissed them in safety. But the Divine Revenge overtook not long after those proud enterprises. Par within less than the space of one Hundred years, the Island was utterly lost and destroyed: Not by a great Earth-quake, as your man saith, (For that whole Tract is little subject to Earth-quakes) But by a particular Deluge or Inundation; those Countries having, at this day, far greater Rivers, and far greater Mountains, to pour down Waters, than any part of the Old World. But it is true, that the same Inundation was not deep, not past forty feet, in most places, from the ground; So that, although it destroyed man and beast generally, yet some few wild Inhabitants of the Wood escaped. Birds also were saved by flying to the high Trees and Woods. For as for Men, although they had Buildings in many places, higher

than the Depth of the Waters, yet that Inundation, though it were shallow, had a long continuance; whereby they of the Vaile, that were not drowned perished for want of food, and other things necessary. So as marvaile you not at the thin Population of America, nor at the rudeness and ignorance of the people; for you must account your inhabitants of America as a young People; Younger a thousand years, at the least than the rest of the world; For that there was so much time, between the Universal Flood, and this Particular Inundation. For the poor Remnant of Humane Seed, which remained in their Mountains, Peopled the Country again slowly, by little and little; And being simple and savage People, (Not like Noah and his Sons which was the chief family of the Earth) they were not able to leave Letters, Arts, and Civility, to their Posterity; And having likewise in their Mountanous Habitations been used, (in respect of the extream cold of those Regions,) to cloath themselves with the Skins of Tigers, Bears, and great Hairy Goats, that they have in those parts; When after they came down into the Valley, and found the intolerable heats which are there, and knew no means of lighter apparell; they were forced to begin the Custom of going naked, which continueth at this day. Onely they take great pride and delight in the Feathers of Birds, that cane up to the high Grounds, while the Waters stood below. So you see, by this main Accident of time, we lost our traffic with the Americans, with whom, of all others, in regard they lay neareBt

to us, we had most commerce. As for the other parts of the World, it is most manifest, that in the ages following, (whether it were in respect of Wars, or by a natural revolution of time,) Navigation did everywhere gr.atly decay; and specially, far voyages, (the rather by the use of Galhiee, and such vessels as could hardly brook the Ocean,) were altogether left and omitted. So then, that part of entercourse, which could be from other Nations, to sail to us, you see how it hath long since ceased; Except it were by some rare Accident, as this of yours.

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

There raigned in this Island, about nineteen hundred years ago, a King, whose memory of all others we most adore; Not Superstitiously, but as a divine instrument, though a mortal man: His name was Eugenius Theodidactus, you may read this at large in our Idea of the Law: and we esTHEm him as the Law-giver of our Nation. This King had a large heart, inscrutable for good; and was wholly bent to make his Kingdom and people happy. He therefore taking into consideration,

how sufficient and substantive this Land was to maintain itself without any aid (at all) of the Foreigner; being 56,000 Miles in circuit and of rare Fertility of Soil, in the greatest part thereof; And finding also the shipping of this country might plentifully set on work, both by fishing and by transportations from Port to Port, and likewise by sailing into some small Islands that are not far from us, and are under the Crown and Laws of this State: And recalling into memory, the happy and flourishing estate, wherein this Land then was, so as it might be a thousand ways altered to the worse, but scarce any one way to the better; though nothing wanted to his Noble and Heroicall intentions, but only as far as Humane foresight might reach to give perpetuity to that, which was in his time so happily established. Therefore amongst his other fundamental Laws of this Kingdom, he did ordaine the Interdicts and Prohibitions, which we have touching of Strangers; which at that time (though it was after the calamity of America) was frequent; Doubting novelties, and commixture of Manners. It is true, the like Law, against the admission of strangers without License, is an ancient law, in the Kingdom of China, and yet continued in use. But there it is a poor thing: Read our Book called The Fundamental Element of Moral Philosophy, Policy Government and Laws And hath made them a curious ignorant, fearful, foolish nation. But our Law-giver made his Law of another temper. Read our Book called The Idea of the Law, etc. For first, he bath preserved all points

of humanity, in taking Order, and making provision for the relief of strangers distressed, whereof you have tasted. At which Speech (as reason was) we all rose up, and bowed ourselves. He went on. That King also still desirein,g to join humanity and policy together; and thinking it against humanity, to detaine strangers here against their wills; And against policy, that they should return, and mis-cover their knowledge of this state, he took this course: He did ordain, that of the strangers, that should be permitted to Land, as many at all times might depart as would; but as many as would stay, should have very good conditions, and means to live, from the state. Wherein he saw sofar, that now in so many ages since the Prohibition, we have memory not of one ship that ever returned, and but of thirteen persons only, at several times, that chose to return in our Bottoms. What those few may have reported abroad, I know not. But you must think, Whatsoever they have said, could be taken where they came, but for a Dream. Now for our Travelling from hence into parts abroad, our Law giver thought fit altogether to restrain it; read our Idea of Government, etc. So is it not in Chin.. For the Chinese sail where they will, or can; which showeth, that their Law of keeping out strangers, is a Law of Pusisanimitie, and fear. But this restraint of ours, bath only one Exception, which is admirable; preserving the good which commeth by communicating with strangers, and avoiding the hurts: And I will now open it to you. And here I shall seem a little to digress but you will



by and by find it pertinent. Ye shall understand, (my dear friends,) that among: the excellent acts of that King, one above all bath the preheminance, it was the Erection and institution of an Order, or Society, which we can The Temple of the Rosie Cross; The noblest Foundation, (as we think,) that ever was upon the earth; And the Lanthorne of this Kingdom. It is dedicated to the study of the works, and Creatures of God. Some think it beareth the Pounders name a little corrupted, as if it should be F.H.R.C. his house. But the Records write it, as it is spoken. So as I take it to be denominate of the King of the Hebrews which is famous with you, and no stranger to us: For we have some parts of his works, which with you have lost; namely that Rosie Crucian M which he 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 Symbolise, in many things, with that King of the Hebrews (which lived many years before him) honoured him with the Title of this Foundation. And I am the rather induced to be of this opinion, for that I find in ancient Records, this Order or Society of the Rosie Cross is sometimes called the Holy House, And sometimes the Colledge of the Six days Works? Whereby I am satisfied, that our Excellant King had learned from the Hebrews, that God had created the World, and all that therein is, within six days; And therefore he instituting that house, for the finding out of the true Nature of things, (wherewith God might have the more Glory in the workmanship

of them, and men the more fruit in the use of them,) did give it also that second name. But now to come to our present purpose; When the King had forbidden, to all his people, Navigation into any part, that was not under his Crown, he had nevertheless this

Ordinance: That every twelve years there should be set forth, out of this Kingdom, two ships appointed to several voyages; That in either of these Ships, there should be a mission of three of the Fellows, or Brethren of the holy house; whose errand was only to give us Knowledge of the Affaires and State of those Countries, to which they were designed; And especially of the Sciences, Arts, Manufactures, and Inventions of all the world; And withall to bring unto us, Books, Instruments and Patterns, in every kind: That the ships after they had landed the Brethren of the Rosie Cross should return; And that the Brethern R.C. should stay abroad till the new Mission. These ships are not otherwise fraught, than with store of Victuals, and good quantity of Treasure to remain with the Brethren, for the buying of such things, and rewarding of such persons as they should think fit. Now for me to tell you how the Vulgar sort of Mariners are contained from being discovered at land; And how they that must be put to shore for any time, colour themselves under the name of other Nations, and to what places these voyages have been designed: and what places of Rendezvous are appointed for the new missions, and the like circumstances of the practique, I may not do it; Neither is it much to your desire. But thus you see, we

maintain a Trade, not for Gold, Silver, or Jewels; nor for Silk, nor for Spices, Nor any other commodity of matter; But only for Gods first Creature, which was Light: To have Light (I say) of the Growth of all Parts of the World. And when he had said thus, he was silent; and so were we all. For indeed we were all astonished, to hear so strange things so probably told. And he perceiving, that we were willing to say somewhat, but had it not ready, in great courtesie took us off, and descended to ask us questions of our voyage and fortunes, and in the end concluded, that we ought to do well, to think with ourselves, what time of stay we would demand of the state; And bade us not to scant ourselves; for he would procure such time as we desired.

Whereupon we all rose up, and presented ourselves to kiss the skirt of his Tippet, but he would not suffer us, and so took his leave. But when it came once amongst our people, that the State used to offer conditions to strangers that would stay, we had work enough to get any of our Men to look to our Ship; and to keep them from going presently to the Governour, to crave conditions. But with much adoe we restrained them, till we might agree what course to take.

We took ourselves now for freemen, seeing there was no danger of our utter Perdition; And lived most joyfully, going abroad, and seeing what was to be Been, in the City and places adjacent, within our Tedder; And obtaining acquaintance with many of the City, not of the meanest Quality; at whose hands we found such humanity, and

such a freedom and desire, to take strangers, as it were, into their bosome, as was enough to make us forget all that was dear to us, in our own Countries; and continually we met with many things, right worthy of Observation and relation: As indeed, if there be a Mirror in the World worthy to hold mens eyes, it is that Country. One day there were two of our Company bidden to feast of the fraternity, and as they call it; a most Natural, Pious, and Reverend custome it is, showing that nation to be compounded of all Goodness. This is the manner of it. It is granted to any Man, that shall live to see thirty persons, descended of his body, alive together, and all above three years old, to make this Feast, which is done at the cost of the State. The Father of the fraternity, whom they call the R.C. two days before the Feast, taketh to him three of such friends as he liketh to chose; And is assisted also by the Governour of the City, or place where the feast is celebrated; and all the Persons of the family of both Sexes, are summoned to attend him. These two days the Rosie Crucian sitteth in consultation, concerning the good estate of the Fraternity. There if there be any discord or suits between any of the Fraternity, they are cornpounded and appeased. There, if any of the family be distressed or decayed, order is taken for their Relief, and competent means to live. There, if any be subject to vice, or take ill Courses, they are reproved and Censured. So likewise direction is given touching Marriages, and the Courses of life, which any of them

should take, with divers other the like Orders and Advices. The Governour assisteth, to the end to put in Execution, by his Public Authority, the Decrees and Orders of the Tirsan, if they should be disobeyed; though that seldome needeth; such reverence and obedience they give, to the order of Nature. The Tirsan doth also then ever chose one man from amongst his Sons, to live in house with him; Who is called, ever after the Son of the Vine. The reason will hereafter appear. On the Feast day, the Father or Tirsan commeth forth after Divine Service, into a large Room, where the Feast is celebrated; Which room bath an half pace at the upper end. Against the wall, in the middle of the Ball-pace, is a Chair placed for him, with a Table and Carpet before it. Over the Chair is a State, made Round or Oval, and it is of lye; an lye somewhat whiter than ours, like the leaf of a Silver Aspe, but more shining; For it is green all Winter. And the State is curiously wrought with silver and silk of divers Colours, broyding or binding in the lyle; And is ever of the work of some of the Daughters of the family; and tailed over at the top, with a fine net of silk and silver. But the substance of it, is true lye; whereof, after it is taken down, the Friends of the Family, are desirous to have some Leaf or Sprig 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 Lineage is descended, there is a Traverse placed in a loft above, on the right hand of the Chair,

with a privie Door, and a carved window of Glass; leaded with Gold and blue, where she sitteth, but is not seen. When the Tirsan is come forth, he E.tteth down in the Chair; and all the Linage place themselves against the wall, both at his back, and upon the return of the Ball-pace, in order of their years, without difierence of Sex, and stand upon their feet. When he is set, the Room being a ways full of company, but well kept and without disorder, after some pause, there commeth in from the lower end of the Room, a Taratan (which is as much as an Herald;) And on either side of him two young Lads; Whereof one carrieth a scrowle of their shining yellow Parchment: And the other a Cluster of Grapes of Gold, with a long Foot or Stalke. The Herald, and Children, are clothed with mantles of Sea-water green Satin; But the Heralds Mantle is streamed with Gold, and bath a Traine. Then the Herald with three curtesies, or rather inclinations, commeth up as far as the Half-pace; And there first taketh into his Rand the Scrowle. This Scrowle is the Kings Charter, containing Gifts of Revenue and many Priviledges, Exemptions, and points of honour, granted to the Father of the Fraternity; And it is ever stiled and directed, to Such an one, Our well beloved friend and Creditour: Which is a Title proper only to this Case. For they say, the King is Debtor to no man, but for Propagation of his subjects. The Seal set to the Kings Charter, is B.C. and the Kings image imbossed or moulded in Gold; And though such Charters be expedited of Course, and as of Right; yet they

are varied by discretion according to the Number and Dignity of the Fraternity. This Charter the Herald readeth aloud, and while it is read, the father or Posie Crucian standeth up, supported by two of his sons, suàh as he chooseth. Then the Herald mounteth the half-pace, and delivereth the Charter into his Bands; and with that there is an Acclamation, by all that are present, in their Language, which is thus much, Happy are the people of Apamia. Then the Herald taketh into his hand from the other childe, the cluster of Grapes, which is of Gold; both the stalke and the grape. But the Grapes are daintily Enamalled; And if the males of the Holy Island be the greater number, the Grapes are •namalled Purple, with a little Sunset on the top; If the females, then they are enamelled into a greenish yellow, with a Cresant on the top. The Grapes are in number as many as there are Descendents of the Fraternity. This Golden cluster, the Herald delivereth also to the Rosie Crucian, who presently delivereth it over to that Son that he had formerly chosen to be in House with him; who beareth it before his Father as an ensigne of Honour, when he goeth in public ever after; and is thereupon called The Son of the Vine. After this Ceremony ended, the Father or Rosie Crucian retireth; and after some time corneth forth again to Dinner, where he sitteth alone under the State, as before; and none of his descendants sit with him, of what degree or dignity aoever, except he happen to be of the Holy House. He is served only by his own children, such as are Male; who performe unto him all

service of the table, upon the knee; and the Women only stand about him, leaning against the wall. The room below the half pace, hath Tables on the sides for the Ghosts that are bidden; Who are served with great and comely orders; and towards the end of Dinner (which in the greatest feasts with them, lasteth never above an hour and an half) there is an Hymn sung, varied according to the Invention of him that composeth it; (for they have excellent Poesie) but the Subject of it is, (always) the praises of Adam, and Noah, and Abraham, whereof the former two peopled the world, and the last was the father of the faithfull. Concluding ever with a thanksgiving for the Nativity of our Saviour Jesus Christ, in whose Birth the Births of all are only blessed. Dinner being done, the P. Crucian returneth again; And having withdrawn himself alone into a place where he maketh some private Prayers, he cometh forth the third time, to give the Blessing with all his descendents, who stand about him as at the first. Then he called them forth by one and by one, by name, as he pleaseth, though seldome the Order of Age be inverted. The person that is called (The Table being before removed.) kneeleth down before the chair, and the Father layeth his hand, upon his head or her head, and giveth the blessings in these words: Son of the Holy Island, (or Daughter of the Holy Island) thy Father saith it; The man by whom thou hast breath and life, speaketh the word; The Blessing of the Everlasting Father, the Prince of Peace and the Holy Dove, be upon thee, and make the days of thy Pilgrimage



good and many. This he smith to every One of then; And that done, if there be any of his Sons of eminent Merit and Virtue, (so they be not above two,) he calleth for then again, and smith, laying his arm over their shoulders, they standing; Sons, it is veil ye are borne, give God the praise, and persevere to the end. And withall delivereth to either of them a Jewel, made in the figure of an ear of wheat, which they ever after do wear in the front of their Turban, or Rat. This done, they fall to Music and dances, and other Recreations, after their manner, for the rest of the day. This is the full order of that Feast of the Rosie Cross.

By that time, six or seven days were spent, I was fallen into stright Acquaintance with a Merchant of that City, whose Name was Nicholes Walford, and his man; Sede John Bosker; Re was a Jew and Circumcised: For they have some few Strips of Jews yet remaining amongst them, whom they leave to their own religion: Which they may the better do, because they are of a far differing Disposition from the Jews in other parts. For whereas they hate the Name of Christ; And have a secret inbred Rancour against the people amongst whom they live; These (contrariwise) give unto our Saviour many high Attributes, and love the Nation of Chassalonia extremely. Surely this man of whom I speak, would ever acknowledge that Christ was born a Virgin; And that he was more than a man: And he would tell how God made him Ruler of the Seraphems which guard his Throne; read the Barmony of the World. And they call him also the silken

way EMEPHT and the Eliah of the Messiah, and many other high Names; which though they be inferior to his Divine Majesty, yet they are far from the language of other Jews. And for the Country of Apamia, the Holy Island or Chassalonja, for it is 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 thereof were of the generations of Abraham, by another son, whom they call Machoran; And that Moses by a secret Cabala, read The Temple of Wisdom lib. 4 ordained the Laws of Bensalem which they now use; and that when the Messiah Should come, and sit in his Throne at Rierulalem, the King of Chasanlonia, should sit at his feet, whereas other Kings should keep a great distance. But yet setting aside the Jewish Dreams, the man was a wise man, and learned, and of great Policy, and excellently seen in the Laws and customs of that Nation. Amongst other discourses, one day, I told him, I was much affected with the Relation I had, from some of the Company, of their custome in holding the Feast of the Fraternity: For that (me thought) I had never heard of a Solemnity, wherein Nature did so much preside. And because Propagation of families proceedeth from the Nuptial copulation, I desired to know of him, what Laws and customs they had concerning Marriage; And whether they kept Marriage well; And whether they were tied to one wife; For that where Population is so much affected, and such as with them it seemed to be, there is commonly Permission of Plurality of Wives. To this he said; You have Reason for to

commend that excellent Institution of the Feast of the Family. And indeed we have Experience, that those Familie, that are partakere of the blessing of that Feast, do flourish and prosper ever after, in an extraordinary manner. But hear me now, and I will toll you what I know. You shall understand, that there is not under the Heavens, so chast a Nation, as this of Apamia; Nor so free from all Pollution, or foulness. It is the Virgin of the World. I remember I have read in one of your European Books, of an holy Hermit amongst you, that desired to see the Spirit of Fornication, and there appeared to him a little foul ugly AETbiope. But if he had desired to see the Spirit of Chastitie of the Holy Island, it would have appeared to him in the likeness of a fair beautiful Cherubim. For there is nothing, amongst Mortal men more fair and admirable than the chaste Minds of this people. Know therefore, that with them there are no Stews, no dissolute Houses, no curtisane, nor anything of that kind. Nay they wonder (with detestation) at you in Europe, which permit such things. They say ye have put marriage out of office: For marriage is ordained a remedy for unlawful concupiscence; And natural concupiscence seemeth as a Spirit to marriage. But when men have at hand a remedy more agreeable to their corrupt will, marriage is almost expelled. And therefore there are with you seen infinite men that marrie not, but chase rather a libertine and impure single life, than be yonked in marriage; And many that do marry, marry late, when the Prime and strength of their years is past. And when they

do marry, what is marriage to them, but a very bargain, wherein is sought alliance, or Portion, or Reputation, with some desire (almost indifferent) of Issue; and not the faithful Nuptial union of man and wife, that was first instituted? Neither is it possible, that those that have cast away so basely, so much of their Strength, should greatly esteem children, (being of the same matter) as chaste Men do. So likewise during Marriage is the case much amended, as it ought to be if those things were tolerated only for necessity? No, but they remain still a very affront to marriage. The haunting of those dissolute places, or resort to Curtizans, are no more punished in married Men, than in Batchelors; And the depraved custom of change and the delight in Meretricious Embracements, (where sin is turned into Art,) maketh Marriage a dull thing, and a kind of imposition, or Tax. They hear you defend these things, as done to avoid greater Evils; As advoutries, Deflowering of Virgins, unnatural lust, and the like: But they say, this is a preposterous Wisdom; and they call it Lot's offer, who to save his guests from abusing, offered his daughters: Nay they say further, that there is little gained in this; for that the same vices and appetites do still remain and abound; unlawful lusts being like a furnace, that if you stop 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 faithful and inviolate friendships in the world again, as are there; and to speak generally, (as I said before,)

I have not read of any such Chasisty in any people, as theirs: and their usual saying is, That whosoever is unchaste, cannot reverence himself: And they say, That the Reverence of a mans self is, next to religion, the chiefest Bridle of all vice. And when he had said this, th. good Jew paused a little; Thereupon, I far core willing to hear him speak on, than to speak my self; yet thinking it descent, that \*pon his pause of speech, I should not be altogether silent, said only thus; That I would say to him, as the Widow of Serepta said to Elias, that he was come to bring to memory our sins; and that I confess the Righteousness of Aquamia was greater than the Righteousness of Europe. At which speech he bowed his head, and went on in this manner. They have also many wise and excellent laws touching Marriage. They allow no Polygamie. They have ordained that none do intermarry or contract, until a month be past from their first Interview. Marriage without consent of Parents they do not make void, but they nuif it in the inherit ours: For the children of such Marriages are not admitted to inherit, above a third part of their Parents Inheritance. I have read in a Book of one of your Men, of a Famed common wealth, where the Married couple are permitted, before they contract, to see one another Naked. This they dislike: For they think it a Scorne to give a refusall after so Familiar knowledge: But because of many hidden defects in men and Womans bodies, they have a more civil way: For they have near every Town, a couple of Pools, (which they call Adam and Eves Pools,)

where it is permitted to one of the friends of the Man, and another of the Friends of the Woman, to see then severally bathe Naked.

And as we were thus in conference, there came one that seemed to be a messenger, in a rich Huke, that spake with the Jew; Thereupon he turned to me, and said You will pardon me, for I am commended away in haste. The next morning he came to me again, joyfull as it seemed, and said; There is word come to the Governour of the City that one of the Fathers of the Temple of the Rosie Cross or Holy house, will be here this day Seven-sight: We have seen none of them this dozen years. His conning is in State; But the cause of his coming is secret. I will provide you, and your fellows, of a good standing, to see his Entry. I thanked him and told him I was cost glad of the news. The day being come he made his entry. Re was a man of middle stature and age, comely of person, and had an Aspect as if he pittied Men. Re was cloathed in a Robe of fine black Cloth, with wide sleeves, and a Cape. His under garment was of excellent white linen, down to the foot, girt with a girdle of the same; and a Lindon or Tippet of the same about his neck. Re 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 curled below it crecently: They were of colour brown. His Beard was cut round, and of the same colour with his hair, somewhat lighter. Re was carried in a rich Chariot, without wheels, Litter-wise; With

two horses at either end, richly- trapped in blue Velvet Eabroydere4, and two Footmen on each side in the like attire. The Chariot was all of Cedar gilt and adorned with Chrystal; save that the Fore-end had Panels of Sapphire, set in borders of Gold; And the hinder-end the like of Emeralds of the Peru colour. There was also a Son 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 cloth of Gold tissued upon Blue. He had before him fifty attendants young men, all in white Saten loose coats to the Mid Leg; and Stockings of white Silk; and shoes of blue Velvet; and Hats of blue Velvet; with fine Plumes of divers colours, set round like Hat-bands. Next before the Chariot, went two Men bare-headed, in Linen Garments down to the foot, girt, and shoes of blue Velvet; Who carried the one a Crosier, the other a Pastoral staff like a Sheep-hook: Neither of them of Metal, but the crosier of Palm-wood, the Pastoral Staff of Cedar. Horse-Men he had none, neither before, nor behind his Chariot: as it seemed to avoid all tumult and trouble behind his Chariot, went all the Officers and Principals of the Companys of the City. He sat alone upon cushions, of a kind of excellent Plush, blue; And under his foot curious Carpets of Silk of divers Colours, like the Persian, but far finer. He held up his bare hand, as he went, as blessing the people, but in silence. The street was wonderfully well kept; So that there was never any Army had their men stand in better battel-Array, than the people stood.

The windows likewise were not crowded, but everyone stood in then, as if they had been placed. Then the show 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 layed upon me, for the entertaining of this Rosie Crucian, Three days after the Jew came to me again, and said; Ye are happy men; for the Father of the Temple of the Rosie Cross taketh notice of your being here, and commanded me to tell you, that he will admit all your company to his presence, and have private conference with one of you, that ye shall choose: And for this hath appointed the next day after tomorrow. And because he meaneth to give you his blessing, he hath appointed it in the Forenoon. We came at our day, and hone, and I was chosen by my fellows for the private Accesse. We found him In a fair Chamber, richly hanged, and carpeted under foot, without any degrees to the State. Re was set upon a low Throne richly adorned, and a rich cloth of State over his head, of blue Satin Embroydered. He was alone, save that he had two Pages of honour, on either Rand one, finely attired in White. His under Garments were the like that we saw him wear in the Chariot; but in stead of his Gown, he had on him a Mantle with a Cape, of the same fine black, fashioned about him. Then we came in, as we were taught, we bowed low at our first entrance; And when we were cone near his Chair, he stood up, holding forth his hand ungloved, and in posture of blessing; and we every one of us stooped down and kissed the Hem of his Tippet. That done,



the rest departed, and I remained. Then he warned the Pages forth of the Room, and caused me to sit down beside him, and spoke to me thus in the Spanish Tongue.

God bless thee, my Son, I will give thee the greatest Jewel I have: For I will impart unto thee, for the love of God and Men, a Relation of the true State of the Rosie Cross. Son, to make you know the true state of the Holy House, I will keep this order. First I will set forth unto you the end of our Foundation. Secondly, the preparations and instruments we have for our Works. Thirdly, the several employments and functions whereto our fellows are assigned. And Fourth];, 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 Kingdoms to the effecting of all Things possible.

The Preparations and Instruments are these. We have large and deep Caves of several depths; The deepest are sunk, 36,000 Feet: And some of them are digged and made under great Hills and Mountains: So that if you reckon together the depths of the Hill, and the depth of the Cave, they are (some of them) above seven miles deep. For we find, that the depth of a Hill, and the depth of a Cave from the flat, is the same Thing; Both remote alike, from the Sun and Heavens Beams, and from the open Air. These Caves we call the Lower Regions, and we use them for all Coagulation, Induration, Refrigeration, and Conservatjons of Bodies. We use them likewise for the imitation

of natural Mines; and the producing also of new artificial Metals, by compositions and materials which we use, and lay therefore many years, We use them also sometimes, (which may seem strange,) for curing of some Diseases, and for prolongation of life, in some Hermits that choose to live there well accommodated of all things necessary, and indeed live very long; By whom also we learn many things; Read our Temple of Wisdom.

We have Burials in several earths, where we put diverse Cements, as the Chinese do their Bercellane, but we have them in greater Variety, and some of them more fine. We have also great varieties of composts, and Boils, for the caking of the earth fruitfull. We have High Towers; the highest about half a mile in height; and some of them likewise set upon high Mountains; So that the vantage of the Hill with the Tower, is in the highest of them three miles at least. And these places we call the upper Region, accounting the Air between the highest places, and the lower, as a middle Region. We use these Towers, according to their several Heights, and Situations, for Insolation, Refrigeration, Conservation; And for the View of divers Meteors, as Winds, Rain, Snow, Rail, and some of the fiery Meteors also. And upon them, in some places, are Dwellings of Hermits, whom we visit 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 fowl. We use them also for burials of some natural

bodies: For we find a difference in things buried in earth, or in Air, below the Earth, and things buried in the Water. We have also Pools, of which some do straine fresh water out of Salts; And other by Art do turn fresh Water into salt. We have also some Rocks in the midst of the Sea; and some Bays upon the shore for some works, wherein is required the Air and Vapour of the Sea, We have likewise violent streams and cataracts which serve us for many Motions:

And likewise Engines for multiplying and Enforcing of winds to set also on going divers Motions.

We have also a number of Artificial Wells, and fountaines made in imitation of the natural Sourfes and Baths, as tinted upon Vitriol, Sulpher, STHEl, Brass, Lead, Nitre, and other Minerals. And again we have little Wells for infusion of many things, where the waters take the virtue quicker and better, than in Vessels, or the Basins, and amongst them we have a Water, which we call water of Paradise, being, by that we do to it, made very Sovereign for health, and prolongation of Life; As you shall read in this Book.

We have also great and spacious houses, where we imitate and demonstrate Meteors, As Snow, Hail, Rain, some artificial rains of bodies, and not of water, thunders, lightninga; Also generations of bodies In air, as frogs, Flies and divers others.

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

We have also fair and large Baths, of several mixtures, for the restoring of mans body from arefaction: and others for the confirming of it in Strength of Sinews, vital parts, and the very juice 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 Soil, proper for diverse Trees, and Herbs: And some very spacious, where Trees and Berries are set, whereof we make divers kinds of drinks, besides the Vineyards. In these we practice likewise all conclusions of Grafting, and inoculating, as well of wild trees, as fruit trees, which produceth many effects, And we make (by Art) in the same Orchards, and Gardens, Trees and Flowers to come earlier, or later than their Seasons; and to come up and bear more speedily than by their natural course they do. We make them also by Art greater much than nature; and their fruit greater, and sweeter, and of differing taste, smell, colour, and figure, from their nature. And many of then we so order as they become of medicinal use.

We have also means to make divers plants rise by mixtures of Earth without Seeds: And likewise to make divers new 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 rareness, but likewise for

dissectione, and trials, that thereby we may take light what may be wrought upon the body- of man. Wherein we find many strange effects; as continuing life in them, though divers parts, which you account vital, be perished, and taken forth; Resuscitating of some that seem dead in appearance; and the like. We try also all Poisons, and other medicines upon them, as well of Chyrurgery as Physick. By art likewise we make them greater or taller than their kind is; and contrary wise dwarf them and stay their growth. We make them more fruitful] and bearing than their kind is; and contrary wise barren and not Generative. Also we make them differ in colour, shape, activity, many ways. We find means to make commixtures and copulations of divers kinde, which have produced many new kinds, and them not barren, as the general opinion is. We make a number of kinds of Serpents, worms, flies, fishes, of putrefaction, whereof some are advanced (in effects) to be perfect creatures, like beasts, or birds, and have Sexes, and do propagate. Neither do we this by chance, but we know beforehand, of what matter and commixture, what kind of those creatures will rise.

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

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

I will not hold you long with recounting of our brew-houses,

bake-houses, and kitchens, where are made divers drinks, breads and meats, rare and of special effects. Wines we have of Grapes, and drinks of other Juices, of fruits, of Grains, and of roots, and of mixtures with honey, auger, manna, and fruits dryed, and decocted:

Also of the tears or wounding of trees; And of the Pulp of Canes. And these drinks are of several ages, some to the age or last of fourty years. We have drinks also brewed with several Herbs, and roots, and Spices; Yea with several fleshes, and white-meats; whereof some of the Drinks are such as they are in effect meat and drink both: So that divers, especially in age, do desire to live with them, with little or no meat, or Bread. And above all we strive to have drinks of extream thin parts, to insinuate into the body, and yet without all biting, sharpness, or fretting; insomuch as some of them, put upon the back of your Hand, will, with a little stay, pass through to the palm, and yet taste mild to the mouth. We have also waters, which we ripen in that fashion, as they become nourishing: So that they are indeed excellent Drink: And many cil] use no other. Breads we have of several Grains, Roots and Kernels: Yea and some of flesh, and fish, dried with divers kinds of Leavenings, and seasonings: So that some do extreemly move appetite; some do nourish so as divers do live of them, without any other meat, who live very long. So far meats, we have some of then so beaten, and made tender, and mortified, yet without all corrupting, as a weak hut of the Stonack will turn them into good Chylus; as well as a

strong heat would meat otherwise prepared. We have some meats also, and breads, and drinks, which taken by men, enable them to sailing after and some other, that used make the very flesh of mans bodies sensibly more hard and tough, and their strength far more great then otherwise it would be.

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

We have also divers Mechanical Arts, which you have not, and stuffs made by them; as papers, linen, silks, Tissues; dainty works of feathers of wonderful lusture; excellent Dyes, and many others:

And shops likewise, as well for such as are not brought into vulgar use amongst us, as for those that are. For you must know, that of the things forecited many of them are grown into use throughout the Kingdom; But yet, if they did flow from our invention, we have of them also for Paterns and Principles.

We have also furnaces of great diversities, and that keep great

Diversity of heats: Fierce and Quick; strong and constant; soft and mild, blowne quite dry, Hoist, and the like. But above all we have heats in imitation of the Suns and heavenly bodies heats, that pass divers inequalities, and (as it were) Orbs, Progresses and returns, whereby we produce admirable effects. Besides we have saws of living Creatures, and of their bloods, and bodies and of Hayes and herbs, layed up moist; of lime unquined, and such like. Instruments also which generate heat only by Motion. And further, places for strong insulations; and again, places under the earth, which by nature, or Art, yeild heat. The divers heats we use, as the nature of the operation, which we intend, requireth.

We have also perspective houses, where we make demonstrations of all lights, and radiations: And of allcolours and out of things uncoloured and transparent, we can represent unto you all several colours: Not in Rain-bows (as it is in Gems, and Prismes,) but of themselves single. We respect also all multiplications of light, which we carry to great distances, and make so sharp, as to discern small points and lines. Also all colorations of light, all delusions and deceits of the sight in figures, Magnitudes, Motions, colours:

All demonstrations of Shadow; we find also diverse means yet unknown to you, of producing light, originally from divers bodies. We procure means of seeing objects afar off as in the heaven, and remote places: and represent things near as a far off; and things a far heats of dungs; and of bellies and



off as near, making feigned distances. We have also helps for the sight, far above Spectacles and Glasses in use. We have also glasses and means to see small and minute bodies, perfectly and distinctly; as the shapes and colour of small flies and worms, Grains and flaws in Gems which cannot otherwise be seen, observation in Urine and Bloods, not otherwise to be seen. We make artificial Rain-bows, Halo's, and circles about light. We represent also all manner of Reflections, Refractions, and Multiplications of visual beams of objects.

We have also precious stones of all kinds, many of them of Great beauty, and to you unknown: Crystals likewise, and glasses of divers kinds; and amongst them some of Metals Vitrificated, and other materials, besides those of which you make Glass. Also a number of Tassels, and imperfect minerals, which you have not. Likewise Load-stones of prodigious virtue: And other rare stones, both natural and artificel We have also 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 sounds, and lesser kinds of sounds. Divers instruments of Music likewise to you unknown, some sweeter than any you have; together with bells, and rings that are dainty and sweet; See my book of Geosancy and Telesmes; Lib. 4, chapter the 9th. We represent small sounds as great and deep; likewise great sounds, Extenuate and sharp; we sake diverse Tremblinge and Warbliags of Sounds, which in their

original axe entire. We represent all articulate sounds and Letters; read my Cabbala or Art by which Moses showed so many signes in Egypt, and the voices and notes of beasts and birds. We have certain helps, which set to the ear do further the hearing greatly. We have also divers Strange and artificel Eccbos, Reflecting the voice many times, and as it were tossing it: And some that give back the voice lower than it came, some shriller, and some deeper; yea some rendering 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 joine also practices of taste. We multiply smells which say seem strange. We Imitate smells, making all smells to breathe out of other Mixtures than those that give them. We make divers imitations of taste likewise, so that they will deceive any sans taste. And in this Temple of the Rosie Cross we contain also a Confiture-House where we make all sweet-meats, dry and moist; and diverse pleasant Wines, Milks, Broaths, and Sallets, in far greater variety than you have.

We have also Engine-houses, where are prepared Engines and instruments for all sorts of motions. There we imitate and practise to make Swifter Motions than any you have, either out of your Muskets, or any Engine that you have, and to make them, and multiply them more easily, and with small force, by wheels, and other means: And to sake them Stronger and more violent, than yours are, exceeding

your greatest Canons, and Basiliske. We represent also Ordinance and instruments of War, and Engines of all Kinds: And likewise new Mixtures and Compositions of Gun-powder, Wild-fire burning in water, and unquenchable. Also Fire-works, Read my book of Telesmes, How Moses did so many Miracles, Joshua made the Sun stand still, and Elijah called down fire from Heaven; of all variety, both for pleasure and use. We imitate also flights of birds: we have some degrees of flying in the Air: Read The Familiar Spirit. We have ships and boats for going under water, and brooking of Seas; Also swimming girdles and supporters. We have divers curious clocks, and other like notions of return: And. some perpetual 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, fineness and subtilty.

We have also a Mathmatical pallace, where are represented all instruments, as well of Geometry, as Astronomy, Geomancy, and Telesms, viz; astronomancy and geomancy exquisetly made.

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

But we do hate all. impostures and lyes: Insomuch as we have severally forbidden it to all our breathren, under pain of ignominy and fines, that they do not show any natural work or Thing abhored or swelling; but only pure as it is; and without all affectation of strangeness.

These are (my Son) the Riches of the Rosie Crucians; read our Temple of Wisdom.

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

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

We have three that Collect the experiments of all Mechanical Arts; And also of Liberal Sciences; and also of 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 Pioneers or Miners.

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

We have three that bend themselves, looking into the experiments

of their fellows, and cast about how to draw out of them things of use and practise for mans life, and Knowledge, as well for works, as for strange demonstrations of causes, means of natural divinations, and the easie and clear discovery, of the parts of Bodies. These we call Dowery 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 do 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, axioms and aphorisms. These we call Interpreters of Nature.

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

For our Ordinances and Rites: We have two very long and fair Galleries in the Temples of the Rosie Cross; Is one of these we place patterns and samples of all manner of the more rare and excellent inventions: In the other we place the Statues of all principal Inventours. There we have the Statues of the West-Indies:

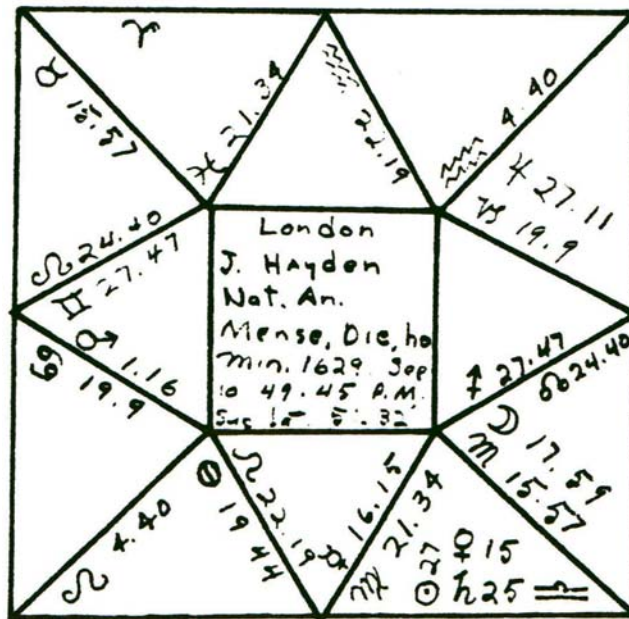
Also the Invention of Ships; and the monk that was the Inventour of Ordinance, and of Gunpowder: The inventour of Music: The inventour of letters, the inventour of Printing: The inventour of Observations of Astronomy, Astromancy, and Geomancy: The inventour of Works in metal: The inventour of Glass: The inventour of Silk of the Worms:

The inventour of Wine: The inventour of Corn and bread: The inventour of Sugars: And all these, by more certain tradition, than you have. Thea have we diverse inventours of our own, of excellent Works; which since you have not seen, it were too long to make Discriptions of them; And besides, in the right Understanding of those Descriptions, you might easily err. For upon every invention of value, we erect a Statue to the Inventour, and give him a liberal and hounourable reward. These Statues are, some of brass, some of Marble, and Touchstone; some of Cedar and other special woods guilt and adorned, some of Iron, cone of Silver, some of Gold, telesmatically made.

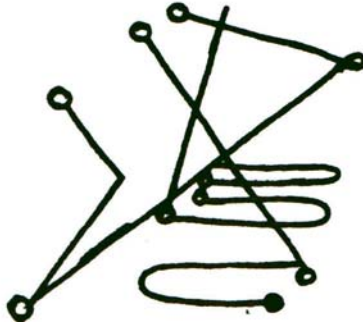
We have certain Hymns and Services, which we say daily, of Loud and Thanks to God, for his marvellous works: And Forms of Prayers, imploring his aid and blessing, for the illuminations of our labours, and the turning of them into good and holy Uses.

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

And when he had said this: He desired me to give him an account of my life, and observations of my youth, that he might report it to the brethren of the Rosie Cross. I was discended from a noble family of London in England being born of a compleat tall stature, snail limbs, but in every part proportionable, of a dark, flaxen hair, it curling as you see in the Effigies: And these Figures of Astrologie, at the time I was born:



this is also the Character of my Genius Malhitriel, and Spirit  
Tzphza Bnezelthar Thaferaphimarah:



I had the small Pox and Rickets very young; Ascendent to  
Conjunction, Mars, and Sd to the quartile of Saturn: I was at  
Tardebick in Warwickshire near Hewel where my Mother was born,  
and there I learned, and so carefull were they to keep me to the  
book and from danger, that I had one purposely to attend me at  
school and at home. For indeed my Parents were both of them  
honourably descended; they put me to learn the Latin-tongue to  
one Mr. George Linacre the Minister of the Gospel at Golton; of  
him I learned the Latin and Greek, perfectly, and then was fitted  
for Oxford. But the Wars began, and the Sun came to the boty of  
Saturn and frustrated that design; And whereat you are pleased to  
stile me a noble-natured sweet Gentleman, You see my Nativity:  
Mercury, Venus and Saturn are strong, and by



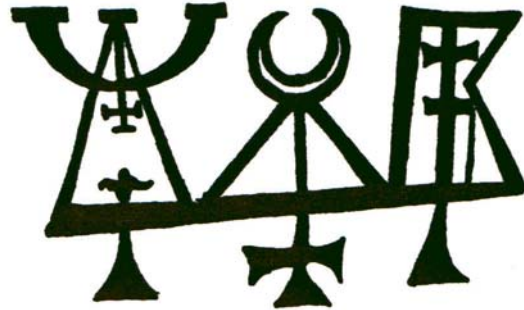
them, the Dragons head and Mars, I judge my behaviour full of vigour, and acknowledge my Conversation austere: In my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions; which may express or promote invisible devotion: I followed the Army of the King to Edge-hill: and commanded a troop of Horse; but never violated any man, etc. Nor defaced the memory of Saint or Martyr: I never killed any man willfully, but took him prisoner and disarmed him; I did never divide myself from any man upon the difference of opinion; or was angry with his judgement for not agreeing with me in that from which perhaps; within a few days I should dissent myself: I never regarded what Religion any man was of, that did not question mine. And yet there is no Church in the world, whose every part so squares into my Conscience, whose Articles, Constitution; and Customs seem so consonant unto reason, and as it were framed to my particular devotion, as this whereof I hold my belief, The Church of England, to whose Faith I am a sworn subject; and therefore in a double Obligation, subscribe unto her Articles, and endeavour to observe her Constitutions: whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my devotion; neither believing this, because Luther affirmed it, or disproving that, because Calvin hath disvouched it: Now as all that die in the War, are not termed soldiers, so neither can I properly term all those that suffer in matters of Religion Martyrs. And I

cay, there are not many extant, that in a noble way fear the face of Death less than myself: yet from the moral duty I owe to the Commandment of God, and the natural respects that I tender unto the conservation of my Essence and being, I would not perish upon a Ceremony, politique points or indifferency: nor is my belief of that untractable temper, as not to bow at their obstacles or connive at matters wherein there are not manifest impieties: the leaves therefore and ferment of all, not only civil, but Religious actions, is wisdom, without which, to commit ourselves to the flames is homicide, and I fear, but to pass through one fire into another: I behold as a Champion with pride the spoiles and Trophies of my victory over my enemies, and can with patience embrace this life, yet in my best Meditations do often desire death: I honour any man that contemns it, nor can I love any that is afraid of it; this makes me naturally love a soldier that will follow his Captain. In my figure you may see I am naturally bashfull: yet you may read my qualities in my countenance. About the time I travelled into Spain, Italy, Turkey, and Arabia, the Ascendent was then directed to the Trine of the Moon, Sextile of Mercury, and Quartile of Venus. I studied Philosophy and writ this Treatise, and my Temple of Wisdom, etc. Conversation, Age, or Travel hath not been able to affront or enrage me; yet I have one part of the modesty which I have seldome discovered in another, that is (to speak truly) I am not so much afraid of Death as ashamed thereof: It is the very disgrace and

ignominy of our natures, that in a moment can so disfigure us that our beloved friends stand afraid and start at us; the birds and beasts of the field that before in a natural fear obeyed us, forgetting all allegiance begin to prey upon us. This very thought in a storm at sea bath disposed and left me willing to be swallowed up in the absse of waters; wherein I had perished, unseen, unpitied, without wondering eyes, tears of pity, lectures of morality, and none had said, Quantum autatug abalio! Not that I am ashamed of the anatomy of my parts, or can accuse nature for playing the pupil in any part of me, or my own vitious life for contracting any shamefull disease upon me, whereby I might not call my self a compleat bodied man free from all diseases, sound, and I thank God in perfect helath: I writ my Harmony of the World, when they were all at discord, and saw many revolutions of Kingdoms, Emperours, Grand Signiours, and Popes: I was twenty when this book was finished, but me tMnks I have outlived myself, and begin to weary of the Sun, although the Sun now applies to a Trine of Mare; I have shaken hands with delight and know all is vanity, and I think no man can live well once, but he that could live twice, yet for my omn part I would not live over my hours past, or begin again the minutes of my days, not because I have lived them well, but for fear I should live them worse; at my death I mean to take a total adieu of the world, not caring for the burden of a Tombstone and Epitaph, nor so much as the bare memory of my name to be found any where, but in the universal Register of God, I think God that with

joy I mention it, I was never afraid of Hell, nor never grew pale at the description of Sheol or Tophet, etc. because I understand the policy of a Pulpit, and fix my contemplations on heaven I writ The Rosie Crucians Infallible Axiomata in four books, and study not for my own sake only, but for theirs that study not for themselves; and in the Law I began to be a perfect Clerk: I writ the Idea of the Law etc. for the benefit of my friends and practice in the Kings Bench; I envy no man that knows more than myself, but pity them that know less. For Ignorance is rude, uncivil, and will abuse any man as we see in Bayliffs, who are often killed for their imprudent attempts; they'l forge a Warrant and fright a fellow to fling away his money, that they may take it up; the Devil that did but buffet St. Paul, plays methinks at sharp with me. To do no injury nor take none, was a principle, which to my former years and impatient affection, seemed to contain enough of morality, but my more settled years and Christian constitution have fallen upon severer resolutions. I hold there is no such thing as injury, and if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury. There will be those that will venture to write against my doctrine, when I am dead, that never durst answer me when alive: I see Cicero is abused by Cardan, who is angry at Tally for praising his own daughter: and Origanus is so impudent, that he adventures to forge a position of the heavens, and calls it Cornelius Agrippa's Nativity: and they say, Agrippa was born to believe lies, and broach

them: is not this unworthinesee to write such lies, and show such reasons for them! His Nativity I could never find: I beleive no man knows it: but by a false figure thus they scandaline him. Mercury they make combust and in Quartile to Jupiter, and the Moon in Opposition to him and Sol: The Dragons tail they place upon the ascendent; they will have Saturn and Mars dissiter of the Moon, to signify his manners, being in Sextile of the Moon, and Trine of Mercury, and in Opposition from Angles, and the Aecendent evily beheld by both of them; specially by Saturn; indeed they have made him a Noble person, AGRIPPA a base fellow by this figure.



And so they may use me; But behold the Scheme of my Nativity in  
 Geonancy, and the Character of my Spirit,  
 Taphzabnezetharthaferaphimarah,

projected by a learned Lord for the honour of birth: now let any  
 Astrologer, Geomancer, Philosopher, etc. judge my Geniture, the  
 Figures are right according to the Exact time of my birth,  
 rectified by Accidents, and verified by the effects of  
 Directions. Now in the midst of all my endeavours, there is but  
 one thought that directs me, that my acquired parts must perish  
 with myself, nor can be legacyed amongst my dearly beloved and  
 honoured Friends; I do not fall out, or condemn a man for an  
 error, or conceive why a difference in Opinion should divide an  
 affection: For a modest reproof or dispute, if it meet with  
 discreet and peaceable Natures, doth not infringe the laws of  
 Charity in all Arguments: So much there is of Passion, so much  
 there is of Nothing to the purpose; For then reason like my Hound  
 Lilly spends or calls out aloud, and makes the woods echo upon a  
 false scent:

Expecting POOLAH to join with him, but Froster, Joyce, Jolliboy, and a white Bitch hunt in their Couples another way, and follow their game first started When the Mid-heaven was directed to the trine of the Moon, I writ another book and entitled it, The Fundamental Elements of Philosophy, Policy, Government and the Laws, etc. After this time, I had many misfortunes, and yet I think there is no man that apprehends his own miseries lees than himself, and no man that so nearly apprehends anothers. I could lose an Arm without a tear, and with few groans, me thinks, be quartered into peices: Yet can I weep seriously with a true passion, to see the merciless Rebels in England forge a debts against the Kings most loyal Subjects, purposely to put them in the Marshalsey, or other Houses of Hell, to be destroyed in prison, and starved, or killed by the Keepers, and then two or three poor old women as many shillings shall perewade the Crowner and the people to believe, the men died of Consumptions. It is a barbarous part of humanity to add unto any afflicted parties misery, or endeavour to multiply in any man a passion, whose single nature is already above his patience: Thus was the greatest affliction of Job, and those oblique expostulatione of his friends a deeper injury than the down-right blows of the Devil, etc. The Ascendent to the Quartile of Saturn, and part of Fortune to the Sextile of the Moon came next; and it is true, I had loved a Lady in Devonshire, but when I seriously perused my Nativity, I found the seventh Rouse afflicted, and therefore never resolve to marry; for behold I am a man,

and I know not how: I was so proportioned and have something in me, and will be after me; and here is the misery of a sane life; He eats, drinks and then sleeps today that he say do so again tomorrow, and this breeds Diseases, which brings Death, For all flesh is grass. And all those creatures we behold, are but the Herbs of the field digested into flesh in them, or more remotely carnified in our selves:

we are devourere not only of men, but of ourselves, and that not in an Allegory, but a Positive truth; for all this mass of flesh, which we behold, came in at our mouths; this frame we look upon, bath been upon our trenchers: and we have devoured ourselves, and what are we? I could be content that we might raise each other from death to life as ROSIE CRUCIANS do, etc. without Conjunctions, or that there were any way to perpetuate the world without this trivial and vain way of Coition, as Dr. Brown calls it: It is the fooliehest act a wiseman commits all his life; nor is there anything that will more deject his cold imagination, than to consider what an odd error he hath committed: had my Stars favoured me, I might have been happy in that sweet Sex: Then I consider the love of Parents, the affections of Wives and Children, and they are all dumb dreams, without reality, truth, or constancy; for first, there is a strong bond of affection between us and our Parents; yet how easily dissolved: the Son betakes hirsself to a woman, forgetting his Mother in a Wife, and the womb that bare him, in that that shall bear his Image: This woman blessing him with Children, his affection leaves the level It held before, and



sinks from his bed to his Issue and Picture of posterity, where affections hold no steady mansion: they growing up in years desire his end, or applying themselves to a woman, take a lawful way to love another better than themselves. Thus I perceive a man may be buried alive, and behold his grave in his Issue. And many take pleasure to be such fools. I remember also that this Quartile of Saturn imprisoned me at a Messengers house, for contending with CROMWELL, who maliciously commanded I should be kept close in Lambeth-house, as indeed I was two years; my person he feared, and my tongue and pen offended bin, because amongst many things, I said particularly, such a day he would die, and he dyed: It is very true OLIVER opposed me all his life, and made my Father pay Seventeen hundred pounds for his Liberty: Besides, they stole under pretence of sequestering him, two thousand pounds in Jewels, Plate, etc. and yet the Kings noblest servants suffer upon suepition of Debt: A plot that carries a fairer pretence to perswade the ruder wits all is well, when the King and his best friends are abused: but why should I trouble myself! I do not, believe me, it is not hopes of a place, or a sum of money, or a Commission that I look for; I shall peaceably enjoy my friend, serve God, honour my King and love the Bishops, and few men know who I am.

I look upon FRANCE as I do upon the Bear-garden, the Dogs are always quarrelsome; and what is the difference betwixt a man and a beast? The one is vertuous, learned and wise; the other is rich, proud and foolish; yet indeed the first is most rich, for he studies

long life, happiness, health, youth and riches, etc. and enjoys it:

Yet I know some will be spectators of this rude Rabble, etc. suddenly dyes an enemy to Reason, Virtue and Religion; and there are a multitude of these, a numerous piece of wonder; and this I observe when they are taken asunder, from men, and the respectable Creatures of God; but confused together, make a Monster more prodigious than any Beast is in the Tower (as Doctor Bxowne saith). It is no breach of charity to call these Fools, as objects of contempt and laughter; and it is the style the ROSIE CRUCIANS have afforded them, set down by LOLOMAN in holy Scripture, and a point of our faith to believe so. Neither in the name of multitude do I only include the base and minor sort of peoples; there is a rabble even amongst the Gentry, a sort of Plebian heads, whose fancy moves with the same wheel as these; men in the same level with Mechanicke, though their fortunes do somewhat guild their infirmities, and their purses compound for their follies. But as in casting account three or four men together come short in account of one man placed by himself below them: So neither are a troop of these ignorant Doradoes of that true esTHEm and value as many a forlorn Person, whose condition 40th place them below their feet; and there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his desert, and preheminance of his good parts: though the corruption of these times, and the Byass of present practice wheel another way; thus it was in the first and primitive

Commonwealth, and is yet in the integrity and cradle of well ordered policies, till corruption getteth ground under desires, labouring after that which wiser considerations contemn, every Fool having liberty to amass and heap up riches, and they a license or Faculty to do or purchase anything: When the Moon was directed to the Quartile of Sol, and the M.C. to the Opposition of Sol, I was by the ph\*nptick CommitTHE of Safety committed to prison, and my books burnt:

yet I would not entertain a base design, or an action that should call me Villain, for all the Riches in England; and for this only do I love and honour my own Soul, and have methinks two arms, too few to embrace myself, my conversation is like the Suns with all men, and with a friendly Aspect to do good and bad.

Methinks there is no man bad, and the worst best, that is, while they are kept within the circle of those qualities, wherein there is good: The method I should use in distributive Justice, I often observe in Commutation, and keep a Geometrical proportion in both, whereby becomming equil to others, I become unjust to myself, and suberogate in that common Principle, Do unto others as thou wouldest be done unto the self; yet I give no Alms to satisfie the hunger of my Brother, but to fulfill and accomplish the will and command of God, this general and indifferent temper of mine, doth nearly dispose me to this noble virtue amongst these millions of vices I do inherit and hold from Adam. I have escaped one, and that a mortal enemy to Charity, the first and father sin, not only of man, but of the Devil,

Pride: a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a world; I hate escaped it in a condition that can hardly avoid it: These petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feather unto mine: And this is the observation of my life, I can love and forgive, even my enemies, And when I had said this, he stood up and I kneeled down, and he laid his right hand upon my head, and said, God bless thee my Son, and God bless these Relations, which we have made: I give thee leave to publish them for the good of other Nations: for we are here in Gods bosonie, a land unknown. And so he left me. Raving assigned a value of about 20001. in gold for a bounty to me and my fellows: For they give great largesses where they come upon all occasions.

John Heydon.

London, from my House in Spittlefields near Bishopgate, next door to the Red Lion, April the 3rd. 1662.

To the Reader.

Gentlemen,

It is thought good to let you know Mr. John Heydon hath written many Books, viz. The Harmony of the World, The Temple of Wisdom, The Holy Guide, and The Isemana Crown; being of affinity, they are to be read together; but in his Preface and other places, speaking of the Person of Nature, and her occult mysterious Truths, he is not understood, as appears by the Knight of the Lobster, being one of a Rabble, who oppose and oppress this Noble Philosopher with a most clamorous insipid Ribaldry; but behold with what an admirable patience our Author heard this report, and answered thus, Heautontimoreumenon, and when one told him (of William Lilly being a Labourer or Ditchers Son, born at Diseworth in Liecestershire, and afterwards brought up by one Palya Taylor in the Strand) how he had abused him with scandalous words, replied, I would not tread upon a Worm, the King of Swedens sycphantick Ape, let the Asse passe.

It seems in ROME and other parts of Italy his books are highly estHEmed by very many persons of honour and worth, and eminent for their skill in these studies; these with Cardinal Ursinus, the Marquess Deffuentes, the Duke of Lorrain, the Prince of Condie, and a Colonel of Spanish Cavalieroes, Thomas Revell, and one Cardinal Antonio by name, have been forward of their own accord to put more honour upon our Author than he in modesty will own; the former, with some

other Cardinals and Jesuites, have endeavoured to convert him to the Roman Catholick Faith, but all in vain.

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

SIR, etc,

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

Tho. Retell.

The last Letter that came to him, was sent from Colonel Revell, etc. humbly intreating bin to have returned him, 1. The Harmony of the World. 2. The Temple of Wisdom. 3. The Wise mans Crown. 1+. The Fundamental Elements of Moral Philosophy, Policy, Government and Laws. 5. The Idea of the Law, Government and Tyranny. And those excellent Pieces of the Learned Mathematician Mr. John Gadbury, viz.

1. His Astronomical Tables. 2. Caelestis Legatus. 3. The Doctrine of Nativities. 4. Natura Prodigiorum, Nuncius Astrologicue. 5. The King of Swedens Nativity. 6. The Nativity of King Charles. 7. And the Examples of Nativities.

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

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

And now let us speak a word or two concerning our Author and his Books, which in many places you may perceive to differ in stile, etc. Our Author writ some of those admirable experienced Truths when he was very young, even before the Ware began in England; and afterwards followed the Army of the King, in which he obtained great honour. Lastly, he revised his first work, and added many things for the

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

S.F.



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

Renowned Eugenius! Famous above all! A Prince, in Physiques!  
 Most Seraphicall!

The Art's Great Archer! Never shooting wide; Yet Hitt'et the  
 White best, in thy Holy Guide. (took,  
 Good God! What Pains have learn'd Physicans For Cleansing  
 Physiques  
 (strange perturbed) Brook?

But as their Crooked Labours did Destroy Our hopes, Thy Guide  
 directs the Ready way.

Hippocrates, Great Galen, and Senertus, Rhenodens, Paracelsus,  
 and Albertus.

Grave Gerrard, and Ingenious Parkinson, Dead Culpeper, and Living  
 Thomlineon,  
 Have all Done well, But ab! they mist Road, tbou'st Chalked out,  
 Thou Dear Servant of God;

And therefore `tis no wonder, if they Vary From thee: Great  
 Natures

(Highborn) Secretary!

`tis thou alone, hast taught the way to bliss: Tis thou alone,  
that knoweet what it is:

`tis thou, hast Raked fruitful Egypt ore For Medicines; And Italy  
for more:

And in Arabia thy Collecting Brains, to do us good, bath taken  
wonderous Pains.

This having done, if Critiques will not bow To thy Great  
Learning,

ΠΕΥΕ

• στανδαλα

It shall to unto them surely prove: And this Essay of thy  
Sublimer Mysteries, Shall make them sure unto the Wise Minerva,  
Yet shall be ignorant of thy Pantarva. But hold! Where am I? Sure  
thou hast set a spell On me, cause I can't praise, thy doings  
well:

Release me, Good Eugenius! and the Crowns, Shall stand on no  
browes, but thy Learned Own, Poets, no more, lay claim unto the  
Bayes! `tis Keydon shines alone with Splendid Rayes:

Follow his Guide, he teaches you most sure; Let any make the  
Wound; `tis he, must Cure.

For he directs the Weigrowne, Old, and Young, To live Rich,  
Happy, Healthy, Noble, Strong.

John Gadbury, Φιλμαθηματικα ©

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

A Labyrinth, doth need a clew to find The passage out, and a  
Daedalian mind  
May do strange works, beyond the Vulgars reach, And in their  
understandings make a breach.  
It's often seen, when men of pregnant parts, Study, Invent, and  
promulgate rare Arts, Or unknown secrets, how they puzzle those  
That Understand them not; Their Yea's their No's, Are put to Non-  
plus; Tutors then they lack To drive them forward, or to bring  
them back. How many Learned men (in former ages) In all the  
Sciences were counted Sages?  
And yet are scarcely understood by men, Who daily read them o're,  
and o're again!

Some can recount things past, and present some, And some would  
know of things that are to come.

Some Study pleasure, some would fame live long, Some that are  
old, would fame again be young;

This Man doth toyle, and work, to purchase wealth, That man gets  
sickness studying for his health;

This man would happy be, That Wisdom have: All are at loss, and  
every man doth crave;

None is content, But each man wants a Guide, Them to direct when  
they do step aside.

Since, this is thus, Our Author bath took pain To lead us in, and  
bring us out again;

Now who is pleas'd, in him for to confide, In these Discoveries,  
Here's his Holy Guide.

Pray what can more improve the Commonwealth, Then the discovery  
of the way to Health?

The Paradox is made a certain truth, An Ancient man may dye in  
his prime of youth.

What wonder is it if he go aside The Path, which will not take  
The Holy Guide!

Raptim Script.

9 Junis 1662.

John Booker,

Illusirissimis

Illustrissimis, & vere Renatis Fra-  
 tribue, I.H.R.C. *πρωτόχως,*

Ecclesiae in tumultuoso hoc

Seculo Apostolis Pacificis,

Salutem `a Centro

Salutis.

Quae magna Coeli maenla, & tractae Mans, Terraeque fines, siquid  
 aut ultra set, capit;

Mens ipsa tandem Capitur: Omnia hactenus Quae nosse potuit, nota  
 am pnimum est fibi;

Accede, Lector, discs quis demum sies;

Tranquilinam jecoris agnoscas t&i Qul propius haeret nil tibi, &  
 nil tam procul.

Non hic Scholarum frivole, aut easel Loga, Quales per annos forts  
 plus septem Legit, Ut folle pleno prodeat, Rixae Artifex Vanasq;

merces futili lingua crepet, Sed sancta Rerun ponders, & sensus  
 graves; Quale, parari decuit, ipsa cut fuit Fingenda Ratio, &

vindici suo adetitit; Panduntur omnes Machinae gyri tuae;

Animaeq; vertes, Troch' eae, cunei; Rotae; Qna concitetur Arte,  
 quo eusstamine

Sistatur illa rursus & constet sibi. Nec, si Fenestram Pectori  
suam

Aptasset ipse Momus, inspiceret Magis. Hic cerno Levia Affectuum  
vs stigia, Graciiiesq; sensus Lineas; video quibus Nebantur ails  
blanduli Cupidines, Quibusq; etimulis urgeant mae graves. Etc  
Dolores, & voluptates fuos

Produnt recessus; ipse nec timor latet; Has Mont artes quisquis  
in foro veitit

Animorum habenas flectere, & populos Cupit Aptis Ligatos nexibus  
jungi fibi.

Hic Archimedes publicus figat pedem, Siquando regna machinis Pal-  
iticis

Surgere fatagit, & feras gentes clet, Imiq; motum sedibua Mundum  
quatit;

Facile domabit cuncta, qui menti imperat; Consuitor audax, & Pro-  
methaei potens

Facinoris mime! Quis tibi dedit Deus Haec intueri faeculis longe  
abdita;

Oculosq; Luce tinxit ambrosia Tuos! Tu mentis omnis, at Thae  
Nuila set capax;

Hac laude solus eruere: Divinum eat opus Animam creare: Proxlmum  
huic, ostendere.

To his Ingenious Friend Mr.

John Heydon, on his Book

Intituled The Holy

Guide.

The Ancient Magi, Druids, Cabbalists, The Brachmians, Sybil's,  
and Gymnosophists

Withall that Occult Arts haberdash, and make so many mancies, do  
but trash

By retail vend, and may for Pedlers go: Your Richer Merchandise  
doth make them foe.

The Stagarite must with his Manual of Elements, Galen of humoure  
call

In all their suit, or your New Art, Without them, makes their  
good old cause to smart.

Vulgar Physicians cannot look for more Patients, then such which  
do need helibore:

When Rode Crucian Power can revive The dead, and keep old men in  
youth alive, Had you not called your work The Holy Guide, It  
would have puzzled all the world beside To have Babtized it with  
a Name so fit And Adaequite to what's contained in it; Should it  
be styled the Encyclopaedy Of Curious Arts, or termed a Mystery

In Polio, or be named the Vatican Reduced unto an Euchiridion, Or  
all the Hermae in a Senary, The Urin and Thummin of Philosophy,  
The Art of Rieroglyphicks so revealed, And like the Apocalypse  
they are concealed.

Or the Orthodoxall Parodox, or all Discovered, which men still a  
wonder call;

Or the Magma Charta of all Sciences, And be that names it cannot  
call it less, The Book and Title night have well agreed; Yet men  
have questioned if unto their Creed They should have put your  
Article, but Now The name of Holy none dare disallow. When so  
much learning doth in one exist Heydon, not Hermes, shall be  
Tresnegist. And if the Right Reverend of Levies Tribe Do Hallow  
it, I cannot but subscribe.

Myself your Friend and Servant.

Tho. Fyge.



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

Hail you (admired Heydon) whose great parts Shine above envy, and  
the common Arts, You kin to Angels, and Superior Lights, (a spark  
of the first fire) whose Eagle flights

Trade not with Earth, and grossness, but do pass To the pure  
Heavens, & sake your God your glass, In whom you see all forms,  
end so do give These rare discoveries, how things move and live;  
Proceed to make your great design compleat, And let not this rude  
world our hopes defeat.









Oh let me but by this the dawning light Which streams upon me  
through your three pil'd












Pass to the East of truth, 'till I may see (night Mans first fair  
state, when sage Simplicity, The Dove and Serpent, Innocent and  
wife Dwell in his brest, and he in Paradise;

There from the Tree of knowledge his best bought, We pluck a  
Garland for this Authors brows, Which to succeeding times Fame  
shall bequeath, With this most Just Applause, Great Heydons  
(wreath:

J.W.

Chymical Dictionary,  
Or,  
An Explanation of the hard  
words and terms of Art  
which are used in The  
Holy Guide.

Acquisitio, Amissio, Album, are figures of Geomancy,  or Aries, a figure of Astromancy, and they are names that signify the Nature of the Medicines, and you shall find them in Order; there being used 19 Figures of Astromancy, viz,  Saturn,  Jupiter,  Mars,  Sol,  Venus,  Mercury,  The Moon, or

Luna,  Taurus,  Gemini,  Cancer,  Leo,  Virgo,   
Libra,  Scorpio  Sagittary,  Capracorn,  Aquarius,   
Pisces, And 16, (Carcer, Tristitia, Fortuna Major, Fortuna Minor, Puer, Puella, Conjunctio, Rubeus, Lettitia, Caput Draconis, Cauda Draconis, Populus, via) of Geomancy.

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

**(Note: The astrological symbols are not completely accurate. I simply present them as they are in the RAMS document, without corrections. pnw)**

Aqua is the water.

Aries and Aquarius signs in Astromancy.

Acquisitio, Amlssio, and Album figures of Geomancy.

Astromancy is Heavenly knowledge, and Geomancy is Earthly knowledge.

## C

Calcination is a reducing anything into Caix, and making it fryable; and it may be done in two ways, by firing, by reducing into ashes, by reverberating, by Corrosion, by Amalgamation, Precipitation, Fumigation, or vaporation, Cementation or stratification. Caput Draconis, Cauda Draconis, Coniunctio, and Cancer figures of Geomancy.

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

Clarification, is the separateing of the gross feces from any decoction or juice; and it is done three ways, by the white of an Egg, by digestion, by filteration.

Cure all, is Aurum Potable.

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

Cohobation, is the frequent abstraction of any liquor poured

oft-times on the feces from whence it was distilled, by distillation. Cancer and Capricorn, figures in Astromancy.

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

Corrosion, is the Calcining of bodies by corrosive things.

Cure the great is the Pantanva.

D.

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

Deliquim, the dissolving of a hard body into a liquor, as salt, or the powder of any calcined matter, etc. in a moist, cold place.

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

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

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

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

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

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

## E.

Elevation, is the rising of any matter in manner of fume, or vapour, by virtue of heat.

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

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

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

Extraction, is the drawing forth of an essence from a corporeal matter by some fit liquor, as spirit of wine; the feces remain in the bottom.

## F.

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

Fortune Major a figure of Geomancy.

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

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

Fortuna Minor a Figure of Geomancy.

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

Gemini, A Figure of Astromancy.

H.

Humectation, or Irrigation, is a sprinkling of moisture upon anything.

I.

Imbibitation, is when any dry body drinks in any moisture that is put upon it.

Jupiter, a planet of Astromancy.

94.

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

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

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

Insolation, is the digesting of things in the Sun.

#### L.

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

Letitia, of Geomancy.

Leo and Libra figures of Astromancy.

Liquation, is a melting or making any thing fluid.

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

#### M.

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

Maceration, is the same as Digestion.

Maturation, is the exalting of a substance that is immature and crude, to be ripened and concocted.

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

## P.

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

Puer, Puella & Populus, figures of Geomancy.

Pisces a figure in Astromancy.

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

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

## Q.

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

## H.

Rubeus, a figure of Geomancy.



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

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

## S.

Saturn, Sol, Scorpio, and Sagittary, Planets and signs in Astromancy.

Solution, is a dissolving or attenuating of bodies.

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

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

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

## T.

Taurus, a figure of Astnomancy.

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

## V.

Venus, Virgo, figures of Astromancy,

Volatile, is that which flyeth the fire.

Rules to be considered in Posie Crucian Medicines.

1.

Make choice of a fit place in your house for the furnace, so that it may neither hinder any thing, nor be in danger of the falling of any thing into it that shall lye over it: for a forcing Furnace, it will be best to set it in a chiinny, because a strong heat is used to it, and many times there are used brands which will smoke, and the fire being great the danger thereof may be prevented, and of things of a maligne and venenate quality being distilled to such a Furnace, the fume or vapour, if the glass should break may be carried up into the chimney which otherwise will fly about the room to thy prejudice.

2.

In all kinds of Distillations the vessels are not to be filled too full; for if you distill Liquors, they Will run over; if other solider things, the one part will be burnt before the other part be

at all worked upon; but fill the fourth part of copper vessels; and in rectifying of spirits fill the vessel half full.

3.

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

4.

There be some things which require a strong fire, yet you must have a care that the fire be not too vehement for fear their nature be destroyed.

5.

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

6.

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

7.

If the Liquor retain a certain Emphyreuma, or snatch of the fire, thou shall help it by putting it into a glass close etopt, and so exposing it to the heat of the Sun, and now and then opening the glass that the fiery impression may exhale, or else let the glass Stand in a cold moist place.

99

8.

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

9.

When thou takest an earthen or glass vessel from the fire, expose it not to the cold air too suddenly for fear it should break.

10.

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

11.

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

12.

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

13.

The time for putrefaction of things is various; for if the thing to be putrefied be vegetables and green, less time is required, if

dry, a longer; if Minerals, the longest of all. Thus much note, that things are sooner putrefied in cloudy weather then in fair.

14.

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

15.

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

16.

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

17.

Try not at first experiments of great coat, or great difficulty, for it will be a great discouragement to thee, and thou will be very apt to mistake.

18.

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

19.

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

20.

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

21.

In all thy operations propose a good end to thy self, as not to use any excellent experiment that thou shalt discover, to any ill end, but for publick good.

22.

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

THE  
HOLY GUIDE

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.

The  
Holy Guide,  
Leading the way to  
UNITE ART AND NATURE:

In which is made plain

ALL THINGS PAST, PRESENT, **ΦΙΛΟΤΟΜΟΣ**

AND TO COME.

By John Heydon Gent. **ΦΙΛΟΤΟΜΟΣ**

A servant of God and Secretary

of Nature.

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

LONDON,

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



Lib. 1.

Chap. 1.

Of God, Art and Nature.

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

God is our holy Guide, therefore in all orderly speeches and  
 matters of Learning, it first of all behoveth a wise man to agree  
 upon the thing in hand, what it is; And what is the bounds (or  
 Definitions) of the same; it seemeth very needful in this  
 discourse of the Rosie Crucian Medicines, to show first, their  
 matter, in Nature and Art, their manner of working, all which we  
 will here canoncally and orderly make manifest, because it is a  
 thing much in doubt and in question among the Learned.

Eyes that use to behold and view the reason and nature of things,  
 may easily perceive by the outward shape and inward gifts of man,  
 unlike and passing all other wights (or living creatures) that he  
 was made for some notable end and purpose

above the rest, and so not for pleasure, honour, or enough of needful outward things, which they call Riches; nor yet for any other matters, which other sights void of wit and reason seek and follow; therefore a man ought not to make any thing of that nature his end and happiness, unless he think it reason for the Master (and better workman) to learn of the Servant and woreer; for what other pattern and end have we to follow? None at all; because we are the best Creatures in the world; than it is without the world, say you, and among the Blessed Minds, or the Aethereal Inhabitants, above and without all; neither yet have we found it, for they be our fellow-servants and subjects under one Almighty King.

2. Wherefore Eugenius Theodidactus says there remains nothing but God, and his happiness to be sought and set before our eyes; not with hope to overtake and reach it, that were madness; but with desire to attain so much thereof, as the proportion between him and us iill suffer:

2. Or if the unneasureable and boundless, or infinite blessedness o.f God admit, no comparison, it were best, yea and by the exam-  
pie of Mr. Tho. Heydon, to make the bounds of our happiness in Long Life, Health and Youth, so much of the Service of God, as our whole power and nature will Hold and Carry; now if we knew that divine Pattern, and oneiy gift of God, all were well: And this as almost all other truth, especially in case of life and manners, for the which this Book was chiefly written, by the witness and record of holy writ, and received to be known and proved: If that were not so

strange and far off from this purpose, which is appointed as you see to run through the midst of Art, Nature, Reason, Philosophy and Physick.

3. Wherefore sithence both in this and all other matters, Galen builds overmuch upon his own devices, not considering as some may object, that a man (especially a young man) may swerve, but we have assistance of the Rosie-Crucian Seraptical illuminated fraternity, and have besides a single judgement and manual experience in the Philosophers Pantarva, a double portion, of the spirits counsell,

which said *ἴσω οἱ βολή αἰσθῆσας πάντα ἡδόντας*, All other besides did not content us, because they were no more but men endued with ripe wits, and perhaps sound judgement in the course of kind (or Nature and Physick; Now I must look as near as I can to my own judgement, that it be still squared by the rule of truth and reason). And so let us return to our purpose, long Life, Health, Youth, Riches, Wisdom and Virtue, are not to be found among those men that live like Hogs, always greedy after such things as beasts desire, and know no better then things auspicious to Swine.

4. Then to find this happiness and pleasure of heaven among men; To whom were it best to travel? Unto Poets think you? No; because they take their aim still at a vaine mark; the peoples liking, as you may see by Mr. John Cleavelands Poems; for I will not dra. of the dregs (when he saith) If a man be rich, and have his health, with a contented mind, and honour, let him not care to be a God, nor for popular applause. This vain and worldly -content Is far from a Divine

nature; Nor yet need we go to the lower or lesser houses of Physick, where as they be tainted and unfounded in other points of learning; so in matter of manners they doe not do well to place their content in honour, pleasure, or in such like outward things, no nor to set it in good life alone, and virtue.

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

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

he useth instead of an Agent, and all the operations thereof, is the SUN, and the mother thereof, or which applies the place of a female and patient, is the MOON; the nurse thereof and her paps, all the influenc, of heat and moisture, of the SULPHUR and MERCURY of NATURES; for the SPIRIT of GOD moveth not but upon the face of the waters; the earth, the wind, or aire, is carried in its belly, as the sailes in the chain, that tye the superiour things to them that are below. This is the Father original, and Fountaine of all perfection, and of all the secret and miraculous things done in the world, whose force is then perfect and coapleat. Now let us see what opinions others hold, and how near they come to THEODIDACTUS his right line of truth.

7. To begin with PLATO, the spring of this Philosophy, his Medicine and Happiness; he disputes in PHILAEBUS, as neere as I could gather, out of so large and scattered a speech, is nothing but Pleasure and Health in a Medicine. And yet this Divine man meaneth not (lest you should marvell) with the herd of swine (though they were not the brothers of that foul opinion, but watered their gardens, as TULLY saith, with other mens springs) to set open all the gates of the fences, and to let In all that comes; but onely at a few narrow loops, to receive deane delight without all grief interlaced, and by name delight in colours, consent and some smells in HEALTH, WISDOM and VIRTUE.

And again he saith in TRAETUS, that JUSTICE AND HOLINESS, together with WISDOM, make us like unto GOD; to let those two places serve

for bin, and to come to Pythagoras: as there are two sorts of men, one disposed to deale with others, which axe called worldly men; and another quite contrarily bent to live alone, and to seek knowledge, which are called Philosophers; so he in his book appoints two severall ends; for the first virtue (I mean adoring, and no idle virtue) garnished with outward helps, and gifts of body and fortune: for the next knowledge of the best things; and this he aetteth before that other, for many reasons vouched toward the end of his book; but especially, because God, whom we ought to follow, leadeth the same life.

8. These be the best grounds of Happiness and Pleasure that ever any Philosopher or Phyeican bath said at any time; (for never a one hath quite built it up;) let us see how they be squared: If the foul- fed Epicure may again be justly reprov'd, and reckoned as an impious person, whom never any heavenly thoughts touched for bringing in an idle God, neither ruling the world, nor regarding It; How can ARISTOT. seem wrongfully accused of impiety, & for the same banished out of the ACADEMY, if there were not other proof against him (when he saith) in that place, God leadeth no other then this beholding & and gazing life of his? Is it not an idle, and, as it were, a covetous life turned back upon itself, and estranged from all outward action applied and directed to others? Tea, and that in his own, and all other mens understangings; then to encounter him with his worthy Master PLATO, if that were the best life, or the life of God, why did God make the World? He lived so before, if that had been the best life;

but because he was good, he would have others enjoy his goodness; and before he was busie in making, and is yet in ruling the world; and yet indeed it is no business, as we reckon it, that is no care and trouble, but an outward deed and action, clean contrary to the inward deed of a musing mind onely shootIng at his own good estate with his wisdom & knowledge.

9. But if he deny all this, as its like he will, to increase the heap of sin, he grants no beginning; then what can be greater evidence then his own writings, one quite thwarting another, as cross as may be; for in another place he comes again, and saith, that every man bath so much happiness as he bath Wisdom and Virtue, even by the witness of God himself, who is therefore happy, and not for outward goods; what can be more divinely spoken, and more cross to the former, foul and Godless opinion? nay, see the force of truth; he yteldeth again according to the heavenly Master, that to fore-Stall the place from the worser sort, good men ought to take office upon them, and to manage affairs of State: yea further, if they refuse (WHICH IF THEY BE WISE, THEY WILL, QUOTH ZENO) THAT THEY MAY RIGHTLY BE COMPELLED; then; if this wise man hath virtue in possession, an no doubt he hath, he must as we see by his own confession, use it; and the same reason is of God himself in this great City of the World; but PLATO by name, thinks those two so nearly allied and knit together, as he dare openly deny happiness to that Common-wealth where they be dislinked and stand asunder.

10. Then we see, that in the judgement of these two great PHILOSOPHERS and PHYSICANS, where they be best advised, and in deed and truth, THE DIVINE PATTERN OF HAPPINESS, which we ought to strive unto, is no more, nor no less then that worthy couple of WISDOM AND VIRTUE knit

together in that bond of fellowship, which may never be parted asunder. That SOLOMAN desired, when God gave him his choice, and had him ask what he would have, and he would give it him, as you may read 1. Kings c. 1. He said, LORD GIVE THY SERVENT AN UNDERSTANDING HEART, THAT HE MAY JUDGE BETWEEN GOOD AND BAD; AND THE SPEECH PLEASED THE LORD, THAT SOLOMAN HAD ASKED THIS THING; AND GOD SAID UNTO HIM, BECAUSE THOU HAST ASKED THIS THING, AND EAST NOT ASKED LONG LIFE, NEITHER RICHES FOR TRY SELF, NOR THE LIFE OF THINE ENEMIES, BUT EAST ASKED FOR THY SELF UNDERSTANDING TO DISCERNE J1JDGEMENT; BEHOLD, I HAVE DONE ACCORDING UNTO THY WORD. LO I HAVE GIVEN THEE A WISE UNDERSTANDING HEART, SO THAT THERE WAS NONE LIKE THEE BEFORE THEE, NEITHER A?TER THEE SHALL ANY ARISE LIKE UNTO THEE. AND ALSO I HAVE GIVEN THEE TEAT WHICH THOU EAST NOT ASKED, RICHES AND HONOUR; AND SO WILL GOD DO TO ALL THOSE TEAT MIND WISDOM AND VIRTUE. In the first place, with an intent to do good to others. On the contrary, sad experience bath witnessed even in our days, that many, whose whole aim was to be rich in this world, have been deprived of all, and forced to seek their bread in a strange land; so may others do yet for ought I know, if they be not all the wiser; they that swallow down riches, and not by right, shall vomit them up again; the Lord shall cast them out of their bellies, JOB 20:15.

11. But you may say, we have reared our Happiness, long life and Health aloft, and made it a fair and goodly work; but more fit for the dwelling of those clean and single minds (or spirits) above, which they call Messengers (or Angels) therefore Is man buried here below in these earthly bodies, as we are scarce able to look up unto it: and therefore



PYTHAGORAS in his book, with good advice, often receiveth in enough of bodily and outward goods, to help the matter, (thought it not to be any other cause of joy, than the instrument is of Musick:) and so PLATO, we see, nameth his servants and helpers.

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

13. Then, if these be so needful as they be, it were of much need to lay them down, and keep just account, which those PHYSITIANS do not, lest if there be two for one, HAPPINESS, etc. should halt; if again, too many, the idle parts might, In fine, infect and marre the rest; as we may fear of PLATO HIS FIRST THREE DELIGHTS, although they be not hurtful of themselves: Without more words, the just summe is thus: To obtain so much Happiness, etc. as our Nature Is able to take and bold, the body had need be first willing and obedient, and then store of outward needful things to be at hand and ready; these every man knoweth; but for the body, that is obedient, when it is LONG LIVED, HEALTHFUL, YOUNG, CLEAR, AND TEMPERATE; when all these helps flock together, we may be happy, if we will; if any want, we shall do what we can, as you shall bear hereafter.

Then let us marshall these things at last in order, and the HOLY GUIDE, that compares Happiness to a Family, make that loving couple

WISDOM and VIRTUE, as MARI and WIFE, and HEADS of the Household, the five proper eyes of the body like Children, and Riches as Servants. These again, if the chief of the house will suffer them to marry, will beget other two bond-children, to beautifie the sane house, HONOUR and PLEASURE; but the wise and good Householder, will in no wise suffer it, lest his house be troubled with more then may be ruled; and, although true and right Honour and Pleasure will perforce follow, yet he shall not regard them, nor be minded towards them, as those grave men were towards HELEN, and often use their saying, although they be such kind ones, yet let them go: and us follow our way to HEALTH and happiness, etc. See THE HARMONY OF THE WORLD, ETC.

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

## CHAP. 2.

1. The way to Wisdom; 2. Hermes medicines; 3. Rules; 4. Possibilities and effects; 5. Faultless studies; 6. Approved reasons; 7. Opinions; 8. The stop-ship; 9. Secret truths; 10. Wonderous works; 11. Wisemen; 12. Alchemy; 13. Of the secret blast and motion of God; 14. Of Natures fault; 15. Divine truths; 16. Mans mind; 17. Of the life of God; 18. Raging Counsell; 19. Stingless Drones; 20. Dissention; the Emperours folly.

Oh that we knew that health and happiness, we may when we will, go into the way where and how all men may be blessed: wherein I am quite bereaved of all helps from the GRECIANS, as men ever apt to speak & think well, rather than to do & perform any thing (though constancy & agreement, in their sayings would have left BLESSEDNESS as well as other good things in the power and reach of all men and I must fly for aide into EGYPT, a people so far passing all other Nations, as it is better and nearer to God, to work and to do great wonderous things than to behold and look upon then.

2. For it is delivered to Ancient and true Record that one HERMES A KING AND LAW-GIVER of that Country, a man of rare and divine gift In knowledge above all that ever were, found out Medicines able to bring all sen to health & long life, etc. and left them behind him in writing to his people; & that they were after him, a long time by the wiser sort, closely wrought and used, until at last, they crept abroad and stole into ARABIA,. when she flourished in Armes and Learning, and there got the name which they now coamenly keepeth of FILIUS SOLIS CAELESTIS, AMICUS VITAE, PANTARVA, IGNIS VITAE, STELLA VITAE, RADIX VITAE, AQUA SOLIS, AQUA LUNE, DELICIAE VITAE, PANACEA, SUCCUS VITAE, MEDULLA VITAE, ADJUTRIX VITAE, SALUS VITAE, SANGUIS VITAE, AURUM POTABILE; and indeed all these medicines are made of prepared gold, etc. Now from thence in the same secret and dignified manner (for that is the wont of them, as becomes so deep secrets. they have traveled and spread themselves over all Nations; now and then opening and discovering themselves to a few of the better and wiser company.

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

Then for the common or wilder sort, which either for lack of good Nature, or rant of good Manners, use to wrangle about words, or twitch at things, I care not; and because I know them not, I pass them as unknown men; for neither was HERCULES able, as they say, to match with many-headed HYDRA, nor yet with the AWKE AND CROOKED CRAB.

4. Then to turn my speech, which way were it best to set forwards? not right and etright, the matter! No; because there Is such crying out against the possibility of the good work which our Medicine promiseth; and that Awke for judgement of the matter bath been the chief cause which bath hitherto buried this Divine Art from the sight of good and learned men; I take it the best way of delivery, before I come to the point It self, to fetch about a little, and then show the possibilty of those effects, and the way to work them by other or weaker means, as well as by HERMES MEDICINES. For although it be not so natural, in marching forward

to move the least and weak part; yet I keep it right artificially, and then it shall agree with that good order of Art: First of all to put by a few of the light things laid against this blessed Science, because, albeit, they be gathered but by guess, besides all grounds of certainty; yet they have so wholly possessed the common people, yea, and some of the better and worser sort likewise, that without any further search or hearing of the matter, they have straight-way cast it off for false, and condemned it; for when as once sleep hath taken the sort of the body, the senses yield, and can do nothing; so if wrong belief get once possession of the soul, reason is laid to rest, and cannot move again, before that must be loosened, put to flight and scattered.

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

6. These be the most capable reasons, and best approved among the people, wherewith they use to batter this exchanging sequence: but mark how light and weak they be, and easle to be wiped away; for how could the acts and deeds of these R.C. Philosophers & Physicians come into the writings and Records of men (to begin there with them) whose fame,

nay, whose company they have ever shunned? and when their own Records, if they chance to light of any thing that was not sown abroad, and published to the world, as is the life of worldlings; but left like most precious Jewels unto some friend of secret trust, which was counted as a Son adopted, upon condition to keep it still within the house and stock of HERMES, from the eyes and hands of the world and strangers, running evermore, like the wise Stars, a contrary race unto the world, that no narvaji, though they be both, in like sort crossed by the world, and mis-called wanderers (or Planets,) when indeed and truth they goe better. Now when they deem credit to be denied to the -mens report & witness, it is a sign that either their own reports & witness is of light and little weight, whereby they judge of others; or elBe, that their thoughts are vain and phantastical, puffed up, I mean with that new kind of self-love and over-weening wisdom, to set up themselves, and pull down Authorities; of which sort it falls out most commonly in people, that while they strive to avoid the lake of superstition, they run headlong unawares down the river of impiety; for if such a wide breach and entry may be suffered to be made into the credit and authority of the Writers, which are the life of Antiquity and light of Memory, great darkness and confusion will soon come in and over-cast the world; yea, and so far forth at length, as nought shall be believed and judged true that is not seen; that even they which dwell in the main land, shall not grant a sea; a thing not onely fond and childish among men, but also (ill be to me, if I speak not as I think) wicked and godless amongst us Christians, whose whole Religion, as S. AUGUSTINE saith, stands upon that ground.

7. Wherefore, if we must needs beleive Records, yea, though they be sometimes lewd men, foolish and unlearned, as if they were as whole and harmless, as XENOCRATES; but especially, although they had great cause to lie, and to speak more or lees than the truth; who can in common reason refuse the solemn oaths of BO good, and wise and learned men? For he is good for the love of Virtue it self; he that is wise, to avoid the shame of lying, will speak the truth: That shall I say Of EUGENIUS THEODIDACTUS, that durst in times past OWN NO OTHER NAME, whose whole care and practice, drift & studies, now is nothing else but to find and set down the truth? But all is well & clear of all suspicion, if it may, be though those oaths and protestations to have sprung from himself, and others experienced in these undeniable truths, of more good will and desire to perswade the loverB of Wisdom and Virtue, than wrought out of fear or flattery, which may easily be judged in such men, as were all either then FALSE PROTECTORS that cared not, or KINGS that needed not, as it is clear in all their eyes that are CONVERSANT in these kinds of studies. Wherefore such men as are so bold with our ground of reason to deny, and deny still all that comes, are, in my opinion, greatly to be looked unto; for although they, like XERXES, pull not down Religion with hands openly, yet they are of another sort dangerous, that undermine it closely with wrong opinions. If our men avoid such plain untruths, as might be reproved by common sense and daily experience, as when ANEXAGORAS said snow was black, and XENOPHANES the Moon is inhabited, and full of hills and cities; and In cities of old, with some of late among the Stars (Sir Chr. Reydon Baron & Mr. John Reydon., and Mr. John Oadbury,) but I speak not against Astrologers,

but against such flattering lyers that have gained their estates amongst silly foolish women, & ignorant people, that hold, that the earth, the ONLY MOVEABLE thing In the world, stands still, and such like ugly mishapen lies, wherewith GREECE over-swarmed; then you had reason to use them with ill words and thoughts as you do: Now, although I was partly pereraded to be of the same opinion with those that hold the earths immobility: but being convinced, I relinquish my former opinion; for they maintain, that by a Heavenly Medicine they have great and wonderful changes turned all metals into Gold, Folly into Wisdom, Vice into Virtue, Weakness into Long Life, all Diseases into sound Health, and Age into Lustiness and Youth again; Row can you disprove them? when did you see the contrary? you surely know the nature of the deeds and effects; for they require great knowledge; but the doing cause workmen, that you dislike Is, their MEDICINES you never saw, nor can imagine what it is, much less conceive the REASON, STRENGTH & NATURE of it; Nay you see nothing, but grope and blunder in the dark, like blind-folded men at all things; else how could these exchanges have escaped, & been hid from you, in a world so full of all kinds of changes? I mean, you see great and admirable things (albeit you do not so take then, because you see them often) but you do not truly see then, that is, you perceive not the nature, cause and reason of them, and that makes you so childish to believe nought unseen, and count all things wondrous which are not common among you; much like that harmless and silly kind of people, of late discovered, which made miracles and wonders of many matters, that in other countrys are ordinary and common, in so much as (to take one for all) they could not conceive how two men



asunder could by letter certifie one another, unless a spirit were wrapt up in the paper to make report, and tell the news; but if you and they could once by this Guide & Art, cut into the depth and nature of the great and marvellous works of kind and skill, which are common and daily among you; then, you would be ready and easy by comparison to receive almost anything unseen, and brought by report to you. Let me awake your wits a little; you see daily, but not thorowly, how the Moon by her Sympathy with the spirit of the water draws the Ocean after her, makes the ebbs and flowings thereof: it is likewise commonly known, that the LOAD-STONE IN THE ROOF OF MAHOMET HIS CHURCH, DRAWS UP HIS IRON TOMB FROM THE GROUND, AND HOLDS IT RANGING IN THE MIDDLE WAY; like as the miners in GERMANY, found their tools which they had left in such a Vault, hanging in the morning; which was accounted for a miracle, before such time as the cause, by the skillful, was seen and declared unto them. What should I say more of this Stone? it is not unknown that there are whole rocks thereof in INDIA, at the Castle of the ADAMANT, erected by JUL. CAES. drawing ships that pass by loaden with iron unto them: & yet we see that this mighty Stone, in presence of the Diamond, the King of Stones, is put out of office, and can do nothing.

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

9. I should now pass over to that other side of skill and craft, and call to mind many great and wonderous works there done and performed; the curious work of that ITALIAN KING, WHICH HELD A CLOCK BESIDES A DIAL WITHIN IT; these three common feats found out of late, passing all

inventions of Antiquity, the GUN, CARD, and PRINTING, and many other dainty Devices of mans wit and cunning; if this short and narrow speech appointed would suffer any such out-ridings, let these few serve to awake you, and call your wits together: you see these things I say, and are never moved; but if you had never seen them, but heard the stories only reported, what would you have thought and said? and because no man judgeth so well of himself as of another; suppose a plain and harmless people, such as those Indians were, had from the beginning dwelt in a CAVE underground., let it be the Center if you will, and at the last one man more wise than the rest, had by stealth crept out into the light: And by long travel & traffick with our people had seen and learned the course of nature of things which I have rehearsed unto you, and then returning home, had suddenly start up and begun to account the wonders which he had seen and learned: first, that he had found the earth hanging in middle of the sere, and in like sort a bright and goodly cover compassing afar off the same; this cover beset and sprinkled with infinite lights and candles, and among the rest, one (to be short) of a foot in bigness to his sight, without all touching, or other means or instruments to be perceived, to hold and pull huge heaps of water after her, as she passed up and down continually, would they not shout and lift up their hands, and begin to suspect the man of infection with strange and travelling manners?

10. But admit, when the noise were done, and all husht, he went forward & told them of such a Church and Vault with other things, as well, and more strange than the earth (for that cannot be otherwise, unless heavy things flew up against Nature) hanged in the sere alone, and of

such hills, that as the Sunne waters draws ships out of their courses, without any strength or means visible; furthermore, if he laid abroad the wonderful might of a little fish, like half a foot long, able to stay the main course of a ship under sail: do you not think with what sour contenances and reviling words, and reproaches, they would bait and drive him out of their company? but if the good and painful man burning with desire to reform the estate of this rude and deformed country, would not be stayed so, but spying a calmer time, durst come in presence, and step forth before them again, and say, that by his travel he had made such a ring as I speak of; such warlike Engines as should fall as fearful as thunder, and as hurtful as a canon fired at a fort, a mile off planted; with a kind of writing whereby four men might record as much in the same time as four thousand of the common Clerks; such a Card, wherewith a Country-man that never saw the Sea, shall sit in the bottom of a Ship, and direct the course thereof throughout the world without missing; Is it not like they would apprehend him for a cousener, and adjudge him to punishment? then put the case you stood by and saw the matter, I appeal to your own experience, would you not think the Traveller worth pity and praise, and the people of reformation?

11. Well then, let us return to our purpose; there is a Nation of wise men dwelling in a soil as much more blessed (then yours) as yours I. then theirs of the Deserts, that is, as they bide under ground, and you upon the face of the roof: so these men inhabite the edge and the skirt of Heaven; they daily see and work many wondrous things, which you never saw nor made, because you never mounted 80 high to come among them;

if any one chance to flie away from you to those heavenly places, & after like experience, to return & make the like reports, you give him the like rewards you give: (compare the rest) I say no more; but if God would give you leave and power to ascend those high places, I mean to those heavenly thoughts and studies, you might quickly, by view of deep causes, and divine secrets and comparision of one to another, not only believe the blessei Art, but also learn and perform the same, and cure all the diseased.

12. But they will not be rid so, but follow as fast again another way: that whereas so many have been, and are daily seen to wear away their lives In ALCHEMY, & to find nothing that good Is, but contrary for the most part, to wit, untimely and unordinary death, sickness and age for long life, health and youth, and always smoke for golden Medicines, and folly for wisdom, and very near as often, bad and sad conditions for good and honest natures; (for by boiling themselves long in such deceitful stuff, as though they were burnt to the pots bottom, they carry most commonly, for ever after, an unsavoury smack thereof;) it is plain sign the trade is vain, false and deceitful; this is the third charge they give unto us; let us see how to bear and withstand it. The most wise and great PHILOSOPHERS, and ROSIE CRUCIAN PHYSICANS, albeit they know God made mankind, for the happy life abovesald, and that it was at first enjoyed, or else it had been made in vain, and that by corruption of ill custome (by his secret appointment) our kind is grown out of kind, and therefore may be restored, because It is a misleading, and no Intent of Nature; (which forecasting gave them occasion to seek the remedy) yet they thought It unlawful to teach these Medicines, set stright against the will of God,

that all should be restored; for that he seemed on purpose to have sown good and bad, and great store of both together, in such sort as we see them, lest it all were alike, and in one state of happiness, the great Variety of business and stirring, and 80 the Society and Common-wealth among men should be clean taken away: like as the first sour striving seeds (whereof all things are made and sprung) were all alike, and one friend to another, all should be still and quiet, without succession, change and variety in the world, and so there should be no world; for God, when he cast his mind upon the building of the world, he went to make a beautiful and goodly work, meet for the Power, Wisdom and Pleasure of such a Builder, and therefore a stirring and changeable work, because there might be no cunning shown, no delight taken in one ever like or still thing; but light fighting for speed, is ever best in such a ground: let us away, and follow.

13. Wherefore, by the example, and as it were by the secret blast and motion of God, after our men had found these restoratives, & used them for the time, & meant to leave them as becomes good men, to posterity, they took this way of counsel to lay them up safe In a strong Castle, as it were in the which all, the broad gates and common easie entries should be fast shut up and barred, leaving one only little back door open, forefenced with a winding-mark, that the best sort, by wit, pains, and providence, might come into the appointed blessedness, the rest stand back forsaken; their Maze and plot is this: first, they hid themselves in low and untrodden places, to the end they might be free from the power of PROTECTORS, & etc. the eyes of the wicked world; and that they writ their

books with such a wary and well fenced skill, I mean, to overcast with dark and sullen shadowes, and slye pretence of likes & secret riddles drawn out of the midst of deep knowledge and secret learning, that it's impossible for any but the wise and well given, to approach or come near the matter.

14. And therefore it is, that when the godless and unlearned men, hovering over gain and honour, presume against MINERVA will to handle these words, when the things should rather be handled (for nothing is soft and gentle as speech, especially so thoroughly tempered) and yet all besides the secret meaning, thrust up in deep knowledge: then if these ways and phantasies they practise & set on work as fast (as their fingers itch) and miss as fast (as they must needs do) they say they followed our rules and precepts, and put our work in practice, and found them false, that were as if a cunning Archer and Huntsman had delivered as dark rules of shooting and hunting unto his Country-men, and these by chance had fallen into the hands of another wild and untaught Nation, which simply missed by mistaking his drift and meaning, had made them ploughs to shoot in, and gored their Oxen to their game, and then missing of their purpose, cried out and blamed the Arts of shooting and hunting, & sought to blow away & abuse the man that taught them: would not a wise Judge hold and deem both these and them, and all other busie-bodies, that do use to mine and dig in other mens dealings, to be sent Into their own trade and business, wherefore they were made and fashioned? and to let the rest alone for the right owners? and for those of HERMES house, do not think they make claim, sue, and recover their own in open court, as others use (that

were away in such a wicked world, to lose land, life and all together quickly) but in the secret sort, which falleth out within the compass of your reproof. Neither would I have you follow too bard, and be so earnest upon the next reason, that albeit our men had cause to hide their works and practice, yet they would have shewn the fruit and effect thereof advancing themselves, as others do, to Honour and Pleasure, and not have lived like the refuse of the world, in such mean plight and wretchedness; for that is the lightest of all other, though It seem greatest: if I list to rifle in the rolls of ancient Records, I could easily find and she, you, that although the most part of people live in this harmless and safe estate, which I told you, yet some again were Kings, and men of great place and dignity (and yet I think by reminder, and not by purchase, so;) but I love not this kind of reasoning; let them that thirst, go to the fountain, and as I remember, that in the household of R. CRUCIAN Riches are made but Servants, & not Masters & Rulers, because they be, for the most part, unruly and ambitious; and for that cause they have no liberty granted them, but are enjoynd to serve lowly their betters, and to look no further; so that if our men were happy, or at least lovers of the same, their riches ought to be imployed in their own service, that is, to win Wisdom and Virtue, and not sent out to wait upon I know not what strangers, Honour and Pleasure; which, as they be strangers, yea, and dangerous strangers, lying open (as all high things do) to the blast of Envy, so most commonly they will not be ruled, no more then they which got them, and then rebelling against them which are their Lords and Rulers; do overthrow an happy estate.

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

16. And therefore this same divine man makes that mind alone the whole man, the body of a thing that is his, and belonging unto him, but unto his, that is the body; and, as I may term them, his mans men. And this thing also BIAS before him, did as well perform, when at the spoil of the City, having leave, he took not his carriage with him, and answered to the check of his friends, that he carried all his own things with him, which was nothing but a naked body.

17. ARISTOTLE is of the same mind with PLATO, as appears notably in his last Book of Manners, where he hath laid down many sound reasons why this life is best, and so by wise men, is and ought to be taken; because it is, saith he, the most quiet life, and fullest of true delight, and with all things needful best restored; for indeed it wanteth nothing; for what? as a mind is divine in respect of a body, so is the life of it, which is that we speak of, in regard of a civil and worldly life. And again, if our minds are ourselves, it were meet to lead our own life before strangers; but last of all, because God, our only pattern, leadeth no other life but this. I might be very large, if I list to



seek about and traverse this matter: but here is enough to show the purpose and reason our men of EGYPT had; It was In their choice to chuse this kind of life which the world so despiseth: but how if I could bring them in bereaved of all choice and freewill, and driven by force of necessity to do the same? would not that stop the widest mouths, think you, in all this lavish company? let us know first, that the mind of man being come from that high City of Heaven, desireth of herself to live still that heavenly life, that is the blessed life above described; and if there be any let, as there is likely it Is, in the weight and grossness of our body, over-weighing our minds down to the ground, and to all their own muddy matters, then that our men, after they have got this golden Stone, so famous in the world, do not, as they think, and would do, straight ways run to their Coffers; but first and chiefly gild their bodies with It; wherefore after that, by that mighty, fine and temperate Medicine, they have scoured out of all grossness and distemper of the body, the only lets to understanding and good manners, as we shall hear hereafter, and thereby leave the minds at large, and almost at her first freedom; she, and so they together laying aside, and, as it were, casting down all earthly matters, must return to their own former life again; so far, I mean, as the condition and state of man will suffer: and so put case you find your own dark and dusky eye-light, so soon taken with every foul, vain and worldly fancy, yet you must not judge these heavenly men thereby, but think the most sharp and clear sight of their understanding easily able to see the blemish and to avoid the Call of common love.

18. Wherefore, to close up this point at last, sith this happy craft of HERMES, for ought that they know, may be true and honourable; let the common and unlearned sort stay their judgement, and leave the trial sifting of any further matter unto the wise and learned, and there in all directions, if they have none of themselves, might learn better advise, before for the fault of some, they turn to any raging counsel, and bend the edge of Authority against all.

19. I grant, that as in all good Arts, so in this, because it is the secretest; there be some drones crept in among the friends: what then, as they are of another kind; or never begotten by HERMES, or any of his eons, so no reason they should slander the Name and House of HERMES, but bear the burden of their own faults; their nay be sorted out and known from the holy stinged and profitable Bee: first, by their bigness in word.s and braggs, and then (as followeth lightly by the course of kind) by their stingless and unarmed weakness in all defence of learning; and thirdly, by their sloth and idleness; for although they never leave stirring, yet as SENECA saith, OPEROSE NIKIL AGUNT, they painfully do nothing, because all they do is to no purpose, all Is fruitless and unprofitable. But DIOCLESIAN lacked this discerning wisdom, and rashly ran upon all, and burnt the Book, much like that part of LYCURGUS, who for the drunkenness of the people, cut down the Vines; had It not been better to have brought the springs of water nearer, and to have bridles, as PLATO saith, that made good with the sober? Even so the Emperour might with better advice have tempered the heat of ALCHEMY with the cooling Card of Discretion, and made it an Art lawfull

for a small number only, and with like charge to be practised, which had been a Counsel worthy wise Princes, neither to let the hope of so great a Treasure go for a small loss, nor yet upon uncertain hopes, be it never so great, to lose a certain great thing, to wit, the life and goods of his Sub3ects well and orderly bestowed. Now let us join Art and Nature together, to know all things past, present, and to come; that Long Life, etc. may be with the more pleasure enjoyed; for after this methodically HOLY GUIDE, Knowledge, the rest will be Imperfect: then Knowledge compleat Happiness, Long Life perfects Knowledge; Health comforts Long Life: Youth pleases Health; Riches rejoice Youth; Youth embraces Wisdom and Virtue, etc. which you shall find all in order.

To The  
 Truly Noble by all Titles,  
 Sir Ralph freeman,  
 Baronet, etc.

External, internal, and eternal happiness  
 be wished.

The Rosie Crucians have a very excellent opinion (Most honored Sir) that we ought to labour In nothing more in this life, then that we degenerate not from the Excellency of the mind, by which we come nearest to God, and to put on the divine Nature: lest at any time our mind waxing dull by vain idleness; should decline to the frailty of our earthly body, and vices of the flesh. So we should lose it, as it were cast down by the dark precipices of perverse Lusts.

Wherefore we ought so to order our mind, that it by it self, being mindfull of its own dignity and excellency, should always both think, do, and operate something worthy of it self: But the knowledge of divine Science doth only and very powerfully perform this for us, when we by the remembrance of its Majesty, being always busied in divine Studies, do every moment contemplate divine things, by a sage and diligent inquisition, and by all the degrees of the Creatures ascending even to the Arch-type himself, to draw from him the secret Practick, Theory of Art and Nature, according to the doctrine of the HOLY GUIDE, which those that neglect, trusting only to natural and worldly things, are wont often

to be confounded by divers errors and fallacies, and very oft to be deceived by evil spirits.

But the understanding of the HOLY GUIDE purgeth the mind from errors, and rendereth it divine; giveth infallible power to our ROSIE CRUCIAN GUIDE, etc. driveth far the deceits & obstacles of all evil Spirits, and together subjects them to our commands; yea, it compells good Angels, and all the powers of the world unto our service, viz. The vertue of our Art being drawn from the ARCH-TYPE himself: To whom when we ascend, all Creatures necessarily obey us, and all the Quire of Heaven do follow us. Seeing there fore (Learned Sir) you have a Divine and Immortal soul given you, which seeing the goodness of the Divine Providence, a well disposed fate, and the bounty of Nature have In such manner gifted, that by the acuteness of your understanding & perfectness of senses, you are able to view, search, contemplate, discern and pierce through the pleasant Theatre of Naturall things, the sublime house of the Heavens, and most difficult passages of Divine things.

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

We present therefore now to you, a coapleate work in the HOLY GUIDE, which we have perfected with diligent care, and very great labour and pains both of mind and body: and though it be rude and unpolished in respect of words, yet it is truly elaborate in respect of matter:

wherefore I desire this one favour, that you would not expect the grace of an Oration, or the Elegancy of Speech in this Book, which we wrote long since and revised in our days of mourning, for the death of our fellow-Prisoner JOHN HEWIT, Doctor of Divinity, and others, who were spitefully thrust Into Gaole with us, and many crully murdered by the Tyrant CROMWELL, because they loved our Soveraign Lord the KING.

And we expected to suffer for our Loyalty to His Sacred Majesty the KING; but our Estates ransomed our Lives, etc. Again, We have chose the less Elegancy of Speech, abundance of matter succeeding in the place thereof; but seeing without doubt, many scoffing Sophisters will conspire against me, especially of those who boast themselves to be allyed to GOD, and fully replenished with DIVINITY; And the sect of self affectors, that will (unless some Judicious Patron be fixed to the Prontice-piece, as the beams of the Sun to correct their sawcy peering with blindness) not only disgorge their envy in words, but judge and condemn to the Fire the things, even before they have read or rightly understood any thing of them, because these MEDICINES agree not with their Bodies, nor such sweet Flowers with their nose. And also by reason of that sparke of hatred, long since conceived against me for n.y loving and serviceable endeavours to help the Royal Party to restore the KING, and yet scarce containing it self under the Ashes. Therefore, Dear Sir, We further submit the Rules ascribed by me to the merits of your Virtue, and now made yours, to your censure, and commend it to your Protection, that if the base and perfidious Sophisters would defame it by the gross madness of their envy and malice, you would by the perspicacy

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

Your most humble Servant

and true Honourer,

JOHN HEYDON.

THE  
HOLY GUIDE

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

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## BOOK II

## Chapter I.

1. Of the wonderful Secrets of Numbers, 2. of their Signification. 3. How Moses showed so many signs by them. 4. How JOSHUA made the SUN STAND STILL by Numbers. 5. How by NUMBERS ELIJAH called down fire from heaven upon his enemies. 6. How by these following NUMBERS the ROSIE CRUCLANS forknow all future things; 7. Command whole Nature, have power over DEVILS, and ANGELS, and do Miracles, & etc. 8. How by this NUMBER A RIVER spake to PYTHAGORAS.

I have observed, that the Numbers which are now vulgarly used amongst ARITHMETICIANS and CALCULATORS, have been in old time much more estHEmed then they are now; the order of them is made after this manner, 1.2.3.4.5.6.7.8.9. to which is added a note of privation signed with the mark 0, which although it signifie no Number, yet it makes others to signifie, either tens, or hundreds, or thousands, as is well known to ARITHMETICIAHS. The virtues and signification of these Numbers, the HEBREWS are of opinion were delivered to MOSES by GOD himself upon Mount SINAI, and then by degrees of succession without the Monuments of FIGURES OR LETTERS was until the time of ESDRAS delivered to others by word of mouth onely, as the PYTHAGOREAN opinions were formerly delivered by

ARCBIPPUS and LYSINUS, who had Schooles at THERES in GREECE, in which the Scholars keeping the precepts of their Masters in their memory, did use their wits and memory instead of Books.

2. MOSES delivers a double Science of this ART: The one of BRE5ITH, which they call COSMOLOGIE, viz, explaining the power of things created, Natural and Celestial, and expounding the Secret of the Law and Bible by Philøsophical reasons.

3. Which truly upon this account differs nothing at all from Natural Magick, in which we believe King SOLOMAN excelled; for it is written he was skilled in all things, even from the Cedar of LEBANON to the EYSOP that grows upon the wall.

4. Also in CATTLE, BIRDS, CREEPING THINGS and FISHES: All which she. he knew the Magical virtues of Nature and Numbers: The ROSIE CRUCLANS follow after this, as you say read in my book of GEOMANCY and TELESMS, entitled, THE TEMPLE OF WISDOM: and in my WAY TO BLISS, and ROSIE CRUCIAL PHYSICK.

5. They call the other Science thereof MERCARA, which is concerning the more sublime contemplation of Divine and Lugelick virtues, and of Sacred Numbers, being a certain Symbolical Divinity, in which Numbers are IDEAS of most profound things, and great Secrete. This is the ROSIE CRUCIAL INFALLIBLE AXIOMATA, which teacheth of Angelical Virtues, Numbers, and Names in the HEBREW, also of the Conditions of Spirits and Souls in the GREEK lumbers and Names, which searcheth into the Mysteries of Divine Majesty as the Emmanations thereof; and Sacred Names in LATIN Numbers and Letters, which he that knoweth, may excell with wonderful

Virtues, as that when he pleaseth, he say know all things PAST, PRESENT AND TO COME; and command whole Nature, have power over DEVILS and ANGELS, and to do Miracles, By this they suppose that MOSES did she. so many signea, and turned the Rod into a SERPENT, and the Waters into Blood, and that he sent FROGS, FLYES, LICE, LOCUSTS, CATERPILLERS, FIRE, with HAIL, Botches and Boils on the EGYPTIANS, and slew every first-born of man, and beast; and that he opened the Seas, and carried his thorow, and brought Fountains out of the Rocks, and Quailes from Heaven, that he sent before his clouds and lightning by day, a pillar of fire by night, and called down from Heaven the voice of the Living GOD to the people, and did strike the haughty with FIRE, and those that murmured with the LEPROSIE: and on the ill deserving brought sudden destruction, the earth gaping and swallowing them up.

6. Further, he fed the people with Heavenly Food, pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, and their Garments from wearing out, and made them Victors over their enemies. To conclude, by this Art of Numbers and Letters, JOSHUA COMMAI!DED THE SUN TO STAND STILL; Elijah CALLED DOWN FIRE FROM HEAVEN UPON HIS ENEMIES, RESTORED A DEAD CHILD TO LIFE, DANIEL etopt the mouths of the LIONS; the THREE CHILDREN sang songs in the fiery Oven: Moreover, by this IDEA of Letters and Numbers, the incredulous JEWS affirm; that even CHRIST did so many Miracles, The ROSIE CRUCIANS very well know the ANGELS and SPIRITS that govern these Numbers and therefore deliver Charmes against DEVILS, and their bonds, and the manner of Conjurations; for against Diseases, they heard a Brother make a Spirit cry out,

7. PYTHAGORAS was not onely initiated into the MOSAICAL ART of numbers, but arrived also to the power of working MIRACLES, as his going over a River with his Companions testifies that he speaking 80 & 11 in a Table to the River, the River answering him again with an audible &

clear voice, *Χαίρε Πυθαγόρα* SALVE PYTHAGORA; that he heaved his thigh to LBARIS the Priest, and that he affirmed that it glittered like Gold, and thence pronounced that he was IPOLLO; that he was known to converse with his friends at METAPONTIUM and TAUROMENIUM; (the one a Town in ITALY, the other in SICILY, and many days journey distance) in one and the same day. This makes good my APOLOGUE at the beginning of A NEW METHOD OF ROSIE CRUCIAN PHYSICK, and the WAY TO BLISS.

8. PORPHYRIUS and IAMBLICUS report very strange things of him, which I willingly omit: I shall onely add his Predictions of Earthquakes, or rather, because that may seem more natural, his present shaking of Places in Cities, his silencing of violent Winds and Tempests; his calming the rage of the Seas and Rivers, etc., which skill EMPEDOCLES, EPIMENIDES, CATHARTES, and ABARIS having got from him, they grew so famous, that EMPEDOCLES was surnamed ALEXANEMUS, EPIMENIDES, CATHARTES, and ABARIS, AETEROBATES from the power they had in suppressing of storms and winds, in freeing of Cities from the Plague, and in walking aloft in the Lire: which skill enabled PYTHAGORAS to visit his friends after that manner at METAPONTIUM and TAUROMENIUM, in one and the same day.

## Chapter II.

1. Of the Power 2.3. and Virtues 4.5. of Hebrew, 6, 7. Greek and 8. Latine Letters, WHEN THE NUMBERS ARE ATTRIBUTED TO THEM.

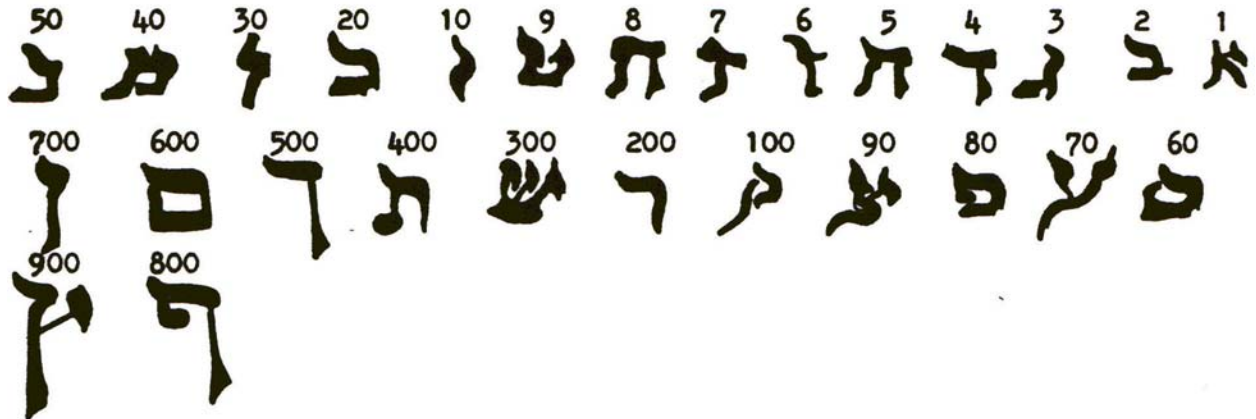
The PYTRAGQRWIS say that the very ELEMENTS OF LETTERS have certaine divine Numbers, by which collected from proper names of things, you may draw conjectures concerning Secret things to come.

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

3. The LATINE, GREEK, and HEBREW Letters deputed to each Number, shall shew you, being divided into three Classes, whereof the first is of UNITS, the second of TENS, the third of HUNDREDS, and seeing in the ROMAN Alphabet there are wanting four to make up the Number of twenty-seven Characters, their places are supplied with I. and U. simple Consonants, although the GERMANS for EU the Asperate use a double W, the true ITALIANS and FRENCH in their Vulgar speech put G joynd with U, instead thereof writing thus, VUILHELMtJS, and GUILHELMUS.



Now the Classes of the Hebrew Numbers are these.



Now if you desire to know, the Ruling PLANET of any that is born, compute his name, and of both his Parents, through each Letter according to the Country he was born in, and the Number above written, and divide the sum of the whole being gathered together by 9, subtracting it as often as you can; and if there remain a unity, or 4, both signifie the SUN; if 2 or 7, both signifie the MOON, but three JUPITER; five MERCURY; six VENUS; eight SATURN; nine MARS. And the reasons thereof I have showed you in my Book of GEOMANCY and TELESMES, entitled, THE TEMPLE OF WISDOM.

In like manner, if you desire to know the ASCENDANT of any one that is born, compute his name, and of his Mother and Father, and divide the whole collected together by 12, if there remain 1, it signifies the

LION; if JUNO 2, AQUARIUS; if 3, CAPRICORN; if 4, SAGITTARIUS; 5, CANCER; if VENUS 6, TAURUS; if PALLADIUM 7, ARIES; if VULCARS 8, LIBRA; if MARS his 9, SCORPIO; if 10, VIRGO; if 11, PISCES; if PHOEBUS 12, they represent GEMINOS.

6. And now let no man wonder that by the Numbers and Letters all things may be known, seeing the PYTHAGOREAN PHILOSOPHERS and ROSIE CRUCIARS testifie the same: in those number, lie certain hidden mysteries, found out by few; for the most High created all things by Numbers, Measure and Weight, from whence the truth of Letters and Names had its original, which were not instituted casually, but by a certain Rule, although unknown to us.

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

8. Moreover, TUCER, RABANUS, and R. LULLY have dedicated to the Elements and Deities of Heaven, sacred numbers; for to the Aire they have designed the number eight, and to Fire five, to Earth six, to Water twelve, Besides unity is ascribed to the Sun, in which God put his Tabernacle; and that this also is of JUPITER, 40th the Causative power of his Ideal and intellectual Species testifie, who is the Head and the Father of the Gods, as Unity is the beginning and Parent of Numbers, 1, engraven in Brass, they say bringeth a Spirit, in the shape of a black man standing, and cloathed in a White Garment, girdled about, of a great body, with reddish eyes, and great strength, and he appears like a man angry, and he giveth Boldness, Fortitude, & makes a man lofty.



## Chapter III.

The Number of Happiness.

1. 2, The Pythagorick NAMES OR NATURE of a Monad or Unit. 3, 4 applied to the first days work: 5, 6, What are the upper waters: 7,8, And that Souls that descend **ΕΙΣΥΕΥΕΘΙΥ**, are the Naiades or Water Nymphs, in Porphyrius: 9. That matter of it self is unmoveable: R. Bechai his Notation very happily explained in my 11. Temple of Wisdom: 12. Of the Number One, and the signification, and what Angel rules it.

1. I Admire the goodness of GOD towards his Creatures, how fit the Number is to the Nature of every days work: And so I conclude, that GOD ordered it so on purpose, and that in all probability PYTHAGORAS was acquainted with his AXIOMATIA, and that was the reason the PYTHAGORLJ(S made such a deal of do with Numbers, as you shall find in Order, putting other conceits upon them then any other .ARITHMETICIANS do and that therefore if such Theorems as the PYTHAGOREANS held, be found suitable and complyable with MOSES his Text, it is a ehre.ed presumption that these are the right ROSIE CRUCIAN AXIOMATA thereof.

2. PHILO makes this first day spent in the Creation of immaterial and spiritual beings, of the intellectual world, taking it in a large sense for the MUNDUS VITAE, the world of life and forms: And the PYTHAGOREANS call an **ΕΙΔΟΣ** Form, and **Ζων**. Life. They call **Ζηνδος Πυραμ** or the TOWER OF JUPITER, giving also the same name to a Point or Center;

by which they understand the vital Formality or Center of things: the RATIONES SEMINALES: and they call an unite also

**λόγος σπαραματίτης,** which is SEMINAL FORM; But a very short and sufficient account of PHILO,S pronouncing that SPIRITUAL SUBSTANCES are the first days work, is, That as an Unit is indivisible, you cannot make two of one of them, as you may make of one piec. of corporeal Matter two by actual division or severing them one piece from another: wherefore what was truly and properly created the first day, was immaterial, indivisible, and independent of the matter, from the highest Angel to the meanest SEMINAL FORM.

3. And for the potentiality of the outward Creation, since it is not so properly any real being, it can breed no difficulty; but what ever it is, it is referrible fitly enough to incorporeal things, it being no object of sense, but of intellect, and being also impassible and un-diminishable, and so in a sort indivisible; the power of God being un-diminishable, and it being an adaequate consequence of his power; wherefore this potentiality being ever one, it is rightly referred to the first day. And in respect of this the PYTHAGOREANS call an Unit

as well as the BINARY, as also **ἀλαμπία & σκολωδία**, which names plainly glance at the dark potentiality of things, set out by MOSES in the first days Creation.

**Νυχτός δ' αὐτῆς αἶψα τε καὶ ἡμέρα ἐξεγένετο.**

Plato.

But of the Night, both day & sky were born.

4. GOD Created now Corporeal matter (as before the world of Life) out of nothing, which universal matter may well be called for

extension is very proper to corporeal matter; CASTELLIO translates it LIQUIDUM, and this universal Matter is mostwhat fluid still, all over the World, but at first it was fluid universally. 5. But here it may be, you will enquire, how this corporeal Matter shall be conceived to be betwixt the waters above, and these underneath; for what can be the waters above? MAIMONIDES requires continued Analogy in the hidden sense of Scripture; as you may see in his Preface to his MORER NEVOCHIM: But I need not flie to that general refuge; for he thinks that the SEMINAL FORMS that descend through the matter, and reach the possibility of the parts of the outward Creation, and make them spring up into Art, are not unlike the drops of rain that descend through the heavens or air, and make the earth fruitful; Besides, the SEMINAL FORMS of things be round, and contracted at first, but spread when they bring any part of the possibility of the outward Creation into Art, as drops of rain spread when they are fallen to the ground, so that the Analogy is palpable enough, though it may seem too elaborate, and curious. We may add to all this, concerning the NAIADES, or WATER NYMPHS, that the Ancients understood by them, **ΤΑΣ ΕΙΣ ΓΕΝΕΘΙΥ ΙΑΤΟΘ**

**ΑΣ ΨΥΧΑΣ ΝΟΙΩΣ ΑΠΘΑΣ**

(i.e.) all manner of SOULS that descend into the matter and generation, AND THIS IS THE NUMBER, BY WHICH IT IS SAID, THEY RAISE THE DEAD TO LIFE; wherefore the watery powers may be here indigitated by the name of the upper waters. 6. The frequent Complaints that the noble Spirit in PYTHAGOREAS and PLATO make against the incumbrances and disadvantages of the body, make the HOLY GUIDE very true and probable; and it is something like our Divines fancying SEWL to be Created this day.

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

8. For this Agitation of the matter brought it to my fancy in the second principle of the ROSIE CRUCIAL PHYSICK, which is the

true AETHER, or rather **שמום** for it is as liquid as water, and yet has in it the fiery principle of fire, which is the first Element, and made by the number; as the heavens were,

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

9. And this Number 1. is called a number of CONCORD, OF PIETY, OF FRIENDSHIP, which is so knit that it cannot be cut unto parts; for UNITY doth most simply go through every number, and is the common measure, Fountain, and original of all numbers, contains every number joynd together in itself entirely, the beginning of every multitude, always the same, and unchangeable; whence also being multiplied into itself, produceth nothing but itself; it is as I told you above indivisible, void of all parts; but if it seem at any time to be divided, it is not cut,

but indeed multiplied into. UNITIES: yet none of these UNITIES is greater or lesser then the whole UNITY, as a part is lesee then the whole, it is not therefore multiplied into parts, but into itself, Therefore it is named CUPID, because it is made alone, and will always bewail itself, and beyond itself it hath nothing, but being void of all haughtiness, or coupling, turns its proper heat into it self: It Is therefore the 1. beginning and end of all things; and all things which are, desire that one, because all things proceeded from one; and that all things may be the same, it is necessary that they partake of that one: And as all things proceed of 1. in many things, so all things endeavour to return to that one 1., from which they proceeded; it is necessary that they should put off multitude.

10. One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself; there is therefore ONE GOD, ONE WORLD OF THE ONE GOD, ONE SUN OF THE ONE WORLD; also ONE PHENIX in the world, one KING amongst BEES, one Leader amongst Flocks of cattle: 1. Ruler amongst herds of beasts, and Cranes follow 1. and many other Animals honour Unity; amongst the members of the body, there is one principal, by which all the rest are guided, whether It be the HEAD, or as some will, the HEART: there is one ELEMENT overcoming and penetrating all things: VIZ. FIRE. There is one thing created of God the subject of all wondering which is on earth, or in heaven; it is actually animal, vegetable, and mineral, every where found, known by few, called by none by its proper name, but covered with Figures and Riddles, without which

neither ALCHEMIE, nor Natural MAGICK can attain to their compleat end or perfection; from 1. man ADAM all men proceed, from that one all became Mortal; from that one JESUS CHRIST, they are regenerated.

11. And as St. Paul saith, ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD, and father of all, ONE MEDIATOR betwixt GOD and MAN, ONE MOST HIGH CREATOR, who is over all, by all and in us all; for there is one FATHER, GOD, from whence all, and we in him, ONE LORD JESUS CHRIST by whom all, and we by him, ONE GOD HOLY GHOST, into whom all and we into him; and in the exemplary world, 1. DIVINE ESSENCE, the fountain of all virtues & power, whose name is expressed with one most simple Letter 1. God; And in the intellectual world there is 1. Supream Intelligence, the first Creature, the Fountain of Lives, the SOUL OF THE WORLD: And in the Celestial world, there is one King of Stars, Fountain of Life, THE SUN: And in the Elemental world, there is 1. Subject and instrument of all virtues, natural, and supernatural, and that is, THE PHILOSOPHERS STONE: And in the lesser world, there is 1. first living, and last dying, and that is the HEART, And in the infernal world, there Is one Prince of Rebellion of Angels, and darkness, and that Is LUCIFER. By this number and Letters of the HEBREW, it is said MOSES showed so many signs in EGYPT. This number signifies ENGLAND, and the King thereof.

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

## CHAPTER IV.

THIS NUMBER UNITES ARTS AND NATURE.

1,2,3,4, That Universal Matter is the Second days Creation,  
5,6,7,8. fully made good by the Names and Properties of the  
Number two; 9,10,11, its virtues.

How fitly doth the Number 2. agree with the nature of the work of  
this day, which Is the Creation of Corporeal Matter, and the

PYTHAGORHANS, call the number 2. *υλη* matter, and SIMPLICIUS  
speaking of the

*ΠΥΘΑΓΟΡΕΑΝΣ, ΕΙΠΟΤΩΣ ΕΥ ΜΕΝ ΤΟ ΑΔΘ ΕΛΕΓΟΥ, ΩΣ ΟΥΖΙΖΟΥ ΟΠΕΡ  
ΑΥ ΠΑΤΑΛΑΒΗ ΚΥ ΠΕΡΑΤΟΥ, ΔΥΟ ΔΕ ΤΗΥ ΚΛΗΥ ΩΣ ΑΟΣΙΖΟΥ, ΚΥ  
ΟΥΚΘ ΚΥ ΔΙΑΙΡΕΔΕΩΣ ΑΙΤΙΑΥ.*

They might well (says he) call 1. FORM, as defining and  
terminating to certain shape and property what ever it takes hold  
of, and 2. they might well call MATTER, it being undetermined,  
and the cause of bigness and divisibility, and they have very  
copiously heaped upon the number 2. such appellations as are most  
proper to Corporeal matter. As

*ΑΟΧΗΜΑ- ΤΙΖΘ, ΑΟΣΙΖΘ, ΑΠΗΖΘ*, unfigured,

undetermined, unlimited, for such is matter it self till form  
take hold of it. It is called also REA from the fluidity of the

Matter *Αεσία, Αεσία*, because it affords substance to the

Heavens and *ΝειχΘ, ΜορΘ, Θάνατος* (i.e.) contention, fate, and  
death, for these are the consequences of the souls being joined

with Corporeal matter *Κίνεσις, γένεσις, Διαίρεσις*

Motion, Generation, and Division, which are properties plainly appertaining to bodies; they call the number 2. also **ἰσότητα** it is the **ἰσοχόμενον**, the subject that endures and undergoes all the charges and alterations the Active forms put upon it; wherefore it is plain the PYTHAGOREANS understood Corporeal matter by the number 2. which no man can deny but that it is a very fit Symbol of division that eminent property of matter.

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

3. And 2 is called number of Science and Memory, and of Light, and the number of Man, who is called another world, and the lesser world; it is also called the number of CHARITY AND MUTUAL LOVE, of MARRAGE & SOCIETY: The first number is of 2. because it is the first multitude, it can be measured by no number besides unites alone, the COMMON MEASURE of all numbers. It is compounded, but more properly not compounded, the number 3 is called the number uncompounded.

4. But the number 2 is the first branch of UNITES, and the first procreation: Hence it is called GENERATION, AND JUNO and an Imaginable corporation, the proof of the first motion, the first form of parity, the number of the first equality, extremity, and distance betwixt, and therefore the peculiar equity, and the proper Art thereof, because it consists of 2 equally poysed; it is a number of Conjunction and profit of increase, as It is said by the Lord, TWO SHALL BE ONE FLESH, and



SOLOMAN saith, IT IS BETTER THAT TWO BE TOGETHER THAN ONE; for they have a benefit by their mutual society; if one shall fall he shall be supported by the other; WOE TO HIM THAT IS ALONE, because when he falls he hath not another to help him. And if two sleep together, they shall warm one the other; how shall one be hot alone? and if any prevajie against him, two resist him.

5. And it is called a number of WEDLOCK and SEX; for there are two Sexes, MASCULINE and FEMININE, and two Doves bring forth two Eggs; out of the first of which is hatched the Male, out of the second the Female; 2. is called middle, that is capable, that is good and bad partaking; and beginnings of Division of multitude and destruction, and signifies Matter; 2. is also sometimes the number of discord and confusion, of misfortune and uncleanness, whence HIEROM and JOVIANUS saith, that therefore it was not spoken In the SECOND DAY of the Creation, and God said, THAT IT WAS GOOD, because the number 2 is evil.

6. Hence also it was, that God commanded all unclean Animals should go into the Ark by Couples, because, as I said, the number 2 is a number of uncleanness, and is most unhappy in their CONJURATION and INVOCATIONS OF SPIRITS and SOULS OF THE DEAD, especially any of those that are under the Angels deputed to SATURN or MARS, for these 2 are accounted by GEOMANCERS and ASTROLOGERS unfortunate, it is also reported that the number 2 doth cause APPARITIONS OF FIERY GHOSTS AND FEARFULL GOBLINS, and bring mischief of evil Spirits to them that travel by might; PYTHAGORAS saith the unity is God and a good intellect, and that Duality is a Devil, and an evil intellect, In which Is a Material multitude; wherefore the

PYTHAGOREANS say, that 2 is not a number, but a certain confusion of Unites; and EUSEBIUS says, that the PYTKAGOREANS called Unity APOLLO, and 2 strife and boldness,

7. And 3 JUSTICE, which is the highest perfection, and is not without many Mysteries. Hence there were two Tables of the Law in SINAI, two CRERUBINS looking to the PROPITATORT, in MOSES, two Olives dropping Oyle, in ZACHARIAH, two natures in Christ, Divine and Humane: Hence MOSES saw two appearances of God, viz, his face and back parts.

8. By the number 2 also they say, if it be engraven in Copper, It will bring to you a GENIUS that is good for to PROCURE THE LOVE OF WOMEN; sometimes print it in LAPIS LAZULUS, and sometimes in VIRGIN WAX, and write the names of the man & woman in VIRGIN PARCHMENT: to which appears a NAKED MAID HAVING A LOOKING-GLASS IN HER HAND, AND A CHAIN TIED ABOUT HER NECK, AND NIGH HER A HANDSOM YOUNG MAN, HOLDING HER WITH HIS LEP2 HAND BY THE CHAIN, AND WITH HIS RIGHT HAND BE WILL BE PLAYING WITH HER HAIR, AND SMILING ON HER, and these are sent by one of those ANGELS of the number.

9. Also 2 Testaments, 2 Commands of love, 2 first dignities, 2 first people, 2 kinds of Spirits, good and bad, 2 intellectual Creatures, an ANGEL AND SOUL, 2 great Lights, 2 Solstitia, 2 Equinoctials, 2 Poles, 2 Elements, producing a living Soul, viz. Earth and Water. By this number 2 it is said ELIJAH CALLED DOWN FIRE FROM HEAVEN UPON HIS ENEMIES. And the name of God in the Exemplary world is expressed with two Letters,

**יה** Jah **אל** Eli.

And there are two intelligible substances in the intellectual world, viz, an Angel, and the Soul; and two Lights in the

Celestial world, the Sun, and the Moon; and two principal seats of the Saul in the lesser world, viz, the Heart, and the Brain; and there are two chief of the Devils in the infernal world, viz. BEEMOTH and LEVIATHAN, also two things Christ threatens to the damned, viz. WEEPING AND GNASHING OF THETH.

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

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

#### Chapter V.

The Number of Long Life.

The Nature of the Third days work 2. set off by the Number 3. That the most learned do agree that the Creation was perfected at once, The Notation of **נוכב** strangely agreed with the Notorious conclusion of the TEMPLE OF WISDOM of the signification of the Number 3:

1. In this third day was the waters commanded into one place; the Earth adorned with all manner of plants, Paradise and all the pleasure and plenty of it created, wherein the Serpent beguiled EVE, etc. What can therefore be more likely then that the PYTHAGOREANS use their Numbers as certain remeabrancers of the particular passages of this History

of the Creation? when as they call their Number

3. **Τριτων & θαλασσιος** (i.e.) TRITON AND LORD OF THE SEA, which is in refrence to Gods commanding the water into one place, and making thereof a Sea, they call also the TERNARY,

**Κεραυ & ακιδεαυ & οφιωυ** , the former intimates the plenty of Paradise, the latter relates to the Serpent there; but now besides this, we shall find the TERNARY very significant of the nature of this days work; for first, the earth consists of the 3 Elements in my Book, entituled, THE TEMPLE OF WISDOM: (for the truth of that Book will force itself in here whether I ,ill or no:) And indeed I had no thoughts of this, when I writ that; and then again, there are three grand parts of this third Element necessary to take an Earth habitable, the dry land, the Sea, (whence are SPRINGS AND RIVERS) AND THE AIRE: And lastly, there are in vegetables, which is the main work of this day, three eminent Properties, according to my Cousin HEYDONS Philosophy, viz. NUTRITION, ACCRETION, GENERATION; and also if you consider their duration, there be three Cardinal points of it, ORTUS, ARME, INTERITUS, you may call in also that MINERALS, as the ARABIANS call them, which belong to this day as well as Plants, that both Plants and they, and in general all TERRESTIAL bodies have the three Chymical principles in them, SAL, SULPHUR and MERCURY.

2. As the matter of the Universe came out in the second day, so the conttiring of this Matter into SUNS and PLANETS is contained in this fourth day: The Earth her self not excepted, though it is said she was made in the first day, and as she is nurse of Plants, said to be uncovered in the third, yet as she is a receptacle of Light, and shines

with borrowed rays like the Moon and other Plants, she may well be referred to the fourth days Creation.

3. Nor will this at all seem bold or harsh, if we consider that the learned have already agreed, that all the whole Creation was made at once, As for example, the most rational of all the JEWISH Doctors,

R. MOSES EGYPTIUS, PHILO JUDEUS, ABRAHAM JUDEUS, PROCOPIUS, GAREUS, CARDINAL CAJETANE, Saint AUGUSTINE and the Schools of HILLEL and SAMAI; so that leisurely order of days is thus quite taken away, & all the scruple that may arise from that HYPOTHESIS.

4. Wherefore I say the number 3 is an uncompounded number, a holy number, a number of perfection, a most powerful number; for there are three persons in God, there are three Theological virtues in Religion: hence it is that this number conduceth to the ceremonies of God and Religion, that by the solemnity of which prayers and sacrifices are thrice repeated; and the PYTHAGOREANS use it in their sanctifications and purifications, and it is most fit in bindings or ligations.

5. And in JOHANNES DE SPAGNET it was the custome in every Medicine to spit with three deprecations, and hence to be cured. The number of 3 is perfected with 3 Argumentations, long, broad and deep, beyond which there is no progression of demension whence the first number is called square, Hence it is said, that to be a body that bath 3 measures, and to a square number nothing can be added; wherefore CARDANIJS in the beginning of his speech concerning HEAVEN, calls it as it were a law, according to which all things are disposed; for Corporall and Spiritual things consist of three things, viz, beginning, middle and end, by three

the world is perfected Harmonie, necessity and order, (i.e.) concurrence of causes, which many call fate, and the execution of them to the fruit of encrease, and a due distribution of the increase; the whole measure of time is concluded in 3, viz, past, present and to come: All magnitude is continued in 3. Line, Superficies and body: every day consists of 3 intervalls, length, bredth, thickness: Harmonious Musick contains 3 consents in time, DIAPASON, HEMIOLION, DIATESSARON: there are also 3 kinds of Souls, VEGETATIVE, SENSITAVE, and INTELLECTUALL. And God orders the world by number, weight, and measure; as the number 3 is deputed to the Ideal forms thereof, as the number 2 is to the creating matter, and unity of God the maker of it: POSIE CRUCIANS doe constitute 3 Princes of the world, OXOMASIS, MILRIS, AXAMCIS, (i.e.) God, the Mind, and the Spirit; by the 3 square or solid the 3 number of 9 of things produced are distributed, viz, of the supercelestial in nine, orders of Intelligencies; of Celestial into 9 Orbs; of inferiour into 9 kinds of generable and corruptible things: Lastly, in this ternal Orbe, viz. 27. all musical proportions are included, as PLATO and PROCLUS do at large discourse.

6. And the number of 3 hath in it a Harmony of 5, the grace of the first voice, also intelligencie; there are 3 HIERARCHIES of ANGELICAL SPIRITS; there are 3 powers of intellectual Creatures, memory, minde and will: there are three orders of the blessed, viz. of MARTYRS, CONFESSORS and INNOCENTS: there are three quaternians of Celestial signes, viz. FIXT, MOVEABLE AND COMMON, and also of Houses, viz. ANGELS, SUCCEDENTS, CADENTS. There are also 3 faces and heads in every sign, and

3 Lords of each tripli-city; there are 3 fortunes amongst the Planets, 3 graces amongst the Goddesses, 3 Ladies of destiny amongst the infernal crew, 3 Judges, 3 Furies, 3 headed CERBERUS; you read also of three double Hecats.

7. Three moneths of the Virgin DIANA, three persons in the supersubstantiall Divinity, three times, of Nature, Law and Grace; three Theological Virtues, FAITH, HOPE and CHARITY; JONAS was three dayes in the Whales belly, and 3 days was CHRIST in the grave.

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

9. The CHAOS is self in every first ANALYSIS is also three-fold, the Saphire of the CHAOS is likewise three-fold. And here is six parts, which is the PYTHAGOREAL SENARIUS, or numerus Conjugii: In these six the influx of the Metaphysicks, called unity, is sole Monarch, and makes

up the seventh number, or Sabbath, in which at last by the assistance of God the body shall rest; againe, every one of these parts is twofold, and these Duplicities are contrarieties. Here you have twelve, six and six in a desperate division, and the unity of peace amongst them: these Duplicities consist of contrary Natures; one part is good, one bad, one corrupt, one incorrupt; one rational, one irrational; these badm corrupt, irrational seeds, are the Tares and Sequels of the Curse. This is the BOLT GUIDE.

10. SEPTEM PARTIBUS, saith ZOROASTES, INSUNT DUO TERN ARIA, & IN MEDIO STAT UNUM DUODECIM STANT IN BELLO, TRES AMID, TRES INIMICI: TRES VIRI VIVIFICANT, TRES ETIAN OCCIDUNT, & DELIS REX FIDELIS EX SUA SANCTITATIS ATRIO DOMINATUR OMNIBUS, UNUS SUPER TRES, & TRES SUPER SEPTEN, & SEPTEN SUPER DUODECIM, & SUNT OMNES STIPATI, ALIUS CUM ALIO.

11. By this number 3 in a TELESME of TIN JOPHIEL, carried PHILIP to AZOTUS.

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



## The Number of Nature and Health.

1. Of the signification of the Number 4. 2,3,4,5, how the Corporeal world was universally erected into form and Motion on the fourth day, 6. is most notably confirmed by the Titles and property of the NUMBER 4. 7,8 The infallible Rosie Crucian or Pythagorick Oath, 9, wherein they swore, 10, 11, by him that taught them the Mystery of the Tetractus. 12. that the Tetractus was a Symbole of the whole Art, that lay couched in NUMBERS and LETTERS: 13,14. The mystery of the Number 4. 1. The Earth, as one of the Primary Planets, was created the fourth day, and I

translate **תגבולוםכ** Planets, primary because of **ה** Emphatically, and Planets because the very Notation of their name

implies their Nature, for **כויכ** is plainly from **כוי**, or BUNN-

ING, and **כב** EXTINCTION, NOUNS made from **כבתי & לוי** as **תוי** and

**אכ** from **תוי** and **אכתי**, according to unexceptionable

Analogy. And the Earth, as also the rest of the Planets, their Nature is such, as if they had been once burning and shining Suns; but their light and heat being extinguished, they afterwards became Opaced Planets; this conclusion seems here plainly to be contained in the ROSIE CRUCIANS and MOSES, but is at large demonstrated in my NEW METHOD OF ROSIE CRUCIAN PHYSICK.

2. Nor is this Notation of **כויכ** enervated by Alledging that the word is ordinarily used to signifie fixed Stars, as well as the Planets; for I do not deny, but that in a Vulgar Notion it may be competible to them also. For the fixed Stars according to the imagination of the

rude people, may be said to be lighted up, and extinguished, so often as they appear and disappear; for they measure all by obvious sense and fancy, and may well look upon them as so many Candles, set up by Divine Providence in the night, but by day frugally put out for wasting: and I remember THEODIDACTUS in his

**παρὶ προνοίας**, has so glibly swallowed down the Notion, that he uses it as a special Argument of Providence, that they can burn thus with their heads downwards, and not presently swell out and be extinguished, as our ordinary Candles are; wherefore the

word **לונג** may very well be attributed to all the Stars, as well fixed as Planets, but to the fixed only upon vulgar seeming grounds, to the Planets upon true and Natural; and we may be sure that is that which EUGENIUS THEODIDACTUS, The POSIE CRUCIAN would

aim at, and lay stresse upon, in the Book M. Wherefore in brief **ה**

Emphatical in **תבוכום** contains a double Emphasis,

intimating those true **כבנום** or Planets, and then the most eminent amongst those truly so learned. Nor is it at all strange, that so abstruse conclusions of Philosophy should be lodged in this Numeral and Literal Text; for as I have elsewhere intimated, MOSES has been aforehand with ROSIE CRUCIANS, the ancient PATRIARCKS having had will, and by reason of their long lives, leisure enough to invent as curious and subtile THEOREMS in Philosophy, as ever any of their posterity could hit upon, besides what they might have hid by tradition from ADAM: AND IF WE FIND THE EARTH A PLANET, it must be acknowledged forthwith that it rune about the Sun, which is pure ROSIE CRUCIAN, and a shrewd presumption that they were taught that mystery by MOSES: but that the Earth is a Planet, besides

the Notation we have already insisted upon, the necessity of being created in this fourth day amongst the other Planets, is a further Argument, for there is no mention of its Creation in any day also, according to this HOLY GUIDE.

**על הארץ.**

The Hebrew is **על הארץ.** And I have made bold to interpret it not of this one individual Earth, but of the whole Species:

and therefore I render it the world at large, **הארץ**, is not an individual man, but mankind in general.

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

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

4. They call this Number 4. ARMONIA and *ἁρμονία & βαρβαρισμὸν*

*ἀρσενικῶν* HARMONY, URANIA, and the stirrer up of Divine fury and extasie, insinuating that all things are so sweetly and fittingly ordered in the world, that the several Motions thereof are as a comely Dame, or ravishing Musick, are able to carry away a contemplative Soul into Rapture and extasie upon a clearer view, and attentive animadversion of the order and Oeconomy of the Universe; and the ROSIE CRUCIANS in the head of a Catalogue of the most famous Law-givers, do much Pythagorise, in the expression of MOSES: they say that this Number 4. contains the most perfect proportions in Musical Symphonies; viz. DIATESSARON, DIAPENTE, DIAPASON, and DISDIAPASON,

*Τῆς μὲν γὰρ διατεσσάρων ὁ λόγος ἐπιτρίτος &* etc.

For the proportion of DIATESSABON is as four to three, of DIAPENTE as three to two, of DIAPASON, as two to one, or four to two, of DISDIAPASON as four to one. I might cast in also the consideration of that Divine Nemesis, which God hath placed in the frame and Nature of the universal Creation, as he Is a distributer to every one according to his works, from whence himself is also called NEMESIS by PLATO,

*πὸ τῆς πανταχοῦ διαμεριστικῆς* Because he everywhere distributes

what is due to every one; this is in ordinary Language, Justice; and both PHILO and PLOTINUS out of the PYTHAGOREANS, affirm that the Number four is a Symbol of justice, all which makes towards what I drive at, that the whole Creation is concerned in this Number four, which is called the fourth day. And for further Eviction we may yet add, that as all Numbers are contained in four virtually, (By all Numbers is meant ten, for when we come to ten, we go back again) so

the root and foundation of all the Corporeal Creation is laid in this fourth days work, wherein SUNS, EARTH, and MOONS, and the ever whirling Vortices; for as PRILO observes, PYTHAGOREAN like, ten, (which they call also

κόσμος , ορατός , & παντέλεια the World, Heaven, and

all perfectness) is made by the scattering of the parts of four thus, one, two, three, four; put these together now and they are

ten. Παντέλεια , τὸ τὰν , the Universe; this was such a secret amongst PYTHAGORAS his Disciples, that it was a solemn Oath with them, to swear by him, that delivered to them the mystery of the Tetractis Tetrad or Number four. I WITH PURE MIND BY THE NUMBER FOUR DO SWEAR THAT'S HOLY, AND THE FOUNTAIN OF NATURE ETERNAL, PARENT OF THE MIND, ETC.

5. Thus they swore by PYTHAGORAS, as is conceived, who taught them this Mysterious Tradition, had it not (thank you) been a right worshipful mystery, and worthy of the solemnity of Religion and of an Oath, to understand that one; two, three, four, make ten, and that ten is all which rude mankind told first upon their fingers, and ARITHMETICIANS discover it by calling them Digest at this very day. There is no likelihood that so wise a man as PYTHAGORAS was, should lay any stress upon such trifles, or that his Scholars should be such fools as to be taken with them; but it is well known, that the PYTHAGOREANS held the motion of the Earth about the Sun, which is plainly employed, according to the HOLY GUIDE of this fourth days work. So much of his secret got out to common knowledge and fame as I conceived, that the choicest and most pretious treasure of knowledge being laid open in the

R.C. INFALLIBLE GUIDE of the fourth day; from thence it was that so much solemnity and Religion was put upon that Number, which he called his TETRACTIS, which seems to have been of two kinds, the one the single number of four, the other thirty six made of the four first MASCULINE numbers. AM the four first FEMININE, VIZ. 1,3,5,7. and 2,4,6,8. wherein you see that the former and more simple TETRACTIS IS STILL included and made use of; for four here takes place again in the assignment of the MASCULINE and FEMININE numbers; whence I further conceive, that under the number of this more complex Tetrad, which contains also the other In It, be taught his Disciples the Mystery of the Creation, opening to them the nature of all things, as well SPIRITUAL AS CORPOREAL,

Ο γὰρ ἀριθμὸς ἀεικμὸς τοῦ τε τιμὸν εἶχθ' ἢ παθητικόν,  
ὁ δὲ πεντηκόντος τοῦ ἀτμειτοῦ ἢ ἀπαθῆς ἢ διατήσιου.  
Διὸ ὁ μὴ δῦλος ονομαζέσται ὁ ἀρθῶ.

as PLATO writes, for even number carries along with it divisibility, but an odd number indivisibility, impassibility, and activity, wherefore that Is called FEMININE, this MASCULINE.

6. Wherefore the putting together of the four first MASCULINE numbers to the four first FEMININE, is the joyning of the ACTIVE and PASSIVE principles together, matching the parts of the matter, with congruous forms from the world of Life, so that I conceive the TETRACTIS was a Symbol of the whole System of PYTHAGORAS PHILOSOPHY: which is the very same with THE MOSAICAL OR ROSIE CRUCIAN INFALLIBLE AXIOMATA: and the root of this TETRACTIS is six, which signifies the six days work.

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

INSULTUM PER ITER GELIDAS ENAVIT AD ARCTOS.

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

8. The number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, and of two to one, the later of two to four, and it proceeds by a double procession and proportion, viz, of one to one, and of two to two, beginning at one and ending at four, which proportions differ in this, that according to ARITEMETICK they are unequal to one the other, but according to GEOMETRY are equal; therefore a four square is ascribed to God the Father, and also contains the mystery of the whole Trinity. For by its single proportIon, viz, by the first of one to one, the unity of the paternal substance is signified, from which proceeds one Son equal to him; by the next expression also simple, viz, of two to two, is signified by the second expression the HOLY GHOST from both; that the Son be equal to the

Father by the first expression: and the Holy Ghost be equal to both, by the second expression.

Hence the super-excellent, and great name of the Divine Trinity of God is written with four letters, viz. JOD, HE, and VAU, HE; where it is the aspiration, HE, signifies the proceeding of the Spirit from both: for HE being duplicated terminates both Syllables and the whole name, but is pronounced JEOVA, as some will have it, whence that JOVIS of the Heathen, which the Ancients did picture with four ears, whence the number four is the Fountain and Head of the whole Divinity, and the PYTHAGOREANS call it the perpetual Fountain nature; for there are four degrees in nature, viz, to be, to live, to be sensible, to understand; there are four motions In nature, viz. Ascendant, Descendant, going Forward, Circular,

9. There are four Angles in the Heaven, viz. Rising, Middle, Falling of the Heaven, and the Bottom of it; there are four Elements under Heaven, viz. Fire, Air, Water, Earth; according to these there are four triplicities In Heaven. There are four first qualities under the Heaven, viz, cold, heat, driness, and moisture; for these are the four humours, blood, flegme, choller, melancholy; there are four parts of a year, SPRING, SUMMER, AUTUMNE, and WINTER; also the wind is divided into EASTERN, WESTERN, NORTHERN, and SOUTHERN; there are also four Rivers of Paradise; viz. PYSON, GIBON, HIDDEKEL, and PARATE; and so many infernals, viz. PHLEGETON, COCITUS, STYX, ACHERON.

10. And the number four makes up all knowledge; first it fills up every simple progress of numbers with four terms, viz, with one, two,



three, and four, constituting the number ten; it fills up every difference of numbers, the one even, and containing the first odd in it, it hath the grace of the fourth voice. Also it contains the instrument of four strings, and a PYTHAGOREAN DIAGRAM, whereby are found out first of all Musical tunes; and all Harmony of Musick for double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five of four, and all consonancy is limited within the bounds of the number four; It doth also contain the whole of MATHEMATICKS in four terms, viz, point, line, superficies, and profundity: it comprehends all nature In four terms, viz, substance, quality, quantity, and motion; also all natural Philosophy, in which are the seminary virtues of mature, the Natural springing, the growing Form, and the CO?WOSITUM: Also METAPRTSICKS is comprehended in four bounds, viz. being, essence, virtue, and action; Moral Philosophy is comprehended with four virtues, viz. Prudence, Justice, Fortitude, Temperance. It bath also the power of Justice, for Times or Terms in the year at WESTMINSTER -Hall; all manner of Cases are Tried and Suits in Law, to the content of the people. Hence a fourfold Law of Providence from God; fatal from the soul of the world, of Nature from Heaven, of Prudence from man; Of this you may be better satisfied in my Book entitled, THE IDEA OF THE LAW, etc.

11. There are also four Judiciary powers in all things being, viz. the Intellect, Discipline, Opinion and Sense: It hath also great power in calling of James, of Spirits and Angels, and in Predictions, and in all Mysteries; hence the ROSIE CRUCIANS do ratifle the Number 4 with an

Oath, as if it were the number that God had fixed on. them, to confirme their Faith, as appears in these Verses;

*Οὐ μὰ τὸν κρυφὴν ψυχᾶ παραδότη τῆς Τρανῆς Πᾶσαν  
ἀξέγγασ ρίζαν ἔχειο υσεως.*

i.e.

By him that did disclose  
The Tetrade Myserie:  
Where Natures found that overflows,  
And hidden root doth lie.

Now there are four Gospels received from 4. EVANGELISTS throughout the whole Church; the HEBREWS received the chief name of God written with four Letters: Also the EGYPTIANS, ARABIANS, PERSIANS, MAGITIANS, MAHUMETANS, GRECIANS, TUSCIANS, LATINES, write the name of God with onely foure Letters, viz, thus, THET,

ALLA, SIRE, CR51, ABDI, *Ⲑⲉⲟⲩ*, ESAR, DEUS. In the Original world, from whence the Law was received, The Name of God is

written with four Letters *יהוה*. In the intellectual world whence the fatal Law was received, there are four Triplicities, or intelligible Hierarchies, SERAPHIM, CHERUBIM, THRONES; DOMINATIONS, POWERS, VIRTUES; PRINCIPALITIES, ARCHANGELS, ANGELS; INNOCIENTS, MARTYRS, CONFESSORS: And there are four Angels, ruling over the four Corners of the world, viz. MICHAEL, RAPHAEL, GABRIEL, URIEL; four Rulers of the Elements, SERAPH, CHERUB, TEARSIS, ARIEL; four consecrated Animals, the Lion, the Eagle, Man, a Calf; four Triplicities of the Tribes of ISRAEL; DAN, ASSER, JEPHTALIM; JUDAH, ISSACHAB, ZABULUN; MANASSEH, BENJAMINE, EPERAIM, REUBEN,

SIMEON, GAD; four Triplicities of Apostles, MATTHIAS, PETER, JACOB the elder; SIMON, BARTHOLOMEW; MATTHEW, JOHN, PHILIP, JAMES the younger; THADDEUS, ANDREW, THOMAS; four Evangelists, MATTHEW, MARK, LUKE and JOHN.

12. The Celestial World is constituted by the Law of Nature: four Triplicities of Signee, ARIES, LEO, SAGITTARIUS; GEMINI, LIBRA, AQUARIUS; CANCER, SCORPIUS, PISCES; TAURUS, VIRGO, CAPRICORNUS; four Elementary Stars and Planets, MARS and the SUN, JUPITER and VENUS, SATURN and MERCURY, the fixed STARS and the MOON. Four qualities of the Celestial Elements, Light, Diaphanousnesse, Agility, Solidity, where Generation and Corruption is according to the Elemental Law; there is Fire, Lire, Water and Earth; and foure qualities, Heat, moysture, Cold, Dryness; and four kinds of mixed bodies, Animals, Plants, Metals, Stones; four kinds of Animals, Walking, Flying, Swimming, Creeping; and four things answer the Elements in Plants, viz. Seeds, Flowers, Leaves, Roots; so in Metals, Gold, Iron, Copper and Tin, Quicksilver, Lead and Silver; and in Stones there are four answer the Elements, bright and burning, light and transparent, clear and congealed, heavy and dark.

13. In the Law of Prudence, Man, there are four Elements, the Mind, the Spirit, the Soul, the Body; four powers of the Soul, the Intellect, Reason, Phantasie, Sense; four Judiciary powers, Faith, Science, Opinion, Experience; four Moral Virtues, Justice, Temperance, Prudence, Fortitude; four Senses relating to the Elements, Sight, Hearing, Taste and Smell, Touch; four Elements in the body, Spirit, Flesh, Rumours, Bones; a four fold Spirit, Animal, Vital, Generative, Natural; four Rumours, Cholera,

Blood, Flegn, Melancholy; four manners of compl.xiona, Violence, Numblenesse, Dulnesse, Slowness.

By the Law of Punishment in the Infernal World, there are four Princes of Spirits that rule the four •vil Angels of the world, ORIENS, PATNION, EGIN, AMAINON. This number cast in a Telesme of silver by Art, brings to you the form of a Virgin, adorned with fine clothes, with a Crown on her: This number giveth acuteness of wit, and the love of men.

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

## Chapter VII.

### The Number of Youth.

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

1. The Number 5 is of no small force; for it consists of the first even, and the first odd, as of a female and a male; for an odd number is the male, and the even the female; ROSIE CRUCIANS call that the Father, and this the Mother: Therefore the number 5 is of no small perfection, or virtue, which proceeds from the Mixtion of these numbers; it is also the just middle of the universal number, viz. 10. for if you divide the number 10. there will be 9 and one, or 8 and 2, or 7 and 3, or 6 and 4. and every collection makes the number 10. and the exact middle is always the number 5. and its equidistant; and therefore it is a number of Mirth and good fellowship; it is called by the PYTHAGOREANS the number of Wedlock, as also of Justice, because it divides the number 10 even; there is also in it an emblem of Generation; as an Eagle ingendring with an Eagle brings forth an Eagle; and a Dolphin eugendring with a Dolphin, etc. wherefore the PYTHAGOREANS this number CYTHEREA, that is

VENUS, and *γάμος*, Marriage; and in Birds it is evident that they chuse their Mates: That the Image of God consists in this, rather than in the dominion over the Creature, I take to be the right sense, and more Philosophical, the other more Political.

It is a wonder, says GROTIUS, to see how the explication of the Rabbins upon this Fra: and those passages in PLATO'S Symposion agree one with another; which, notwithstanding whatsoever proceeded, I make no question, says he, but they are false and vain; and I must confesse I am fully of the same opinion: but this strange agreement & ARISTOPHANES his Narration, in the forenamed SYMPOSION, and the Comments of the Rabbins, upon the ROSIE CRUCIAN N. is no small argument that PLATO had some knowledge of MOSES, which may well add the greater authority and credit to this our HOLY GUIDE; but it was the wisdom of PLATO to owne the HOLY GUIDE himself; by such unwarrantable Fancies as might rise from the Numbers and the Text, to cast upon such a ridiculous shallow Companion as ARISTOPHANES, it was good enough for him to utter in that club of wits, that Philosophick Symposion of PLATO.

2. And there be five senses in Man, Sight, Hearing, Smelling, Feeling; Tasting, five powers in the Soul, vegetative, sensitive, concupiscible, irascible, rational: 5 fingers on the hand, five wandering Planets in the Heavens, according to which there are five-fold terms in every sign; in Elements there are five kinds of mixt bodies, viz. Stones, Metals, Plants, Plant-animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And there are five kinds, by which all things are made of God, viz. Essence, the same, another, sense, motion; the Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest according to their age: also this number hath great power in Expiations; for in HOLY GEOMANCY and TELESMATICAL Figures, it drives away Devils, in

natural things it expells poyson; it is called the number of fortunatenesse and favour; and it is the seal of the HOLY GHOST, and a bond that binds all things, and the number God loves; it is the number of the CROSS, yea eminent with the principal wounds of Christ, whereof he vouchsafed to keep the Scars in his glorified body.

The Philosophers did dedicate it as sacred to MERCURY, estHEming the virtue of it to be much more excellent then the number four, by how much a living thing is more excellent than a thing without life; for this five in a Figure of GEOMANCY, NOAH found favour with God, and was preserved in the Flood of waters that overflowed PALASTINA, APAMIA, and the Country of the East.

3. In the virtue of this Number, ABRAHAM being an hundred years old, begat a Son of SARAH, being ninety years old, and a barren woman, and past child-bearing, and grew up to be a great people. Hence in time of grace, the name of Divine Omnipotency is called upon with five Letters; for in time of Nature the Name of God was called upon with three Letters: In the time of the Law the ineffable Name of God was expressed with four Letters. And in the exemplary world, The Name of God is expressed with five Letters, ELOIM; and the name of CHRIST with five Letters, IHESU: In the intellectual world there are five intelligible substances, viz. Spirits of the first Hierarchy called Gods, or the Sons of God: Spirits of the second Hierarchy, called Intelligences; Spirits of the third Hierarchy, called Angels, or Messengers, which are sent, souls of Celestial bodies, HEROES or blessed Souls: In the Celestial world, there are five wandering Stars, Lords of the Terms, SATURN, JUPITER, MARS, VENUS, MERCURY.

There are in the Elementary world five kinds of corruptible things, Water, Air, Fire, Earth, a mixed body, and five kinds of mixt bodies, Animal, Plant, Metal, Stone, Plant Animal; And in the Infernal world there are five Corporeal Torments, deadly bitterness, horrible howling, terrible darkness, unquenchable heat, and piercing stink. The Number five engraven Telesmatically in Gold, with the Numbers of Letters of names, of Angels, Planets, and days, they say will bring to you a woman Crowned with the gesture of one dancing in a Chariot, drawn with four horses; and a flame of Lightning attends her: This number makes a man fortunate in Physick, Chymistry, Astrology, Geomancy, and happy in sporting with woman; they say it maketh Ladies beautiful, and beloved of whom they please, etc.



## Chapter VIII.

## The Number of Riches.

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

1. The Senarius or number six has a double reference, the one to this particular days work; the other to the whole Creation. For the particular days work, it is the Creation of sundry sorts of Land Animals, divided into male and female; and the number six is made up of male and female; for two into three is six; hence

the PTTHAGOREANS call this number *Τάμος* Matrimony, adding more, that they did it in reference to the Creation of the world, set down by MOSES: This number also in the same sort that the number five, is a fit Emblem of Procreation; for six into six makes thirty six. Here is something also that respects man, particularly the choicest result of this six days labour. The number of the Brutish Nature was five. But here is an unite superadded in man; reason reacheth out to the knowledge of a God, and one added to five makes six.

But now for the reference that six bears to the whole Creation, that the PYTHAGOREANS and POSIE CRUCIANS, did conceive it was significant thereof, appears by the Titles they have given it, for they call it

*Διαγῆρωσις, Ἀκμῶ Ἀκμῶν Κόσμος*  
*παντός*

The articulate and compleat efformation of the Universe, the Anvil, and the world. I suppose they call it the Anvil from that indefatigable shaping out of new forms and figures upon the matter of the Universe, by the virtue of the active Principles that ever busies it self every where; but how the senary should Emblemize the world, you shall understand thus; the world is itself compleat, filled and perfected by its own parts; so is the Senarius, which has no denominated part of a six, three and two, viz, one, two, three, which put together make six; a perfect number, is that which is equil to its parts; wherefore this number sets out the perfection of the world, and you know that God in the close of all saw, that all that he made was very good;

then again the world is *Ἀρρήνῃ ὅλῃ* MAS. & FEMINA, that is, it consists of an Active and Passive principle, the one brought down into the other, from the world of Life; and the Senary is made by drawing of the first MASCULINE Number into the first FEMININE; for three into two is six.

2. Thus you see continuedly that the property of the number sets of f the nature of the work of every day, according to those mysteries that the PTHAGORE&ws have observed in them; and besides this, that the numbers have ordinarily got names answerable to each days work, which as I have often intimated, is a very high probability, that the ROSIE CRUCIANS had an INFALLIBLE GUIDE, referring to MOSES his text; six is a number of perfection, because It is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the Collection of its parts it results the Bane, nothing wanting

nor abounding; for if the parts thereof, viz, the middle, the third and ninth part, which are three, two, one, be gathered together, they perfectly fill, up the whole body of six.

Now this perfection all the other numbers want; hence by the ROSIE CRUCIANS it is said to be altogether applyed to generation and marriage, and Is called the ballance of the world, for the world is made of the number six; neither doth it abound or is defective; hence that is, because the world was finished by God the sixth day; FOR THE SIXTH DAY GOD SAW ALL THE THINGS WHICH BE HAD MADE, AND BEHOLD THEY WERE EXCEEDING GOOD, AND THE EVENING AND MORNING WERE THE SIXT NATURAL DAY.

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

3. And there are six Circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctial and Ecliptick; six wandering

Planets, ♃, ♄, ♀, ♁, ♃, ♃ running through the Latitude of the Zodiack, on both sides the Ecliptick; there are six substantial qualities in the Elements, viz, sharpness, thinness, motion, and the contrary to them, dulness, thickness, rest; there are six differences of position, upwards,

downwards, before, behind, on the right side, on the left side. There are six natural offices, without which nothing can be, viz. Magnitude, Colour, Figure, interval, Standing, Motion. Also a solid figure of a four square thing bath six Superficies; there are six Tones of all Harmony, viz, five Tones and two half Tones, which make one Tone, which is the eixt: and the Name of God in the exemplary world are written with

**אלבכזר      אלוהים**

six Letters and ; and six orders of Angels or Messengers in the intelligible world will not obey the call of Inferiours, because they are not sent: and there are six degrees of men in the lesser, the Intellect, Memory, Sense, Motion, Life, Essence. And six Devils in the infernal world, which are the Authors of all Calamity, ARTEUS, MAGALESIUS, ORMENUS, LICUS, NICON, MINION. The signs to distinguish, whether the Spirit be good or evil, are the same by which we distinguish whether a man or a tree be good or evil; namely Actions and fruits; and wicked men cannot converse with Angels: As for Example, a Quaker or a Presbyterian contrived a number in Silver, and could often converse with an Angel, as they called it, at FELL LENS FURNACE IN LANCASHIRE, for there they lived, although not devout before God; thus they dissembled, as their manner Is, with God and the world, and freely and frequently courted this familiar Spirit. But there are lying Spirits; so it happened the 15 day of JUNE, 1660 being at dinner with his wife and four children, there knocked one at the door, he thought not of his familiar Devil I suppose, but opened the door, at which entered A MAN IN BLACK CLOTHES, and after salutation, said, HE MUST GO WITH HIM; and this the Quaker was afraid; and one of his sons run out to

call neighbours; the rest cryed, and the woman also; so one of the children said, O Jesus, mother this man has feet like a Cow; and the woman casting her eyes upon him, blessed her, and said, sweet Husband forsake these foolish fancies of Quaking; IMMEDIATELY AS THE WORD WENT OUT OF HER MOUTH, FOR ALL HIS STRIVING, THIS MONSTER CARRIED HIM AWAY, AND TOP OF THE HOUSE ALSO, TO THE ASTONISHMENT OF ALL THEIR NEIGHBOURS, who by this time were come to save the man, but he was gone before, and never heard of after.

4. This may forewarn ungodly Saints the meddling with the Sacred things written in this Book; for the Devil may appear to you like an Angel of Light; wherefore you are commanded in Scripture to judge of the Spirits by their Doctrine, and not of the Doctrine by the Spirits; for miracles, our Saviour bath forbidden us to rule our faith by them, MAT. 24., 24. and Saint PAUL saith, GOLAT. 8. TBOUGH AN ANGEL FROM HEAVEN PREACH TO YOU OTHERWISE, etc. LET HIM BE ACCURSED; wherefore it is plain, that we are not to judge whether the Doctrine be true or no by the Spirit, but whether the Spirit be good or no by the Doctrine: so likewise JOB.

41. BELIEVE NOT EVERY SPIRIT: FOR FALSE PROPHETS ARE GONE OUT INTO THE WORLD, V. 2. HEREBY SHALL YE KNOW THE SPIRIT OF GOD, V. 3. EVERY SPIRIT TEAT CONFESSETH NOT THAT JESUS CHRIST IS COME IN THE FLESH, IS NOT OF GOD; AND THIS IS THE SPIRIT OF ANTICRIST, V. 15. WHOSOEVER CONFESSETH THAT JESUS CHRIST IS THE SON OF GOD, in him dwelleth God, and he in God.

5. The knowledge therefore we have of good and evil Spirits, cometh not by vision of an Angel that may teach it, nor by a miracle that may

seem to confirm it: but by confirmity of doctrine with this Article and Fundamental point of Christian Faith, which also Saint PAUL saith is the sole Foundation, TEAT JESUS CHRIST IS COME IN THE FLESH, 1 Cor. 3.

11.

6. For wisdom and knowledge in Philosophy, the Law and Divinity, they engraved the name of the Angel of the day Planet and hour, with the mans mane at length, end the number attributed unto each Letter, and he it is said receiveth virtue from an Angel that appears like a man riding on a Peacock, having Eagles feet, and on his head a Crest, in his right hand holds fire, and in his left a cock.

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

## CHAPTER IX.

## The Number of Virtue.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.  
19. 20. 21.

The Signification of the number 7. 22. 23. 24. 25. 26. And that  
7. is a fit Symbol of the Sabbath or Rest of God.

1. The aEBDOMAD or Septenary is a fit Symbol of God, as he is  
considered having finished these six days Creation; for then, as  
this HOLY GUIDE intimates, he creates nothing further, and  
therefore his condition is then very fitly set put by the number  
7. All numbers within the DECADE are cast into the Ranks, as

PLATO observes, *ὅτι μὲν γεννώσιν ἄ*

*γεννώμενοι αἱ δὲ γεννώσθαι μὲν, ὁ γεννῶσι δὲ. αἱ δὲ ἀμετέστερα, καὶ  
γεννῶσι καὶ γεννώσθαι.* (i.e.) some beget, but

are not begotten, others are begotten, but do not beget; the last  
both beget and are begotten; the number 7 is only excepted; that  
is neither begotten, nor begets any number, which is a perfect  
Emblem of God, celebrating this Sabbath; for he now creates  
nothing of a new, as himself is uncreatable, so that the creating  
and infusing of souls, as occasion shall offer, is quite contrary  
to this HOLY GUIDE. And 7 is of various and manifest power; for  
it consists of 1 and 6, or of 2 and 5, or of 3 and 4, and it hath  
a unity as it were the coupling together of two threes, hence it  
is called a number of Marriage, and the Astrologers and Geomancers  
are resolved by the seventh House, whether the Querent shall  
marry the party desired; 7 is called (7 is called the Occult  
Intelligence)

the Vehiculum of mans life, which it doth not receive from its part so, as it perfects by its proper right, of its whole; for it contains body and soul; for the body Consists of four Elements, and is endowed with four qualities.

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

3. After the birth, the seventh hour tries whether it will live or not: for that which will bear the breath of the air after that hour, is conceived will live; after seven days It casts the reliques of the Navil; after twice seven days Its sight begins to move after the light; after 21 days it turns its eyes and whole face freely; after seven months it breeds teeth; after fourteen months it sits without fear of falling; after 21 months It begins to speak; after 28 months it stands strongly and walks; after 35 months it begins to refrain sucking its nurse; after seven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected; after fourteen years boys wax ripe, and then is a beginning of Generation; at 21 years they grow to be men



in stature, and begin to be hairy, and become able and strong for Generation; at 28 they begin to burnish and cease to grow taller; in the 35 year they attain to the perfection of their strength.; at 42 they keep their strength, at 49 years of age they attain to their utmost discretion and wisdom, and the perfect age of man. But when they come to the tenth seven year, where the number seven is taken for a compleat number, then they come to the commen term of life; the Prophet saying our age is seventy years; the utmost height of mans body is seven foot.

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

5. All judgements in diseases are made with greater manifestation upon the seventh day, being called critical or judicial; also of seven portions, God creates the soul, the soul receives the body by seven degrees; all differences of voices proceed to the seventh degree; after which there is the same resolution: Again, there are seven modulations of voices, Ditonus, semi-Ditonus, Diatessaron, Diapente, with a Tone

Diapente, with a half Tone, and Diapason.

6. There is also in Celestials a most potent power of the number 7 for seeing there are four corners of Heaven diametrically looking one towards the other; which indeed is accounted a most full and powerful Aspect, and Consists of the number seven, for it is made from the seventh sign, and makes a cross the most powerful figure of all; but this you must not be ignorant of, that the number seven hath a great communion with the Cross; by the same Radiation and number the Solstice is distant is distant from Winter, and the EQUINOCTIUM from the Summer; all which are done by seven signs; there are also 7 circles in the Heavens according to the Axel-tree; there are seven Stars about the Artick pole, greater and lesser, called CHARLES WAINE: also seven Stars called the Pleiades, and seven Planets, and the Moon dispenseth the influence Spiritual and Natural, gives the light of seven to us; for in 28 she runs her appointed course; which number of days the number seven, with its seven terms, viz, from one to seven, doth make and fill up as much as the several numbers, by adding to the Antecedents, and makes four times seven days, in which the Moon runs through, and about the Longitude of the Zodiack by measuring, and measuring, and measuring again; with the like seven of days it dispenseth its light, by changing it.

7. For the first seven days unto the middle as it were of the divided world, it increaseth; the second seven days it fills its whole Orb with light; the third by decretion, it again is contracted into a divided Orb; but after 28 days it is renewed with the last diminution of its light; and by the same seven of days it disposeth flux and influx of

waters; for in the first seven of the increase of the Moon it is by little lessened; in the second by degrees eucreased; but the third is like to the first, and the fourth doth the same as the second.

8. And also seven is applyed, to which ascending from the lower in the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousand, wherein (as Saint JOHN witnesseth) the Dragon, which is the Devil, being bound, men shall be quiet, and lead a peaceable life: Moreover, the ROSIE CRUCIANS call seven the number of Virginitie, because the first is that which is neither generated, or generates, neither can It be divided into two equall parts, so as to be generated of another number repeated, or being doubled, to bring forth another number of it self, which Is contained within the bounds of the number ten, which is manifestly the first bound of the numbers; and therefore they dedicated the number seven to PALLAS.

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

10. Besides, it is most convenient in Purification, whence APULEIUS smith, And I put my self forthwith into the Bath of the Sea to be purified, and put my head seven times under the Waves, and the leprous

person is cleansed, being sprinkled seven times with the blood of a Sparrow; and ELIJAH said to a leprous person, GO AND WASH THY SELF SEVEN TIMES IN JORDEN, AND THY FLESH SHALL BE MADE WHOLE: And he washed seven times and was cleansed; seven is a number of Repentance and Remission, and seven years Repentance was ordained for sin, according to the opinion of the Wise-man, saying, And upon every sinner seven-fold.

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

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

13. And seven is described to the Holy Ghost, who is seven-fold, according to his gifts, vim, the Spirit of Wisdom and Understanding, the Spirit of Council and Strength, the Spirit of Knowledge and Holiness, and the Spirit of the Fear of the Lord, which is the 7 eyes of God;

there are seven Messengers or Angels that wait the will of God, and seven Lamps burn before the Throne of God, & seven Golden Candlesticks, and in the middle was one like the Son of God; and he had in his right hand seven Stars; there are seven Angels in the presence of God, that stand before him, and seven Spirits before the Throne; and there are seven Trumpets, I mean seven Angels, that stood before the Throne of God. A Lamb had seven horns and seven eyes, and a book was opened with seven seals.

And when the seven seals was opened, there was made silence in Heaven; by seven JULIUS CAESER did bind and repell evil spirits, as you read in LUCAN.

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

14. And also of all clean beasts, seven were brought into the Ark, and of Fowls seven; and after seven days the Lord rained upon the earth, and upon the seventh day the Fountains of the deep were broken up, and the waters covered the earth; and ABRAHAM gave ABIMELECH seven Ewe-lambs;

and JACOB served seven years for LEAR, and seven more for RACHEL; and seven days the people bewailed the death of JACOB.

15. And you read of seven Kine, and seven Ears of Corn, seventy years of plenty, and seven years of scarcity; and in numbers seven Calves were offered on the seventh day; and BALAAM erected seven Alters; seven days MARY the sister of AARON went forth leprous out of the Camp; and in JOSHUA seven Priests carried the Ark of the Covenant before the Host; seven days they went round the Cities; and seven Trumpets were carried by the seven Priests; and the seventh day, the seven Priests sounded their Trumpets.

16. And ABESSA reigned in ISRAEL seven years; SAMSON kept his Nuptial seven days, and the seventh day he put forth a riddle to his Wife; he was bound with seven new Cords, and seven Widths; and seven Locks of his head were shaven off; seven years the Children of ISRAEL were oppressed by the King of MADEN.

17. And ELIAS prayed seven times, and at the seventh time, behold a little cloud: seven days the Children of ISRAEL pitched over against the ASSYRIANS, and the seventh day they joynd Battel; and seven times the Child needed that was raised by ELISHA: seven Gifts of the Holy Ghost: seven Petitions in the Lords Prayers: seven words of CHRIST upon the CROSS: seven words of the Virgin MARY.

18, Moreover this Number hath much power, as in natural, so in sacred, spiritual, ceremonial, and mysterious: seven hours were ADAM and EVE in PARADISE; and there were seven men foretold by an Angel, before they were born, vim. ISMAEL, ISAAC, SAMPSON, JEREMIAH, JOHN BAPTIST,

JAMES the Brother of our Lord, & our Saviour JESUS CHRIST: And in the Original world, they write the Name of God with seven letters, ARARITA. And in the Intelligible world there are seven Angels that stand in the presence of God, ZAPHIEL, ZADKIL, CAMAEL, RAPHAEL, HANAEL, MICHAEL, GABRIEL. In the Elementary World, there are seven Birds, that are used in calling or Angels, viz, the Lapwing, the Eagle, the Vulture, the Swan, the Dove, the Stork, the Owl: and seven Fishes, viz, the Sea-Cat, the Mullet, Thimallus, the Sea-Calf, the Pike, the Dolphin, the Thurlefish; and seven Animals, the Goat, the Cat, the Ape, the Mole, the Hart, the Wolf, the Lion: and seven Metals, Lead, Tin, Iron, Gold, Copper, Quick-silver, Silver: and seven Stones; the Onyx, the Saphir, the Diamond, the Carbuncle, the Emerald, the Achates, the Crystal.

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

20. Again, the Number seven is of two kinds, the one

is, *ἡ ἐν ἑπτὰ δεκάτῃ ἐξόδομας*. The other, *ἡ ἐν ἑπτὰ*

The Septenary within the Decade is neerly seven unites; the other is a seventh number, beginning at an unite, and holding on in a continual Geometrical proportion till you have gone through seven proportional Terms; for the seventh Term, there is this Septenary of the second kind, whose Nature PLATO fully expresses in these

words, *Αἰοι γὰρ ὁ δὲ πρὸ*

μογὰςθ δυντιδέμενθ ἐν διπλασιοις ἢ τριπλασιοις  
 ἢ συγώλως ἀναλυγέσιγ, εβδομθ ἀεισμθς κύβθ τε,  
 ἢ τετραγώνθ βσιγ ἀμφοῖσα πεσιέχων, τῆς τε ἀζωματο  
 ἢ σω ματιῆς υσίας. Τῆς μὲρ ἀτωμάτο κατὰ τῆς εωκωεδογ  
 ἢ ἀπολεθοι τετραγώνοι, τῆς δὲ σωματιπῆς ατὰ τῆς  
 ἔτεσαγ ἢ ἀπολεθοι κυβοι  
 , i.e.

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

22. As for example, 64 or 7. 2. 9. these are numbers that arise after this manner: each of them are a seventh from an unite, the one arising from double proportion, the other from Triple; and if the proportion were quadruple, quintuple, or any else, there is the same reason. Some other seventh number would arise, which would prove of the same Nature with these, they would prove both Cubes and squares, that is, Corporeal and Incorporeal; for such is 64. either by multiplying eight



into eight, and so it is a square, or else by multiplying four cubically, for four times four times four is again sixty four, but then it is a Cube. And so 7. 9. is made either by squaring of 27. or Cubically multiplying of nine, for either way will 729. be made: and so is both Cube and square corporeal and incorporeal: whereby is intimated, that the world shall be reduced in the seventh day to a seer spiritual consistency, to an incorporeal condition; but there shall be a cohabitation of the spirit with the flesh, in a Mystical or Moral sense, and that God will pitch his Tent amongst us. Then shall be settled everlasting righteousness, and rooted in the Earth, so long as mankind shall inhabit upon the face thereof.

23. And this truth of the Reign of Righteousness in this seven thousand years is still more clearly set out to us in the

Septenary within ten, *τῆ ἐντὸς δεκάδος ἐξομαΐδι*  
 as PLATO calls it, the naked number seven. For the parts it consists of are three and four, which put together make seven. And these parts be the sides of the first ORTHOGONIAN Numbers; the very sides that include the right angle thereof. And the ORTHOGONIAN what a foundation it is of TREGONOMETBY, and of measuring the Altitudes, Latitudes, and Longitudes of things, every body knows that knows any thing at all of the Mathematjcks: and this prefigures the uprightness of the holy Generation, who

will stand and walk, *καὶ ὄρθαις*, including neither this way, nor that way, but they will approve themselves of an upright and sincere heart; and by the Spirit of righteousness will these Saints be enabled to find out that depth, and breadth, and height of the wisdome

and goodness of God, as somewhere the Apostle himself phraseth it.

24. But then again, lastly, this three and four comprehended also the Conjunction of the corporeal and incorporeal Nature; three being the first superficies. And four the first body; and in the seven thousand years there will be so great union betwixt God and man, that man shall not die, but partake of his Spirit. And the Inhabitants of the AETHERIAL Region will openly converse with these of the Terrestrial, and such frequent conversation, and ordinary visits of our cordial Friends of that other world, will take away all the toyl of life, and fear of death amongst men, they being very cheerful and pleasant here in the body, and being well assured, no pain shall afflict them, when they please to go out of it; for Heaven and Earth by this number shall shake hands together, or become as one house; and to die shall be accounted but to ascend into a higher Room.

25. And though this dispensation for the present be but very sparingly set afoot, because of my youth; yet I suppose the more ancient and Learned may have a glimpse at it; concerning whom accomplished posterity may happily utter something anserable to that of our Saviours concerning ABRAHAM, who tasted of Christianity before Christ himself was come in the flesh: ABRAHAM SAW MY DAY AND REJOYCED AT IT. And without all question, that plenitude of happiness that hath been reserved for future times, the presage, prediction and representation of it has in all Ages been a. very great Joy and Triumph to all holy men, ROSIE CRUCIANS and Prophets; ADAM, SETH, ENOS, CAINAN, MAHALALEEL, JARED, they died, not enjoying the Riches of Gods Goodness in their bodies; but

ENOCH, who was the seventh from ADAM, was by seven taken up alive into Heaven by GABRIEL: and seems to enjoy that great BLISS in the body, I have shewed you, in my Book called THE WAY TO BLISS: The World then in the seventh CHILIAID will be assumed up into GOD, snatched up by his Spirit, macted by his power: The JERUSALEM that comes down from Heaven, will then in a most glorious and eminent manner flourish upon earth; God iill, as I said, by seven, pitch his Tabernacle amongst us: and for God to be in us and with us, is as much as for us to be lifted up into God.

26. By seven CORNELIUS AGRIPPA being at PARIS writ to a Friend of his at the Court, the signification of a saying in JEREMIAH: viz. OUR CROWN IS FALLEN, WOE UNTO US, BECAUSE WE HAVE SINNED; which (says he) I wish might not be 80 truly applied to you; for truly that verse, the Numeral Letters being gathered together, M C V L expresseth the year M D X X I V, wherein, according to the account, your KING was taken at PAPIA.

27. The number seven engraven in a Jasper stone, with the parties Name, and the Numbers attributed to it, the Angel of the Planet, and day of the week; and this they say is good to obtain the favour of a Lady in Marriage, and the Love of Virgins; it maketh the bearer fortunate also in Gaming, as Tables, Cards, Dice, Horse-racing, Bowling, Shooting, Cock-fighting, etc. And by this Number they say will appear a little Maid, cloathed in Long white Garments, with her hair spread abroad, holding flowers in her right hand, and she gives virtue to this number, that the bearer of it shall go at his pleasure invisible: if it be engraved

with his name and Genius, etc. in a Diamond.

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

## Chapter X.

## The Number of Wisdom.

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

1. I Am not angry at the Fanatick dispositions of man, that raile against my Writings, viz. FRANCIS OSBORN, Author of ADVICE TO A SON, and ELIAS ASHMOLE, Esq; that made publick my imperfect Copy; and some others I pity, being the worm-eaten memorials of defaced Histories & etc.

2. These ignorantly wonder what those OFFICIOUS SPIRITS should be I so much talk of in my book, called the FAMILIAR SPIRIT, that so willingly appear, and after my directions, offer themselves to consocjate with a man.

2. O my enemies! whom I pity, more then dispise, I shall tell you loveingly, as I speak to the capacities of people; They are Angels uncapable of incorporation into humane bodies and souls of the deceased, that have affinity with mortality and humane frailty; and these will not appear to you at all times, but every first, third, fifth, seventh, or nineth year, they will come, and for ever accompany you in a fortunate TELESME.

4. And eight will bring to you a Genius you shall know in its proper place; And ORPHEUS was used to beseech Divine Justice by light, and he usually sware by eight Deities, viz. Fire, Water, Earth, the Heaven,

Moon, Sun, Planets, the Night: and VIRGIL speaking of Magick, saith;

I many times with eight have MAERIS spy'd,  
 Chang'd to a Wolf, and in the Woods to bide:  
 From Sepulchres would souls departed charm,  
 And corn bear standing from anothers Farm.

5. The ROSIE CRUCIARIS call eight the number of Justice and Fulness: first, because it is first of all divided into numbers equally even, viz, into four, and that division is by the same reason made into two times two, viz, two times two twice; and by reason of this equality of Division, it took to it self the name of Justice; but the other received the name, viz, of Fulness, by reason of the Contexture of the corporeal solidity, since the first makes a solid body. There are eight only visible Spheres of the Heavens; also by it the property of corporeal matter is signified, which TYRIUS comprehended in eight of the Sea-songs: this is also called the Covenant, or Circumcision, which was commanded to be done by the Jews the 8th. day.

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

7. And through eight TSAGARITH shewed the Citizens of JERUSALEM for forty days, or five times eight together, horseman running in the air in cloth of Gold, and armed with Lances, like a band of soldiers,

and troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitudes of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts: and thus he predicted the great slaughter of no less then 80000 made by ANTIOCHUS: this is also recorded in the second of MACCHABEAS, ch. 5.

8. And in eight was seen a Sea-fight over SYDMOUTH in DEVONSHIRE, by CALEB PERKINSON, a Captian of a Ship and his company; and he predicted a Sea-fight, which happened betwixt us and the HOLLANDERS.

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

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

11. They say this number was dedicated to DIONTSIUS, because he was born the 8th. month; in everlasting memory whereof NAXOS the Island was dedicated to him, which obtained this perogative, that only the women of NAXOS should safely bring forth in the eighth month, and their children should live; whereas the children of the eighth month in other Nations die, and their mothers then bringing forth are in manifest danger.

12. By eight artifically charactered in a proper subject, APOLLONIUS TYANEUS told the Ephesians of an old man that was a Spectre, and

how the walking Plague was by his means in the City here and there; whereupon they stoned the shape, and after a while they uncovered the heap; whereupon appeared the shape of a great black dog, as big as any Lion: Yet I know some able Artists in ENGLAND, that will not believe but this is Melancholy, and fraud of a Priest: But the learned GROTIUS, a man far from all levity and vain credulity, is so secure of the truth of TYANEtJS his Miracles, and Telesmaticall Numbers, that he does not stick to term him imprudent that has the face to deny them.

13. In the Infernal world there are 8 rewards of the damned, Prison, Death, Judgement, the wrath of God, Drunkenness, Indignation, Tribulation, Anguish; and eight kinds of blessed men in the lesser world, the Poor in spirit, the Merciful, the Meek, the Mourners, they that hunger and thirst after Righteousness, the Peacemakers, they which are persecuted for Righteousness sake: eight particular qualities in the Elementary world, the heat of the Fire, the moistness of the Air, the coldness of the Water, the driness of the Earth, the driness of the Fire, the heat of the Air, the coldness of the Earth, the moistness of the Water; and eight rewards of the Blessed; Inheritance, Incorruption, Power, Victory, the Vision of God, Grace, a Kingdom, Joy; and the Name of God in the Original word is written sometimes with eight letters, ELOHA

VADAATH **וַדַּאָתְהוּ** IEHOVAE VEDAATH **יהוה וְדַאָתְהוּ** and  
these Questions are resolved by eight.

14. The number eight TELESMTICALL! engraved, as others were in an OYNX stone, they say renderth a man powerful in good and evil, so that he shall be feared of all; and whosoever carrieth it, they give him



the power of charming diseases, and he shall terrify men by his looks when he is angry: this makes also a man bold and fortunate in Wars: by this number appears a Spirit like a man riding upon a Lion, having in his right hand a naked sword: and by this number they preserve goods from stealing, and cause Thieves to bring again what they have taken away; this helpeth all diseases in the secrets and bowels: by this number they know when the party will die that is sick.

## Chapter XI

## The Number of Changing Bodies,

Of the signification of the number nine; how that by nine JULIUS CAESAR called up Spirits, and did what he pleases: how GALLERON by nine went invisible, and had the society of a familiar Genius.

1. And nine is a powerful number in all things: JULIUS CAESAR made this number in Gold TELESOMATICALLY in the hour by Art, and carried with him in his march to the River RUBICON, which divides GALLIA CITERIOR from ITALY, and upon the Banks side his ARMY saw appear at his command, a Genius, like a proper man, playing on a Reed; the strangeness of his actions, as well as the pleasantness of his musick, had drawn several of the Shepherds unto him, as also many of the Souldiers; amongst whom were some Trumpeters, which this TRITON (if I may so call him) or Sea- god, well observing, nimbly snatches away one of the Trumpets out of their hands, leaps forthwith into the River, and sounding to horse, with that strength and violence, that he seemed to rend the heavens, and made the air ring again with the mighty forcibleness of the blast: in this manner he passed over to the other side of the River: whereupon CAESER taking the OMEN, leaves off all further dispute with himself, carries over his army, enters ITALY, secure of success, from the so manifest tokens of the favour of the gods. The number nine is dedicated to the Muses, by the help of the order of the celestial spheres, and divine Spirits.

2. And there are nine Spheres; and according to these there are nine Muses, viz, CALIOPE, URANIA, POLYMNIA, TERPSICHORE, CLIO, MELPOHONE, ERATO, EUTERPE, and THALIA; which mine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme sphere, which they call PRIMUM MOBILE; and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon.

3. So the Name of GOD in the Original Word, is sometimes

written with nine letters, **יהוהעבדוה** JEHOVAH SABOATH,

**אלוהיכנוכלך יהוהעבדלכו** **Ιεούα εἰσαεὺρ**

**ΦΔΟΙΜΤΙΒΟΡ**;

and there are in the intelligible World nine Quire of Angels, SERAPHIM, CHERUBIM, THRONES, DOMINATIONS, POWERS, VIRTUES, PRINCIPALITIES, ARCH-ANGELS, ANGELS; and nine Angels ruling the Heavens, METATTRON, OPHANIEL, ZAPHKIEL, ZADKTEL, CANAEL, RAPHAEL, HANIEL, MICHAEL, GABRIEL. In the Celestial World CALLIOPE is appropriate to the PRIMUM MOBILE; URANIA to the Starry Heaven, POLYMNIA to SATURNE; TERPSICHORE to JUPITERS; CLIO to MARS; MELPOMENE to the SUN, ERATO to VENUS, EUTERPE to MERCURY, THALIA to the MOON: and they engrave nine upon a SAPHIR, EMERALD, CARBUNCLE, BERIL, ONIX, CHRISOLITE, JASPER, or TOPAZ: but properly and most effectually to be resolved of their Questions, or to obtain their desires, they Tesmatically in an hour engrave it in SARDIS or SILVER; and this will make a man (they say) go invisible, as CALERON, ALEXANDERS brother-in-law sometime did, when he lay with his brothers Concubine as often as himself: This number obtaineth the love of women.

Ii. And the ninth hour our Saviour breathed out his Spirit; and in nine days the Ancients buried their dead; and nine years MINOS received Laws from JUPITER, as you may read in my Book, called THE IDEA OF THE LAW: and nine was most especially taken notice of by HOMER, when Laws were to be given, or answers were to be given, or the sword was like to rage; the ASTROLOGERS and GEOMANCERS also observe the number nine in the ages of men, no otherwise then they do of seven, which they call a CLIMACTERICAL year; which are eminent for some remarkable change: yet sometimes it signifies imperfectness and uncompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as AUSTIN interprets it of the ten Lepers; neither is the longitude of nine Cubits of OG, King of BASAN, who is a type of the Devil, without a Myserie: and there are nine senses inward and outward together in man viz. MEMORY, COGITATIVE, IMAGINATIVE, COMMONSENSE, REARING, SEEING, SMELLING, TASTING, TOUCHING: and nine orders of Devils in SHEOL, viz. FALSE SPIRITS OF LYING, VESSELS OF INIQUITY, AVENGERS OF WICKEDNESS, JUGLERS, OR LYLIANS, AIRY POWERS, FURIES, SOWING MISCHIEF, SIFTERS, OR TRYERS, TEMPTERS, OR INSNARERS.

I aim at the Celestial Glory;  
Below the MOON all's Transitory.

5. The number nine, the number of the Planet, day of the week, Angel of the day, and hour engraven in Gold, will (they say) bring down to you an Angel like a King crowned, sitting in a Chair, having a Raven

in his bosome, and under his feet a Globe; he wears Saffron-coloured clothes, & he, they report, gives virtue to the number & makes the bearer of it invincible & honorable, & helps to bring their business to a good end, and to drive away vain Dreams. This number prevails against Feavers and the Plague, and they made it in a BALANITIS-stone, or a RUBIE: This number causeth long life and health: by this Number PLATO so ordered himself, that he could by it cause Nature to end his days at his pleasure, and by departing upon the same 81 years after his Birth, to fulfill of purpose nine times nine, the most perfect Number.

## Chapter XII.

## The Number of Medicines.

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

1. The Number ten is a Number of honour and preferment, and PYTHAGORAS had honour by it. And PLATO by this Number had the knowledge of the more sacred Mysteries of God, and the state of the soul of man in this world, and that other deservedly got to himself the title of Divine,

**ὁ Θεῖος Πλάτων**

2. But as for Miracles, I know none he did, though something highly miraculous happened, if that Fame at ATHENS was true, that STEUSIPPUS, CLEARCHUS, and ANAXILIDES report to have been, concerning his Birth, which is, that ERISTO, his reputed Father, when he would forcibly have had to do with PERITIONE, she being indeed exceeding fair and beautiful, fell short of his purpose, and surceasing from his attempt, that he saw APOLLO in a Vision, and so abstained from meddling with his Wife, till she brought forth her son ARISTOCLES, who after was called PLATO.

3. But that is far more credible, which is reported concerning the commending of him to his Tutor SOCRATES, who the day before he came, dreamed that he had a young Swan in his lap, which putting forth apace of a sudden, flew up into the Air, and sung very sweetly; wherefore

the next day, when PLATO was brought to him by his Father,

**τὸ γὰρ, εἰτέλειν εἶν τόν ορνίον** , he presently said, this is the Bird, and so willingly received him for his Pupil.

4. But his acquaintance with the HOLY GUIDE, as it is more credible in it self, so I have also better proof: As ARISTOBULUS the JEW in CLEMENS ALEXANDRIANUS Saint AMBROSE, HERMIPPUS in JOSEPHUS against APPIONS: And lastly, NUI4ENNIUS the PLATONIST, who ingeniously

confesses, **Τὶ γὰρ ἐστὶ Πλατωνά Μωσῆς Ἀρχιζών**

That is PLATO, but MOSES in GREEK, as I have elsewhere in my Book called, THE IDEA OF THE LAW, alledged amongst Law-givers; the Number ten is called, every Number, Compleat, signifying the full course of life; for beyond that we cannot number within it self, or explain them by it self, and its own by multiplying them. Wherefore it is accounted to be of a manifold Religion and Power, and is applied to the purging of souls: Hence the Ancients called Ceremonies Denary, because thay that were to be expected, and to offer Sacrifices were to abstain from some certain things for ten days, whence amongst the EGYPTIANS, it was the custome for him that would sacrifice to JAO (i.e.) JAR, to fast ten days before; which APULEUS testifies of himself, saying, it was commanded that I should for the space of ten days refrain all meat, and be fasting.

5. There are ten Sanguine parts of Man, the Menstrue, the Sperm, the Plasmatick spirit, the Masse, the Rumours, the Organical body, Vegetative part, the Sensitive part, Reason, and the Mind: There are also ten simple Integral parts constituting a man, the Bone, the Cartilage,

Nerve, Fibre, Ligament, Artery, Vein, Membrane, Flesh, Skin.

There are also ten parts of which a Man consists intrinaecally, the Spirit, the Brain, the Lungs, the Heart, the Liver, the Gall, the Spleen, the Kidnies, the Testicles, the Matrix.

6. There are ten Curtains in the Temple, ten strings in the Psaltery, ten musical instruments which with Psalms were sung, the names whereof were NEZA, on which their Odes were sung: NABLUM the same as Organs, MIZMOR on which the Psalms, SIRS on which the CANTICLES, TEBILA on which Orations, BERACH on which Benedictions, RALEL on which Praise, RODAIA on which thanks, AFRE on which the felicity or bliss and happy-ness of any one, HALLELUJAH on which the praises of God only, and Contemplations: there were also ten figures of Psalms, a. w. y etc.

7. And there were ten Singers, viz. ADAM, ABRAHAM, MELCHISEDICK, MOSES, ASAPH, DAVID, SOLOMON, and the three sons of CHORAB And the name of God in the original world is written with ten

**יוהוואה אלהינו** Ελοισμζα'βαοθ

Letters, : There are ten Commandments, and the tenth day after the Ascention of Christ, the Holy Ghost came down: There are ten Names of God,

**יהוה אלהינו** Εοι'ε'η'η'η' ε'οδ

Ιεονα **יהוה אלהינו** Ιεονα Ιλοισμ **יהוה אלהינו**  
**יהוה אלהינו** ελοισμ **יהוה אלהינו** ελο'α **יהוה אלהינו**  
**יהוה אלהינו** Ιεονα ζα'βαοθ **יהוה אלהינו** ελοισμ  
ζα'βαοθ **יהוה אלהינו** ζα'βαοθ **יהוה אלהינו** Αδοναι μελευ.

8. And the Number ten cast in Gold was it, in which JACOB wrestling with the Angel all might overcame, and at the rising of the Sun was blessed, and called by the name of ISRAEL. By, and in this Number



JOSHUA overcame thirty-one Kings, and by ten in a Carbuncle DAVID overcame GOLIAH, and the Philistinee; and in ten DANIEL escaped the danger of the Lions.

9. There are ten Messengers that carry the souls down from God through the Heavens, Spheres, Stars, and Planets to the bodies of men, and these be their names, KETBER, HECHMACH, BINAR, HLSED, GEBURAR, TIPHEREETH, NEZAH, JOD, HESOD; MALCHUTR; this Number is as circular as unity, because being heaped together, returns into an unity, from whence it had its beginning, and it is the end and perfection of all Numbers, and the beginning of tens as the Number ten flows into unity back again, from whence it proceeded; so every thing that is flowing, is returned back to that from which it had the beginning of its Flux, so water returns to the Sea from whence it had its beginning; the body returns to the earth from whence it was taken; time returns to eternity from whence it flowed; the spirit shall return to God that gave it, and lastly, every creature returns to nothing, from whence it was created, neither is it supported, but by the Word of God, in Whom all things are hid.

10. By the Number ten POLOMIDES an Abbot of MALEGO in SPAIN could tell almost at any distance how the affairs of the world went, what consultations or transactions there were in all the Nations of Christendome, from whence he got to himself the reputation of a very holy man, and a ROSIE CRUCIAN; but other things came to pass, no less strange and miraculous, as that at the celebrating of the holy Eucharist; the Priest should always want one of his round Wafers, which was secretly conveyed to this Priest or Abbot, by the administration of Angels, he

receiving into his mouth, eat it in the view of the people, to their great astonishment, and high reverence of the Saint.

11. At the elevation of the Host, POLOMIDES being near at hand, but yet a wall betwixt, that the wall was conceived to open, and to exhibite POLOMIDES to the view of them in the Chappel. And thus when he pleases he would partake of the Consecrated bread; when this Abbot came into the Chappel himself, upon some special day, that he would set off the solemnity of the day by some notable and conspicuous Miracle; for he would sometimes be lifted up above the ground three or four Cubits high, other sometimes bearing the Image of Christ in his Arms, weeping savourly, he would make his hair to increase to the length and largeness, that it would come to his heels and cover him all over, and the Image of Christ in his arms, which anon notwithstanding would sh.rink up again to its usual size: And after this he called an Angel by ten in Gold Telesmatjcal engraven, to shew the true Religion to him; and the Angel bid him turn Protestant, in the best sense of the Church of ENGLAND; and afterwards all his life he preached, and was created Bishop in ENGLAND, and preached to the Protestants in FRANCE, and known well by the name of the Bishop of SPALATTA.

12. And all things with the Number ten, and by the Number ten make a round, taking their beginning from God, and ending in him: God therefore the first unity, or one thing, before he communicated himself to inferiours, diffused himself into the first of Numbers, viz, the Number three, then into the Number ten, as into ten IDEA'S and measures of making all Numbers, and all things, which the HEBREWS call ten Attributes

and blessed Souls, viz. HALOEH, HAKADES, OPHANIM, ABALIM, HASMALLIM, SERAPHIM, MELACHIM, ELORIM, BEN ELOHIM, CHERUBIM ISSIM; and ten ruling Angels, METRATTON, JOPHIEL, ZAPHKIEL, ZADKIEL, CAMALL, HAVIEL, MICHAEL, GABRIEL, the soul of MESSIAH: Ten Spirits of the World that rule the Sphere, RESCHITH KAGALLALIM, MASLOTH, SABBATHI, ZEDEK, MADIM, SCHEMES, NOGA, CHOCAB, LEVANAB, HOLOM, JESODOTH: ten consecrated Animals, viz. a Dove, a Libard, a Dragon, an Eagle, a Horse, Lion, Man, Genitals, Bull, a Lamb: They account ten Divine names, for which there cannot be a further Number.

13. Hence all tens have some divine things in them, and in the Law are required of God as his own, together with the first fruits as the original of things, and beginning of Numbers, and every tenth is the end given to him, who is the beginning and end of all things: and ten Orders of the Damned in Hell, viz, false gods, lying spirits, WILLIAM LILLY THE KING OF SWEDENS JUGLER, etc. Vessels of Iniquity, Tempters or Ensnarers, Sisters of Triers, Revengers of wickedness, Furies the Seminaries of Evil, AERY Powers, wicked souls bearing Rule.

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

14. The Number ten, and the Letters and Numbers of ANGELS, etc, engraven in a Carbuncle, rendreth a man flee from diseases, and maketh him live long, fresh, and beautiful, this helpeth all deseases in the Kidnies, it causeth the party that beareth it to live secure from Theeves,

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

## Chapter XIII.

## The Number of preparations of Gold.

Of the signification of the number 11, how by it we know the bodies of Devils, and their natural  $\delta\phi\omega\gamma\epsilon\upsilon\varsigma$  in Pherecydes Syrus;

לילוח שנים, ציום, ארזים  
אלהים

names of Spirits haunting fields and desolate places: of THEOPHILUS FrJLWOOD, who had the continual society of a Guardian Genius: of PLOTINUS and OLTMPIUS.

1. By 11 THEOPHILUS FULWOOD, the ROSIE CRUCIAN, knew the DEMONES METALLICI, and GUARDIAN GENII, who told him, That the bodies of Spirits were cold; & indeed it stands to very good reason, that the bodies of Spirits being nothing but coagulated airs, should be cold, as well as coagulated water, which is snow and Ice, and that it should be a more keen and piercing cold; it consisting of more, subtill particles then those of water, and therefore more fit to insinuate, and more accurately and stingingly to effect and touch the nerves. Hence we may also discover the folly of the opinion that makes the very ESSENCE OF SPIRITS to be fire; for how unfit that would be to coagulate the aire, is plain at first; for it would rather melt and dissolve those consistencies, then constringe them, and freeme them in a manner; but it is rather manifest, that the essence of Spirits is a substance specifically distinct from all corporeal matter whatsoever; but my intents is not to philosophize

concerning the nature of Spirits.

2. PHERECYDES SYRUS the ROSIE CRUCIAN, and Master of  
PYTHAGORAS, by eleven knew the FAUNI and SYLVANI, and

ONOCENTAURI, **δαιμόνων**

**γενοχαθυλόν η̄ σχολεινόν τῆ̄ ἐνιφαια**

A kind of spirits that frequent the woods, and are of a dark  
colour; they cause a noise and stir in those desolate places, and  
therefore he forewarns his scholars to beware of their  
acquaintance,

HAEC LOCA CAPRIPEDES SATYROS, NYMPHASQUE TENERE.

FINITIMI FINGUNT, & FAUNOS ESSE LOQUUNTUR;

QUORUM NOCTIVAGO SPREPITU LUD QUEJOCANTI

AFFIRMANT VULGO TACITURNA SILENTIA RUMPI.

i.e.

These are the places where the Nymphs do won;

The Fauna and Satyrs with their cloven feet,

Whose noise, and shouts, and laughters loud do run,

Through the still mire, and wake the silent night.

**לילית**

3. But the Jewes understand by 11, and **לילית** a Shedevil,  
an enemy to women in child-bed; whence it is, that they write  
on.. the walls of the room where the woman lyes in

**אדם חוחתו לילית**

ADAM,EVE, out of doors LILITH. And our Saviour Christ in the  
12th. of Mat. 43. ver. plainly allowes of this Doctrine, that  
evil spirits have their haunts in the fields and deserts, which  
GROTIUS observes to be the opinion of the Jewes, and

that **שרים** DAEMONES have their names for that reason, from **שרה** the field; for if it were from **שרר**, it would be rather **שרם** SKIDDIM then **שונם** SHEDHIM, as Grammatical Analogie requires.

4. The number 11, as it exceeds the number ten, which is the number of the Commandments; so it falls short of the number twelve, which is of Grace and Perfection, therefore it is called the number of sins, and the penitent. Hence in the Tabernacle there were commanded to be made 11 coats of hair, which is the habit of those that are penitent, and lament for their sins; whence this number hath no COMMUNION with Divine or Celestial things, nor any, attraction attending to things above; neither bath it any reward; but yet sometimes it receives a gracious favour from God, as he which was called the eleventh hour to the Vineyard of the Lord, received the same reward as those who had born the burthen and heat of the day; and I never knew but one spirit that ever appeared by this number that was a good spirit; and that THEOPHILUS FULWOOD had, as he gathered from certain Monitory dreams and visions, although other spirits would speak to him, this would not, but yet he was forewarned as well of several dangers as vices; that this spirit discovered himself to him after he had for a whole year together earnestly prayed to God to send a good Angel to him; and he engraved 11 in silver for it, to be the guide and governour of his life and actions, that he might not be deluded by evil spirits.

5. Adding also, that before and after prayer he used to spend two or three hours in meditation and reading the Scriptures, diligently

enquiring with himself, what Religion amongst those 80 many Controverted in the world, might be best; beseeching God that he would be pleased to direct him to it; and that he did not allow of their way, that at an. adventures pray to God to confirm them in that opinion they have already pro-conceived, be it right or wrong.

6. That while he was thus busie with himself, he light upon the Book of Common-Prayer, and in It he found a paper, in which was written, EPISCOPACY MELIORATED, IS THE BEST RELIGION; and that a good and holy man can offer up no greater, nor more acceptable sacrifice to God, then the obligation of himself, his soul; and under it was D.G.BISHOP of C. and therefore following the Bishops Council, that he offered his soul to God.

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

8. This trouble and boisterousness made him begin to conceit that was some evil spirit that thus haunted him; and therefore he daily prayed earnestly to God, that he would be pleased to send a good Angel to him, and often also sung Psalms, having most of them by heart.

9. Wherefore the Spirit afterwards knocked more gently at the door, and one day discovered himself to him waking, which was the first time



that he was assured by his senses that it was he; for he often touched and stirred a drinking-glass that stood in his chamber, which did not a little amaze him.

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

11. Wherefore from that time, with EUGENIUS THEODACTUS, he did affirm, that this Spirit was always with him, and by some sensible sign did ever advertise him with things, as by striking his right ear, if he did any ways amiss; if otherwise, his left; if any body came to circumvent him, that his right ear was struck; but his left ear if a good man & to good ends accosted him; if he was about to eat or drink anything that would hurt him, or intended or purposed to himself to do any thing that would prove ill, that he was prohibited by a sign; or if he delayed to follow his business; that he was quickened by a sign followed him.

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

13. That he daily begged of God, that he would teach him his Will, his Law, and his truth: and that he set one day apart in the week for reading the Scripture and Meditation, with singing of Psalms, and that

he did not stir out of his house all that day; but that in his ordinary conversation he was sufficiently merry, and of a cheerful mind, and he cited that saying for it, VIDI FACIES SANCTORTJM LATLS; but in his conversing with others, if he had talked vainly or indiscreetly, or had some days together neglected his Devotions, that he was forthwith admonished thereof by a dream, that he was also admonished to rise betimes in the morning, and that about four of the clock, a voice would come to him while he was asleep, saying; Who gets up first to pray?

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

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

16. EUGENIUS asked him why he would not speak to the Spirit for the gaining of the more plain and familiar converse with; he answered, that he once attempted it, but the Spirit took away the Number and Plate, and struck it against the door with that vehemency, as if he had intended

to have beat it down, whereby he gathered his dislike of the matter.

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

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

19. And this was the first ROSIE-CRUCIAN that ever I saw, being about seven years since; but being now one of the fraternity, I asked him of souls and spirits: and what numbers were fittest to be engraven for a good Genius, and how to go invisible, and in several shapes.

20. Now, says he, by 11 a good Angel will come and make you invisible, and transform you into any of these shapes, a Boy, a Lamb, a Dove,

a bean of light; and the Spirit gets into the body, and by his aubtil substance more operative and searching than any AETHER, or lightning, melts the yielding coapages of the body to such a consistency, and so much of it as is fit for his purpose, and makes it pliable to your imagination; and then it is as easie for him to work it into what shape he pleaseth, as it is to work the aire into such forms and figures as he ordinarily doth; nor is it any more difficulty for an Angel to soilifie what's hard, then It is to harden what is soft and fluid as the aire.

21. And he that kath this power, you can allow him that which is lesser, viz, to instruct men how they shall for a time forsake their bodies, and come in again: for can It be a hard thing for him that can thus melt and take in pieces the particles of the body, to have the skill and power to loosen the soul, a substance really distinct from the body, and separable from it, which at last is done by the easie course of nature at final dissolution of soul and body, which we call death; but no course of nature ever transforms the body of man into the shape of a Lamb, or a Dove; so that this is more hard and different from the course of nature then the other; I, you'l say the greatness and incredulity of the Miracle is this, that there should be an actual separation of soul and body, and yet no death: But this is not at all strange, if we consider that death is properly a disjunction of the soul from the body, by reason of the bodies unfitness any longer to entertain the soul, because of diseases or age.

22. But this is not such a miracle, nor is the body properly dead,

though the soul be out of it; for the life of the body Is nothing else but that fitness to be actuated by the soul, the conservation whereof is helped by AURUM POTABILE, and numbers engraven in Gold, Silver, precious Stones, and in Metals, which keeps out the cold, keeps in the heat and spirits, that the frame and temper of the body may continue in fit case to entertain the soul again at her return; so the vital stem of the carcass being not spent, the pristine operations of life are presently again kindled, as a Torch new blown out, and yet reeking, suddenly catches fire from the flame of another, though at some distance, the light gliding down along the smoke.

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

Conies, have their understandings unchanged, they have the mind and memory of a man as before.

24. Mistake me not; all that can do these miracles, are not ROSIE CRUCIANS; for many of the Witches and Sorcerers in EGYPT could do miracles as well as MOSES, who was taught of God as these ROSIE CRUCIANS are.

25. To perswade you to the truth of numbers, when consecrated to God with Divine names, and engraven upon consecrated subjects, and what wonderful virtues they have in natural and supernatural things, I shall amplifie and prove by PLOTINUS; for that which PORPHYRIUS records of him, falls little short of a miracle, by the number 11 as being able by it engraven, •as his enemy OLYMPIUS confessed, to retort that Magick upon him, which he practised against PLOTINUS, and that sedately sitting amongst his friends, he would tell them; Now OLYMPIUS his body was gathered like a purse, and his limbs beat one against another. But your Witches, Sorcerers, Conjurers, and Inchanters are not able to stand before ROSIE CRUCIANS, no more then IANNES and IAMBRES could stand before MOSES, who did really those things, and abundance more then the other could imitate by delusions, sleight and Legerdemain; and this proves the truth of Angels, fallacies of Devils: the one makes a happy man, the other makes him miserable. The Devil promised our Saviour more then he could perform; but God performed more to ABRAHAM then he promised: And to come again to PLOTIWUS, although he was not instructed by the Jewish Priests and Prophets, yet he was a familiar friend of that hearty and devout Christian, and learned Father of the Church, ORIGEN,

whose authority I would also cast in together with the whole consent of the learned amongst the Jews; for there is nothing strange in the Metaphysical part of this HOLY GUIDE, but what they had constantly affirmed to be true; but the unmannerly superstition of many is such, that they will give more heed to an accustomed opinion, which they have either taken up of themselves, or bath been conveyed unto them by the confidence of some private Theologer, then to the authority of either Fathers, Churches, workers of Miracles, or what is best of all, the most solid reasons that can be propounded; which if they were capable of, they could not take any offence at the admittance of the ROSIE CRUCIAN Philosophy into this present HOLY GUIDE; but the principles and most notorious conclusions thereof, offering themselves so freely, and unaffectedly, and 80 aptly and fittingly taking their place in the Text, that I know not how, with Judgement and conscience, to keep them out.

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

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

## Chapter XIV.

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

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

1. The Number twelve is Divine, and that whereby the Celestials are measured: It is also the Number of the signs in the ZODIACK, over which there are twelve Angels as chief, supported by the Irragation of the great Name of God: In twelve years JUPITER perfects his course, and the Moon runs through twelve signs in twenty eight days or thereabouts. There are twelve chief joynts in mans body, in hands, elbows, shoulders, thighs, knees, and VERTEBRAE of the feet: there is also a great power of the Number twelve in divine Mysteries: God chose twelve Families, and set over them twelve Princes: So many stones were placed in the midst of JORDAN, and God commanded that so many should be set



on the breast of the Priest: twelve Lions did bear the brazen Sea that SOLOMA.N made: there are so many Fountains in HELIM; and so many Spies sent to the Land of Promise; and so many Apostles of Christ set over twelve Tribes; and twelve thousand people chosen; the Queen of Heaven crowned with twelve Stars; and twelve ANGELS are set over the twelve Gates of the City; and twelve stones of the Heavenly JERUSALEM. In inferiour things, many breeding things proceed from this Number: so the Cony being most fruitful brings forth twelve times in the year; and the Camel is so many months in breeding, and the Peacock brings forth twelve Eggs, & there are 12 months in the year, as VIRGIL sings.

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

2. And there are twelve Magical APHORISMES.

1. Ante emnia punctum extitit: non , aut Mathematicum, sed diffusivun,

Monas erat explicite: implicite Myrias, Lux

erat & nox principium, & finie principii, omnia, & nihil, eat, & non.

2. Commovit se monas in Made: & per triadem egressae aut facies Luminis secundi.

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

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

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

6. Ex visibilibus primum effulsit Aqua: Taemina incunbentis ignis & figurabilium gravida mater.

7. Porosa erat interius, & corticulus varia, cujus venter bubuit Caelos convolutos, & Astra indiscreata.

8. Separatus Artifex divisit hanc in Amplas regiones, & a parente, faetu, disparuit Mater,

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

10. Hi generant Matrem in noviseimis: cujus fons cantat in Luco Miraculoso,

11. Sapientiae condus est hic: •sto qui potet, promus.

12. Pater eat totius Creati: & ex Pilio Creato vivani Filii Analysin, Pater generatur, hahes summum Generantis Circuli Mysterium: Filii Filius est, qui Filii Pater fuit.

3. The Name of God among ANGELS is spoke with twelve letters

**אֱלֹהֵינוּ**

Father, Son, Holy Ghost.

4. There are twelve Messengers that bear the Commands of God, and have influence on the nine Orders of ANGELS, and Quire of Blessed Souls, and ten SEPHEROTH into the ANGELS of the Coelestial Spheres, and ANGELS of the Planets, and Planets themselves; and into the ANGELS of the Signs, whose names are these, MALCHIDIEL, ASMODIEL, AMBRIEL, VERCHIEL, RANALIEL, ZUBIEL, BARBIEL, ADNARCIEL, HANAEL, GABRIEL, BARCHIEL; and these have influence upon the twelve Signs of the ZODIACK, ARIES, TAURUS, GEMINI, CANCER, LEO, VIRGO, LIBRA, SCORPIO, SAGITTARIUS, CAPRICORNUS, AQUARIUS, PISCES: and from these ANGELS after this Order doth man receive a good GENIUS, according to the Number of his Name, engraven in the Metal, or in one of these twelve Stones, a SARDONIUS, a CARNOEL, a TOPAZE, a CAL- CEDONY, a JASPER, EMERALD, the BERIL, an AMETHIST, the HYACINTH, a CHRISOPRASUS, a CHRISTAL, a SAPHIR.

5. And there are twelve Tribes, twelve Prophets, twelve Apostles, twelve Months; twelve Plants, SANG-UPRIGHT, VERVAIN, BENDING-VERVAIN, COMFRY, LADY-SEAL, CALAMYN, SCORPION-GRASS, MUGWORT, PIMPERNEL-DOCK, DRAGONWORT, ARISTOLOCHY: and twelve principal Members, the HEAD, the NECK, the ARMS, the BREAST, the HEART, the BELLY, the KIDNEYS, the GENITALS, the HAMS, the KNEES, the LEGS, the FEET: By the Number twelve Spirits appear that resolve all manner of Questions, as JANBOSHAR, ADAMS Tutor saith, and you may find it recorded in the INDIAN Books, written by ISAGARITH a hundred years before ADAM. Now they say in old time the Months were called and reckoned for years; but this I leave

to more curious pens, and pass on to my design: And if these things practised be found true, and answer the expectation of the Reader, let him then say faithfully his thoughts of Art, neither scandalizing, nor smutting it with disgraceful words.

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

7. But there are Angels in Heaven, that are set over man as Guardians, and their names you find by these AXIOMATA in the Numbers and Letters, as these willingly come to us. Now we are to inquire, whether every man hath his Guardian GENIUS or no: that Witches have many, such as they are, their own confessions testifie: The PYTHAGOREANS were of opinion that every man bath two GENII, a good one, and a bad one, which MAHOMET bath taken into his Religion, adding also that they sit on mens shoulders with table-books in their hands, and that the one writes down all the good, and the other all the evil a man doth: But such expressions as these I look upon as Symbolical rather then Natural.

8. And I think it more reasonable, that a nan changing the frame of his mind, changes his GENIUS WITHAL, or rather unless a man be very sincere and single-hearted, that he is left to common providence; as

well as if he be not desperately wicked, or deplorably miserable, scarce any particular evil spirit interposes, or offers himself a perpetual assistant in his affairs and fortunes.

9. But extream poverty, irksome old age, want of friends, the contempt, injury, and hard-heartedness of evil neighbours working upon a soul low sunk into the body, and wholly devoid of divine life, doth sometimes kindle so sharp, so eager, and so piercing a desire of Satisfaction and revenge, that the shrieks of men while they are a murdering, the howling of a Wolf in the fields in the night, or the squeaking and roaring of tortured beasts, do not so certainly call to them those of their own kind, as this powerful Magick of pensive and complaining soul in the bitterness of its affliction, attracts the aid of these our officious spirits; so that it is most probable, that they that are the forwardest to hang Witches, are the first that made them, and have no more goodness nor true piety, than these they so willingly prosecute, but are as wicked as they, though with better luck or more discretion, offending no further than the Law will permit them; and therefore they Beverly starve the poor helpless man; though with a great deal of clamour of Justice, they will revenge the death of their Hog or Cow.

10. And now it were worth our disquisition, why spirits so seldom now adays appear, especially those that are good; whether it be not the wickedness of the present Age, as I have already hinted, or the general prejudice men have against all spirits that appear, that they must be a right-ways Devils, or the FRAILTY OF HUMANE NATURE, that is not usually able to bear the appearance of spirits, no more than other Animals

are; for into what Agonies Horses and Dogs are cast upon their approach, is in every ones mouth, and is a good circumstance to distinguish a real Apparition from our own imaginations.

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

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

13, But this story seems rather to favour their opinion, that say, that Angels and separate souls have no settled form, but what they please to give themselves upon occasion by the power of their own fancy. FIC- INUS, as I remember, somewhere calls them AEREAL STARS. And the good GENII seem to me to be as the benign eyes of God running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good, and to help them.

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

Like to a light fast locked in Lanthorn' dark  
 Whereby by night our wary steps we guide  
 In shabby streets, and dirty channels mark  
 Some weaker rayes from the black top doe glide,  
 And flusher streams perhaps through th' horny side;  
 But we've past the peril of the way,  
 Arriv'd at home, and laid that case aside,  
 The naked light how clearly doth it ray,  
 And spread its joyful beams bright at Summers day!  
 Even so the soul in this contracted state  
 Confin'd to these strait INSTRUMENTS of sense  
 More dull and narrowly do operate;  
 At this hole bears, the sight must ray from thence,  
 Here tastes, there smells, but when she's gone from hence,  
 And round about has perfect cognosence;  
 What e're in her HORIZON doth appear,  
 She is one Orb of sense, all eye, all Aiery ear.

15. Now you know by the virtue of Name and Numbers how epirits  
 appear; let us inquire how these good GENII become serviceable to  
 men, for either heightning their Devotions, or inabling them to  
 Prophesie, etc. whether it can be by any other way then by  
 descending into their bodies, and possessing the heart and brain:  
 For the EUCHITES, who affected the gift of Prophesie by  
 familiarity with evil spirits, did utterly

obliterate in their souls the *πατειχά σόμβελα*, the

principles of goodness and honesty (as you may see in POSELLIUS,

*Πῶς ἐνίσταται δαιμόνων* that the evil spirits might come

into their bodies, whom these sparks of virtue, as they said would drive away, but those being extinguished, they could come in and possess them, and enable them to prophesie.

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

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

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

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

20. And if this be their manner of communion, it may be enquired



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

11. Some question these Numbers, and the virtues I attribute to them when engraven, whether God assists us or not, and whether it be lawful to pray to God for such a good Genius or Angel: But the examples of ENOCH, MOSES, JOSHUA, ELIJAH, JEREMIAH, EZEKIEL, DANIEL, ST. JOHN BAPTIST, AND ST. JOHN the Divine, with many others, as RECTOR of TROY, ALEXANDER, JULIUS CAESAR, JUDAS MACCABEUS, King ARTHUR of ENGLAND, CHARLEMAIN, or CHARLES the Great, HUON of BURDEUX, GODFREY of BULLOYN, and thousands more I could name, seems a sufficient warrant.

22. But I conceive faith and desire ought to be full sail to make such voyages prosperous, and our end and purpose pure and sincere; but if pride, conceitedness, or affectation of some peculiar priviledge above other mortals, spur a man up to so bold an enterprine, his devotions will no more move either God, or the good GENII, then the whining voice of a counterfeit will stir the affection of the discreetly

charitable, lay this high presumption nay invite some real friends to put a worse Jest upon him, then was put upon that tattered Rogue GUZMLN, by those Mock-spirits, for his so impudently pretending kindred, and so boldly intruding himself into the knowledge and acquaintance of the Gentry end Nobility of GENOA.

But the safest Magick is the sincere consecrating a mans soul to God, and the aspiring to nothing but so profound a pitch of humility, as not to be conscious to our selves of being at all touched with the praise and applause of men, and to such a free end universal sense of charity, as to be delighted with the welfare of another as much as our own; they that solely have their eyes upon these, by Numbers and Names, will find coming in what ever their heart can desire; but they that put forth their hand to catch at high things, as they fancy, and neglect these, prove at last but a plague to themselves, and a laughing stock to the world.

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

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

## Chapter XV.

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

1. In thirteen for the Agreement of Married Couples, and for the dissolving of the Charms against Copulation, they added the Numbers of their Wanes together, and divided them by nine, and the remainder was engraven with thirteen upon a plate of BERIL and ZEDECK, and then a GENII would appear like a man and woman in white embracing.

2. Now the Numbers that are above twelve, you see are endowed with many and various effects and virtues, whereof you must understand by their originals and parts, as they are made of a various gathering together of simple Numbers, or manner of multiplication; sometimes as their signification arise from the lessening, or exceeding of another going afore, especially more perfect, so they contain of themselves the signs of certain Divine Mysteries, so you see the third Number above ten shews the Mystery of Christs appearing to the Gentiles, for the thirteenth day after his Birth a Star was a guide to the Magicians.

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

4. The fifteenth number is a token of spiritual Ascensions, therefore the Song of Degrees is applied to that in fifteen Psalms. And fifteen years were added to the life of IEZECIAH; and the fifteenth day of the seventh month was observed and kept holy: This Number they engraved with the same name in Virgin Wax and Mastic, and then would appear a King crowned, before whom they would burn LIGNUM ALOES, and he would reconcile him with his King whom he offended.

5. The Number sixteen the PYTHAGORIANS, PORPHYRIANS and PLATONISTS call the Number of Felicity. It also comprehends all the Prophets of the Old Testament, and the Apostles and Evangelists of the New. They engraved this in a silver Ring, whose table was square, and then the Genius would appear in the shape of a woman well clothed, sitting in a chair, to whom they would burn MUSK, CAMPHIRE, and CALAMUS AROMATICUS. They affirmed, that she giveth happy fortune, and every good thing.

6. The Number seventeen is called of H. LULLY, a Number of Victory; by it engraven with the Letters and Numbers of his Name, added together in red wax, appeared a Genius like a Soldier sitting on a Horse, holding a Pistol cockt in his right hand ready to fire; and they burnt red Earth and Storax before him: And this enabled JULIUS CAESAR to come into this Kingdom of ENGLAND.

7. By the number eighteen, ISRAEL served EGLON King of MOAB: your name and number engraven in Iron, they say will preserve you against Thieves and Robbers, for a Genius in the form of an Ape will attend.

8. By the Number nineteen engraven in Copper, appearing a woman holding her hands upon her face, and they burnt liquid Storax before it,

that might facilitate birth, and provoke the Menetrues.

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

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

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

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

13. No. I shall say nothing of twenty f&ur, because it is evil, and giveth a Genius of a wicked man, whose name was CAIN, and the name of any Spirit you may find by the number and name of the man, for what

remains of Addition, and Division, tells you the number and the name of the spirits; i have told you of all mens names, what Angels rule tbei as you heard bfore; these numbers are said to be good and Prosperous, vie.. 1, 2, 3, 4, 7, 9, 11, 13, 14; very-good, 16, 17, 19, 20, 22, 23, 10, 26, 27; indifferent good, 5,6, 8, 12, 15, 18, 21; very ill, 24, 25, 28, 29, 30. Worst of all.

## Chapter xvi.

Of Kings, Lords, or other People that fight, or go to Law One agaisat another, which shall have the Victory.

1. Now we have skewed you the power, virtue, end signification of numbers; we shall next teach you the Use of them: And first, you suet know the proper names of them which would fight or go to Law one against the Other: and according to the letters and numbers in the second Chapter of this book: Joyn unto each letter of the said names the number that is attributed to it, and sumse the said numbers together each man by himself, and divide the sumac of each mane name by nine, and Judge by these Rules following; and if it fortune, that in divideing the 'bole by nine, there remain nothing; then the last number of nine must be it, you must add to this name.

2. And if the names be both one, the Numbers viill be the same, as JOHN against JOHN; and you must remember to write the names in the Nominative Case singular.

3. And if one to one remain, then in combate, he that is of the lesser stature abell overcome the other, because the lesser loves ClamOurs, Seditiana, Rebellion, Deceit, Strife, Debate, and is Captain of ill company, that strive to overrun and kill men, and by that means is feared; some Sen say, the younger shall overcome the elder; but I observe not that rule: the greater is a mighty man, strong and cruel, proud, and gives to fight; but yet be shall be hurt in the head; and

the lesser shall have, the choic, of weapon, and overcome the other; in Law the lesser shall obtain the suit.

4. Two to two, the greater shall have the Choice of weapon, and shall bay, the victory with long weapon, because he is noble and band. CaSe, and of good reputation, and loves good company: The lesser Is a man of good matur, and veil beloved; but yet he loves to kiss in a cor ncr, and therefore he shall be hurt in the face, and on the arm: In Law the greater shall Obtain this suit; and this trouble is or will be about women.

5. Three against three; here the lesser shall chuse and overcome with short weapon, because he is Princely, and full of spirit; but the greater is a poor soldier, that hath nothing but his sword; a. hath been hurt in the arm, and is servant to them that have likewise been hurt, and have lost some of their limbs, and shall no, be hurt in the stomack: In Law the lesser being witty shall obtain his suit.

6. Four to four; no. the greater shall have the choice of weapons, and shall have the victory- with long weapon; he is lofty in his deeds, and takes pleasures in Arms, being very handsom and amiable in Ccomplexion, full of words, contentious: In Law-suit the greater shall obtain the inheritance of his father or mother, or the goods of the other that is in controversie, with him; is one of wisdom, beauty and policy, and welj beloved, yet by deceit and treason would he beguile this friends, but he fails.

7. Five to five; then the lesser stature shall chuse the weapon, and overcom, with short weapon; yet the party is lustless; and weak in



generation, however honest, and therefor, the greater shall be hurt on th. side, and on the head, and shall surely dye, because he loves Unjust quarrelling in the Law, the lesser shall in two Terms obtain his suit.

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

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

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

11. Nine to nine; here the lesser shall have the choice of weapon, and beat the other with short weapon; he is a man very noble in his actions, aims and high things, with a little pride; the ether is one

hath great power to do evil, applying himself unto nothing but revenge to nurther and slaughter, and to rob and deceive: A Phanatick Anabaptist in the fear of God will cut your throat, he shall be for all his cunning hurt on the knee, and on the side: In suit the lesser shall obtain without trouble, and they go to Law for Heritages, or Womams apparrel found; the lesser shall be content to take part rather than trouble.

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

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

14. One to four; here four shall chase the field and day of battl€ and overcome his enemy with long weapon; and one shall be hurt at the heart: In Law four shall by deceit obtain his suit, which is about Succession or inheritance.

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

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

wares; and at last they shall be friends.

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

18. One against eight; here one shall be hurt on the side, and in the genitories; with long weapon, because be is poor and malicious: he will be long angry, be is hurt or blemished in his face, one of his eyes is out, one of his members is cut away, and he is an old man: and eight also is poor, perplexed, proud and sorrowful , having one of her members cut away: in Law eight shall obtain his suit, which is about goods and household-stuff, and such things as are unmoveable, as houses and the appurtenances, etc.

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

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

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

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

23. Two to six; here two shall overcome and beat six with long weapon, and hurt him in the body, and on his shoulders; In Law two shall obtain his suit without any great trouble; two is a man delighting in strife and contention, and unjustly he practiseth, to take away the goods of others; six is a fine fellow, well made, and of good countenance, proud, and therefore they will agree, and the suit is about Hercbandise, or money lent; for it. is better to please a knave then an honest nan.

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

25. Two to eight; here two shall have the choice of weapon, and beat eight, and hurt him on the stones and bottom of his belly: In Law two shall obtain his suit, and he is a man sad and pensive, punishing his body by an extreme melancholiness, and he loves to dig in the earth, for to find treasure: and therefore two shall be assisted by men of small stature, counterfeit, and as it were monstrous: eight is a man very happy, and taketh nothing in hand, but it shall turn to his praise; but here it kappeneth eight shall have good right, but that the subtilty of two is of such force, that eight shall lose: and this suit is for moveable goods.

26. Two to nine; now nine shall beat and hurt two at the heart with

short weapon: In Law mine shall obtain his suit, which is about gifts or goods of the dead.

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

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

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

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

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

32. Three to nine; now with short weapons three shall hurt mine in the head, whereof be shall die: In Law three shall obtain his suit by the help of some Lords of the Kings Court.

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

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

35. Pour to seven; now seven will beat four with short weapon, and

hurt him on the knee and face: In Law seven shall obtain his suit.

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

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

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

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

40. Five to eight; with long weapon five shall be hurt in the side, and in the bands: In Law eight shall obtain his suit.

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

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

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

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

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

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

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

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

- ♂ in ARIES 1, against ☉ in ARIES 1, the lesser conquers.
- ♀ in TAURUS 2, against ☽ in TAURUS 2, the bigger conquers.
- ♂ in GEMINI 3, against ♀ in GEMINI 3, the lesser conq.
- ♃ in CANCER 4, against ☽ in CANCER 4, the greater conq.
- ♀ in LEO 5, against ☉ in LEO 5, the lesser conq.
- ♀ in VIRGO 6, against ♀ in VIRGO 6, the higher conq.
- ♀ in LIBRA 7, against ♃ in LIBRA 7, the lesser conq.
- ♂ in SCORPIO 8, against ♀ in SCORPIO 8, the greater conq.
- ♃ in SAGITTARIUS 9, against ☽ in SAGITTARY 9, the lesser conq.
- ♀ in TAURUS 1, against ☽ in TAURUS 2, two shall conq.
- ♂ in GEMINE 1, against ♀ in GEMINI 3, 1 shall conq.
- ♀ in LEO 1, against ☉ in LEO 4, 4 shall conquer.
- ☉ in ARIES 1, against ♂ in ARIES 5, 1 shall conq.
- ♀ in VIRGO 1, against ♀ in VIRGO 6, 6 shall conq.
- ♀ in LIBRA 1, against ♃ in LIBRA 7, 1 shall conq.
- ♂ in VIRGO 1, against ♀ in VIRGO 8, 8 shall conq.
- ♃ in SAGITTARIUS 1, against ☉ in SAGITTARIUS 9 conq.

- ♂ in GEMINI 2, against ♀ in GEMINI 3, 3 shall conq.
- ♃ in CANCER 2, against ☾ in CANCER 4, 2 shall conq.
- ♎ in LIBRA 2, against ♀ in LIBRA 5, 5 shall conq.
- ♏ in SCORPIO 2, against ♀ in SCORPIO 6, 2 shall conq.
- ♊ in GEMINI 2, against ♂ in GEMINI 7, 7 shall conq.
- ♑ in CAPRICORN 2, against ♂ in CAPRICORN 8, 2 shall conq.
- ♌ in LEO 2, against ☉ in LEO 9, 9 shall conquer.
- ♈ in ARIES 3, against ♂ in ARIES 4, 4 shall conq.
- ♊ in GEMINI 3, against ♂ in GEMINI 5, 3 shall conq.
- ♍ in VIRGO 3, against ♀ in VIRGO 6, 6 shall conq.
- ♒ in AQUARIUS 3, against ♀ in AQUARIUS 7, 3 shall conq.
- ♍ in VIRGO 3, against ♀ in VIRGO 8, 8 shall conq.
- ♈ in ARIES 3, against ☉ in ARIES 9, 3 shall conq.
- ♌ in LEO 4, against ☉ in LEO 5, 5 shall conquer.
- ♍ in VIRGO 4, against ♀ in VIRGO 6, 4 conquers.
- ♑ in CAPRICORN 4, against ♂ in CAPRICORN 7, 7 conq.
- ♐ in SAGITTARIUS 4, against ☉ in SAGITTARIUS 8, 4 conq.
- ♊ in GEMINI 4, against ♂ in GEMINI 9, 9 conq.
- ☉ in LEO 5, against ♂ in LEO 6, 6 conquers.
- ♈ in ARIES 5, against ☉ in ARIES 7, 5 conquers.
- ♐ in SAGITTARIUS 5, against ☉ in SAGITT. 8, 8 conq.
- ♊ in GEMINI 5, against ♂ in GEMINI 9, 9 conquers.
- ♈ in ARIES 6, against ☉ in ARIES 7, 7 conquers.
- ♍ in VIRGO 6, against ♀ in VIRGO 8, 6 shall conq.
- ♊ in GEMINI 6, against ♂ in GEMINI 9, 9 conq.



☉ in LEO 7, against ♀ in LEO 8, 8 conquers.

☉ in ARIES 7, against ♂ in ARIES 9, 7 conquers.

♀ in VIRGO 8, against ♀ in VIRGO 9, 9 conquers.

And these be the reasons of the Rules going before, which you must observe in every Medicine you make.

Another Rule more brief, according to the Numbers and Names going before,

|                      |   |   |   |   |                          |   |                            |   |   |   |   |
|----------------------|---|---|---|---|--------------------------|---|----------------------------|---|---|---|---|
|                      | 2 | 4 | 6 | 8 |                          | 1 |                            | 3 | 5 | 7 | 8 |
|                      | 3 | 5 | 7 | 9 |                          | 2 |                            | 1 | 4 | 6 | 8 |
| <i>These Numbers</i> | 1 | 4 | 6 | 8 | <i>Are Conquerors of</i> | 3 | <i>The Conqueror is of</i> | 2 | 5 | 7 | 9 |
|                      | 2 | 5 | 7 | 9 |                          | 4 |                            | 1 | 3 | 6 | 8 |
|                      | 1 | 3 | 6 | 8 |                          | 5 |                            | 2 | 4 | 7 | 9 |
|                      | 2 | 4 | 7 | 9 |                          | 6 |                            | 1 | 3 | 5 | 8 |
|                      | 1 | 3 | 5 | 8 |                          | 7 |                            | 2 | 4 | 6 | 9 |
|                      | 2 | 4 | 6 | 9 |                          | 8 |                            | 1 | 3 | 5 | 7 |
|                      | 1 | 3 | 5 | 7 |                          | 9 |                            | 2 | 4 | 6 | 8 |

Unity is ascribed to the Sun, 2 is ascribed to the Moon, 3 ascribed to Jupiter, Sol and Venus, 4 is of the Sun, 5 is ascribed to Mercury, 6 is attributed to Venus and Juno, 7 belongs' to Saturn, 8 is attributed to Jupiter and Vulcan, Cybele and Bacchus; some attribute it to the three Ladies of Destiny; 9 belongs to the Moon, and the nine Muses; 10 belongs to the Sun and Janus; 11 is attributed to the Moon, 12 is attributed to the World.

## Chapter XVII.

The Resolutions of all manner of QUESTIONS, and how by- these Numbers you may be happy, etc.

1. Whether a person shall live long, or not.
2. If a person shall be healthful or sickly.
3. If one shall find the party at home one would speak with.
4. Whether one absent be dead or alive.
5. Whether a Ship shall come home safe.
6. If a man shall be rich.
7. If reports be true or false.
8. If find again the thing lost.
9. If a man shall enjoy the Estate of his Father.
10. If it be good to hire or take the Farm or House desired.
11. If good to remove from one house to another.
12. If one shall have Children.
13. Whether the Father be dead or not.
14. If the Child be right Fathered, or a Bastard.
15. Whether a Town Beseiged shall be taken.
16. If there be any ill company in the way a man would go.
17. If it be good to put on new Clothes.
18. If a promise made shall be performed.
19. If the Earth shall bring forth plenty of fruits, or not.
20. If a sick party shall live or dye.

21. If a servant shall get free from his Master.
22. If it be good to take Pby sick.
23. If it be good to visit the sick person, or not.
24. If a man shall marry.
25. If he shall marry well or ill.
26. If a man be wise, or a fool.
27. If a woman be rich or not you would marry.
28. If agree after Marriage, or not.
29. Whether a Damosel be a Maid, or no.
30. Whether a Woman be honest to her Husband, or not.
31. If beasts lost, be dead or alive.
32. Whether a Thief shall be taken, or not.
33. Whether the thing lost be stolen, or not.
34. If a City, Town, or Castle shall be taken, or not.
35. If a party absent be dead or alive.
36. Whether the man shall die a good death.
37. If the Wifes Portion shall be obtained.
38. If it be good to call Angels in matters of Love, or not.
39. If the Spirit be good or evil, that appears, and whether it be an Angel of Heaven; or a Devil of Hell.
40. If the wind shall blow fair.
41. If get the Philosophers Stone, etc.
42. If Dreams be for good or evil.
43. If the Parson shall obtain the Benefice or not.
44. If one shall obtain the preferment desired.

45. If it be good to go to Battle, or no.
46. If the King, Pope, Prince, or Lord sick, shall amend, or no.
47. If love betwixt two shall continue: If it be good to go to the Court or not.
48. If thy Friend be faithful, or a Traytor.
49. If one shall be imprisoned or not.
50. If a party be bewitched, or. not.
51. Whether one shall enter into the favour of the King.
52. If the Prince shall have the Victory in War.
53. If there shall be peace betwixt ENGLAND and FRANCE.
54. If the Captain be valiant, or not.
55. if the Horse shall win the Race.
56. If a Prisoner shall come out of prison.
57. If a sickness shall be a long or short one.
58. If you shall enjoy the woman desired.
59. If it be good to take a journey.
60. If the child shall be fortunate or not.
61. If It shall be a plentiful year.
62. If it be good to trade in Merchandixe.
63. If it be good to take a Wife.
64. If friendship shall take good effect, or not.
65. If a man shall be fortunate in house.
66. If a man have secret Enemies, or not.
67. The way to Happiness, and how to obtain it, etc.
68. The Prolongation of Life.

69. The Restitution of Youth in some Degree.
70. The Retardation of Age.
71. The Curing of Diseases counted Incurable.
72. The Mitigation of Pain.
73. More Easie and lees Loathsome Purgings.
74. The increasing of Strength and Activity.
75. The increasing of Ability to suffer Torture or Pain.
76. The Altering of Complexions: And Fatness, and Leanness,
77. The Altering of Statures.
78. The Altering of Features,
79. The Increasing and Exalting of the intellectual Parts.
80. Versions of Bodies into other Bodies,
81. Making of New Species.
82. Transplanting of Species into another.
83. Instruments of Destruction, as of War., and Poison.
84. Exhilaration of the Spirits, and Putting them in good Disposition.
85. Force of the Imagination, either upon another Body, or upon the Body itself.
86. Acceleration of Time in Maturations.
87. Acceleration of Time in Clarifications.
88. Acceleration of Putrefaction.
89. Acceleration of Decoction.
90. Acceleration of Germination. .
91. Making Rich Coaposts for the Earth.
92. Impressions of the Air, and raising of Tempeste.

93. Great Alteration; as in Induration, Emollition, & etc.
94. Turning crude and watery Substances into Oily and Unctious Substances.
95. Drawing of New Foods out of Substances not now in use.
96. Making new Threads for Apparel; and new Stuffes; such as are Paper, Glass, & etc.
97. Natural Divinatione.
98. Deceptions of the Senses.
99. Greater Pleasures of the Senses.
100. Artificial Minerals and Cements.

All which you shall find in the Books, in order; first chuse a Nunber, and Telesmatically engrave it at a convenient time for your work; elect a proper hour, and you cannot after err, but perform incredible, extraordinary things; understand well this book, for the more easie opening the rest, and God prosper the work.

And this you may do of all other Questions, whereof you would be resolved.

And now that you may better understand this Figure, and all things, and the Resolution of the demands you would propound, you must first of all chuse a Number, what you will at your discretion, as five, seven, or nine, or any other more or less; this done, take the Number of the day, as you shall find in order, and then take the Number which you find in the second Chapter, or that you find in the Globe upon the first Letter of your Name, as you were Christened.

For example, if your Name be FRANCIS, you must take F. and the number which is over it, and you shall find all in order in the Scheain; and gather all those Numbers into one sum, and divide them by thirty, reserving the rest as remains; and search in the Figure; and if you find it above in the upper half, your matter shall speed well; and if it be in the neither half, it shall be evil: And thus you may know all that you desire, and be it love which alters the Humor, as ULYSSES was altered by the Musick of his Mistriss.

When to her Lute PENELOPE sings,  
Her voice inlivens the leaden string,  
But when of sorrows she doth speak;  
Even with her sighs the strings do break;  
And as her Lute doth live or dye,  
Led by her passions, So do I.

For to know whether you shall enjoy your Love, or not; take the number of the first letter of your Name, the number of the Planet, and of the day of the week, and all these Numbers ye shall put together, and then divide them by thirty, as you did before, and take your remainder, and see in the upper part, if it be there, you shall have your request; if it be in the nether half, it is contrary: And thus may you be resolved of all things you would know; you must observe the Numbers in the Figure exceed not thirty, as you shall find them beginning with one, two, three, and four, and so consequently to thirty.

The Numbers of the Planets, and their Characters.

|        |         |      |     |       |         |      |
|--------|---------|------|-----|-------|---------|------|
| 7.     | 3.      | 9.   | 10. | 6.    | 5.      | 2.   |
| Saturn | Jupiter | Mars | Sol | Venus | Mercur. | Luna |
| ♄      | ♃       | ♂    | ☉   | ♀     | ♁       | ☾    |

Numbers of the days of the Week.

|        |        |         |           |          |        |          |
|--------|--------|---------|-----------|----------|--------|----------|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| 106    | 52     | 52      | 102       | 31       | 98     | 45       |

Thus have we shewed you the Numbers of the Planets, and the days of the Week, and their Numbers. Now that nothing may be wanting to this Art, here follows the names of the IDEA'S, Rulers, and Angels thereof, according to the Method of God.

EHEIA, JOD, JEHOVA, JEHOVA ELOHIM, EL, ELOHIM

יהבכךד והחקרהש

GIBOR, ELOHA, JEHOVA, SABAOTH, ELOIM SABAOTH, SAIDAI, ADO NOT MELEY. KETHER, HOCHMAH, BENAHA, HESED, GEBURAR, ZEPHERETH, NEZAH, HOD, JESOD, M. ALCURH. AMBRIEL, ASMODEL, MALTHIDIEL, METT, BARCHIEL, CAMBIEL, HANAEL.

\*\*\* II \*\*\*\* 8 \*\*\* Y . JOPHIEL, \*\*\* ☉ \*\*\*\*\* 7 \*\*\*.

6. 5. 1.. 3. 2. 1. ♄ ZAPHKIEL, 900. 800. 700. 600. 500.

400.



א כ כ ר ה ר א זאדקיעל, דתותום .

400. 500. 600. 700. 800. 900. ♂. CAMAEL, 1. 2. 3. 4.

5. 6.

γ ϕ χ ψ ⓘ ANIMA MUNDI, Α Β Γ Δ Ε

1. 2. 3. 4. 5. 6. ♀ HAVIEL, 7. 8. 9. 10. 11. 12.

α β γ δ ε ζ ϝ MICHAEL, η θ ε ρ λ μ .

400. 500. 600. 700. 800. 900. GABRIEL, 1. 2. 3. 4. 5. 6.

Y Z I V H1 Hu Issim, A B C D E F.



ALECTO, MAGERA, ARACUS, ACTEUS, MAGALEZIUS, LUCIFER,  
 READAMANTU5, NICON, LICOS, MIMON, CIESIPHONE.  
 DAPSA, BEEMOTH, OGIA, LEVIATHAN, CORRITIA, OPHALIA, EGIN,  
 THESMEPHORIA, AMAIMON, HORMA.  
 ADVACHIEL, ENEDIEL, ZURIEL, HANALIEL, VERCHIEL, MARIEL.

• ♁ .... ♀ ... = ..... ♁ ..... ♁ ..... ♁ ..... ♁ ..... ♁ ....

300. 200. 100. 90. 80. 70. 60. 50. 40. 30. 20. 10. 9.  
 8. 7.

ש. ר. ק. צ. פ. ע. מ. נ. ה. ב. י. ו. ט.  
 ח. ז.

7. 8. 9. 10. 20. 30. 40. 50. 60. 70. 80. 90. 100. 200.  
 300.

Z . H . Θ . I . K . Λ . M . N . E . O . Π . Ρ . Σ .  
 T

13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.

ϛ . ε . ο . π . ρ . σ . τ . υ . φ . χ . τ . ω .

7. 8. 9. 10. 20. 30. 40. 50. 60. 70. 80. 90. 100. 200.  
 300.

G. H. I. K. L. N. N. O. P. Q. R. S. T. U. X.

And this will wonderfully advance your preparations and  
 knowledge of diseases. Here lies a wonderful virtue, worth, and  
 efficacy in Numbers, as well to good, as to bad; and they say,  
 Angels say be as frequently converst with as Devils, by the  
 direction and help of the Figure before;

and the eminent Philosophers do unanimously teach, and learned Doctors, both in Divinity, in the Law, and Doctors of Phisick, and in occult mysteries in Chimistry, and in ROSIE CRUCIAN secrets practise.

As St. HIEROM, AUSTIN, ORIGEN, AMBROSE, GREGORY NAZIANZEN, ATHANASIUS, BAESILIUS, HILLARIUS, RUBANUS, BEDE, and many more, as R. LULL!, DIODORUS SICULUS, etc. confirm. Hence HILLARIUS in his Commentaries upon the Pealnes testifies, that the seventy Elders, according to the efficacy of Numbers, brought the Psalms into order: RABANUS also a famous Doctor, composed an excellent book of the virtues of Numbers. But now how great virtues Numbers have in nature, is manifest in the herb which is called CINQUEFOIL, i.e. five leaved-grass, for this resists poison by virtue of the Number five; it drives away Devils, conduceth to expiation, and one leaf of it taken two times in a day in Wine, cures the Feaver of one day; three the Tertain Feaver, four the Quartan; in like manner four grains of the seed of TURNSOLE being drunk, cures the Quartan, but three the Tertian: In like manner Vervain cures Feavers, being druk in Wine with AUBUM POTABLE; and the third joynt cures the Tertian, the fourth the Quartan; a Serpent if he be once struck with a spear tyeth; if twice, recovers strength.

These and many others we read of in several Authors; we must know now whence these are done, which certainly have a cause, which is a various proportion of various Numbers amongst themselves: there is also a wonderful experiment of the Number of seven, that every seventh Male born without a Female coming betwixt, hath power to cure the Kings Evil by his touch alone, or word: Also every seventh Daughter that is born,

ROSIE CRUCIANS say, wonderfully helpeth forward the birth of Children; and so doth the Sun give the like virtue to AURUM POTABLE, as Dr. CULPEPPER often experienced; neither is the natural Number here considered, but the formal consideration that is in the Number: And these Numbers are not in vocal, or Numbers of Merchants, buying and selling, but in rational, formal and natural: These are distinct Mysteries of God and Nature; but he that knows how to joyn together the vocal Numbers and natural with divine, and order them Telesmatically into the same harmony, shall be able to work, and know wonderful things, as the ROSIE CRUCIANS have said this Book teacheth. The ROSIE CRUCIANS prognosticate many things by the numbers of names, and you must know, that simple Numbers signifie Divine things: Number of ten Celestial, number of an hundred Terrestrial, number of a thousand, those things that shall be in future age; besides seeing the parts of the mind are according to an Arithmetical mediocrity, by reason of the identity, or equality of excess, coupled together; but the body, whose parts differ in their greatness, is according to Geometrical mediocrity compounded: but an Animal consists of both, viz. aoul and body, according to the mediocrity which is suitable to Harmony: Hence it is that Numbers do work very much upon the Soul, Figures upon the Body, and Harmony upon the whole Animal: And one sayes Numbers

Have in their natures a most fiery force,

And also spring from a celestial source.

God gave to man mind and speech, which are thought to be a gift of the same virtue and immortality: The Omnipotent God bath by his

Providence divided the speech of men into divers languages, which languages have, according to their diversity, received divers and proper characters of writing, consisting in their certain order, number, and figure, not so disposed by chance, nor by the weak judgement of man, but from above, whereby they agree with the celestial and divine bodies, and virtues; but before all notes of languages the HEBREW is most sacred in the figures of characters, points, of vowels, and tops of accents, as consisting in matter, form, and spirit.

The position of the STARS being first made in the seat of God, which is Heaven, after the figures of them are most fully formed the letters of the celestial mysteries, as by their figure, form and signification, so by the numbers signified by them, as also by the various harmony of their conjunction; he therefore that will find them out, must by each joyning together of the Letters so long examine them until the voice of God is manifest, and the framing of the most sacred Letters and their Numbers be opened and discovered; for hence voices and words have efficacy in Magical works, because that in which Nature first exercised efficacy, is the Voice of God: But of these you may read largely in my TEMPLE OF WISDOM, a Book of TELESMET and GEGMANCT.

The Letters in the Figure of the World going before, have double Numbers of their Order, viz, extended, which simply express of what number the Letters are, according to their Order, and collected, which recollect with themselves, the Numbers of all the preceeding Letters; also they have integral numbers, which result from the name of Letters, according to their various manner of numbring, the virtues of which

numbers he that shall know, after our AXIOMATA, shall be able in every tongue to draw forth wonderful mysterie, by their Letters engraven, call down Angels, Spirits, and Souls of men. And EUGENIUS brings in a ROSIE CRUCIAN, that brought him acquainted with Etherial men, and him doth THEODIDACTUS thus bring in speaking of himself.

Force me befits, with this thick cloud I drive,  
Toss the blue Billows, knotty Oaks up rive;  
Congeal soft snow, and beat the earth with hail,  
When I my brethren in the air assail,  
For that's our field; we meet with such a shock  
That thundering skies with our encounters rock,  
And cloud-struck-lightning flashes from on high,  
When through the top of all the world I flie,  
I force death in her hollow caves, I make  
The Ghosts to tremble, & the ground to quake.

SOLOMAN knew by the AXIOMATA how the world was made, and the operation of the Elements, the beginning, ending, and the midst of times, the alterations of the turning of the Sun, and the change of seasons, the circuit of years, and the position of Stars, the natures of living Creatures, and the furies of wild Beasts, the violence of winds, and the reasoning of men, the diversities of plants, and the virtues of roots; what things have been past, and what things are to come. There are also other mysterious Truths; Happiness, Knowledge, long Life, Health,

Youth, Riches, Wisdom and Virtue; how to alter, change, cure and amend all Diseases in young or old, and the Art of preparing ROSIE CRUCIAN Medicine,, and their Rules to raise the dead; all which they have experienced and fitted to the several Complexions of men. But I shall teach you these in the following Book. Wherefore according to the Doctrine of our LORD AND SAVIOUR JESUS CHRIST, FIRST SEEK YOU THE KINGDOM OF GOD, AND ALL THESE THINGS SHALL BE GIVEN YOU.

Si Tu JEHOVAH, DEUS MEUS, ILLUMINAVERIS ME, LUX FIENT TENEBRA MEAE.

**( End of The Holy Guide, Part 1)**