

Rosicrucianism

[Fama Fraternitatis](#)

[Confessio Fraternitatis](#)

[The Chymical Wedding](#)

[Ara foedaris Theraphici](#)

[Consideratio brevis](#)

[Speculum sophicum rhodostauroticum](#)

[Bacstrom's Rosicrucian society](#)

[The Rosicrucian Prayer to God - from John Heydon](#)

[The Secret symbols of the Rosicrucians](#) [In preparation]

[Michael Maier - Laws of the Fraternity of the Rosy Cross](#) [In preparation - chapters 1-9 only]

[Vaughan's Preface to the Rosicrucian Manifestos](#)

[Coloured illustration of the Golden and Rosy Cross](#) [From Secret symbols of the Rosicrucians]

Fama fraternitatis

This is the key document on which the Rosicrucian phenomenon was based. It was first published in 1614 in German and in 1615 in Latin, though there are some manuscript copies in existence dating from about 1611.

[Back to Rosicrucian texts.](#)

To the Wise and Understanding Reader.

Wisdom (saith Solomon) is to a man an infinite Treasure, for she is the Breath of the Power of God, and a pure Influence that floweth from the Glory of the Almighty; she is the Brightness of Eternal Light, and an undefiled Mirror of the Majesty of God, and an Image of his Goodness; she teacheth us Soberness and Prudence, Righteousness and Strength; she understands the Subtilty of words, and Solution of dark sentences; she foreknoweth Signs and Wonders, and what shall happen in time to come; with this Treasure was our first Father Adam fully endued: Hence it doth appear, that after God had brought before him all the Creatures of the Field, and the Fowls under Heaven, he gave to every one of them their proper names, according to their nature.

Although now through the sorrowful fall into sin this excellent Jewel Wisdom hath been lost, and meer Darkness and Ignorance is come into the World, yet notwithstanding hath the Lord God sometimes hitherto bestowed, and made manifest the same, to some of his Friends: For the wise King Solomon doth testifie of himself, that he upon earnest prayer and desire did get and obtain such Wisdom of God, that thereby he knew how the World was created, thereby he understood the Nature of the Elements, also the time, beginning, middle and end, the increase and decrease, the change of times through the whole Year, the Revolution of the Year, and Ordinance of the Stars; he understood also the properties of tame and wilde Beasts, the cause of the raining of the Winds, and minds and intents of men, all sorts and natures of Plants, vertues of Roots, and others, was not unknown to him. Now I do not think that there can be found any one who would not wish and desire with all his heart to be a Partaker of this noble Treasure; but seeing the same Felicity can happen to none, except God himself give Wisdom, and send his holy Spirit from above, we have therefore set forth in print this little Treatise, to wit, Famam & Confessionem, of the Laudable Fraternity of the Rosie Cross, to be read by every one, because in them is clearly shewn and discovered, what concerning it the World hath to expect.

Although these things may seem somewhat strange, and many may esteem it to be but a Philosophical shew, and no true History, which is published and spoken of the Fraternity of the Rosie Cross; it shall here sufficiently appear by our Confession, that there is more in recessu then may be imagined; and it shall be easily understood, and observed by every one (if he be not altogether voyd of understanding) what now adays, and at these times, is meant thereby.

Those who are true Disciples of Wisdom, and true Followers of the Spherical Art, will consider better of these things, and have them in greater estimation, as also judg far otherwise of them, as hath been done by some principal Persons, but especially of Adam Haselmeyer, Notarius Publicus to the Arch Duke Maximilian, who likewise hath made an Extract ex scriptis Theologicis Theophrasti, and written a Treatise under the Title of Jesuiter, wherein he willet, that every Christian should be a true Jesuit, that is, to walk, live, be, and remain in Jesus: He was but ill rewarded of the Jesuits, because in his answer written upon the Famam, he did name those of the Fraternity of the Rosie Cross, The highly illuminated men, and undeceiving Jesuits; for they not able to brook this, layd hands on him, and put him into the Galleis, for which they likewise have to expect their reward.

Blessed Aurora will now henceforth begin to appear, who (after the passing away of the dark Night of Saturn) with her Brightness altogether extinguisheth the shining of the Moon, or the small Sparks of Heavenly Wisdom, which yet remaineth with men, and is a Forerunner of pleasant Phebus, who with his clear and fiery glistering Beams brings forth that blessed Day, long wished for, of many true-hearted; by which Day-light then shall truly be known, and shall be seen all heavenly Treasures of godly Wisdom, as also the Secrets of all hidden and unvisible things in the World, according to the Doctrine of our Forefathers, and ancient Wisemen.

This will be the right kingly Ruby, and most excellent shining Carbuncle, of the which it is said, That he doth shine and give light in darkness, and to be a perfect Medicine of all imperfect Bodies, and to change them into the best Gold, and to cure all Diseases of Men, easing them of all pains and miseries.

Be therefore, gentle Reader, admonished, that with me you do earnestly pray to God, that it please him to open the hearts and ears of all ill hearing people, and to grant unto them his blessing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honour and praise, and to the love, help, comfort and strengthening of our Neighbors, and to the restoring of all the diseased.

**Fama Fraternitatis,
or, A
Discovery
of the
Fraternity of the most laudable Order
of the Rosy Cross.**

Seeing the only Wise and Merciful God in these latter days hath poured out so richly his mercy and goodness to Mankind, wherby we do attain more and more to the perfect knowledg of his Son Jesus Christ and Nature, that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the World, which was heretofore unknown & hidden, but he hath also made manifest unto us many wonderful, and never-heretofore see, Works and Creatures of Nature, and moreover hath raised men, indued with great Wisdom, which might partly renew and reduce all Arts (in this our Age spotted and imperfect) to perfection; so that finally Man might thereby understand his own Nobleness and Worth, and why he is called Microcosmus, and how far his knowledg extendeth in Nature.

Although the rude World herewith will be but little pleased, but rather smile and scoff thereat; also the Pride and Covetousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in this our Age God doth so richly bestow upon us, collect Librum Naturae, or a perfect Method of all Arts: but such is their opposition, that they still keep, and are loth to leave the old course, esteeming Porphiry, Aristotle, and Galen, yea and that which hath but a meer shew of learning, more then the clear and manifested Light and Truth; who if they were now living, with much joy would leave their erroneous Doctrines. But here is too great weaknesses for such a great Work: And although in Theologie, Physic, and the Mathematic, the Truth doth oppose it self; nevertheless the old Enemy by his subtilty and craft doth shew himself in hindering every good purpose by his Instruments and contentious wavering people. To such an intent of a general Reformation, the most godly and highly illuminated Father, our Brother, C.R. a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of Noble Parents) in the fifth year of his age was placed in a Cloyster, where he had learned indifferently the Greek and Latin Tongues, who (upon his

earnest desire and request) being yet in his growing years, was associated to a Brother, P.A.L. who had determined to go to the Holy Land.

Although this Brother dyed in Ciprus, and so never came to Jerusalem, yet our Brother C.R. did not return, but shipped himself over, and went to Damasco, minding from thence to go to Jerusalem; but by reason of the feebleness of his body he remained still there, and by his skill in Physick he obtained much favour with the Turks: In the mean time he became by chance acquainted with the Wise men of Damasco in Arabia, and beheld what great Wonders they wrought, and how Nature was discovered unto them; hereby was that high and noble Spirit of Brother C.R. so stired up, that Jerusalem was not so much now in his mind as Damasco; also he could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damasco; he was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution; there the Wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected, they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but mightily wonder: He learned there better the Arabian Tongue; so that the year following he translated the Book M. into good Latin, which he afterwards brought with him. This is the place where he did learn his Physick, and his Mathematicks, whereof the World hath just cause to rejoyce, if there were more Love, and less Envy. After three years he returned again with good consent, shipped himself over Sinus Arabicus into Egypt, where he remained not long, but only took better notice there of the Plants and Creatures; he sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him. And it is a great shame unto us, that wise men, so far remote th'one from th'other, should not only be of one opinion, hating all contentious Writings, but also be so willing and ready under the seal of secrecy to impart their secrets to others.

Every year the Arabians and Affricans do send one to another, inquiring one of another out of their Arts, if happily they had found out some better things, or if Experience had weakened their Reasons. Yearly there came something to light, whereby the Mathematica, Physic and Magic (for in those are they of Fez most skilful) were amended; as there is now adays in Germany no want of learned Men, Magicians, Cabalists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At Fez he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets: As we Germans likewise might gather together many things, if there were the like unity, and desire of searching out of secrets amongst us.

Of these of Fez he often did confess, that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion; but notwithstanding he knew how to make good use of the same, and found still more better grounds of his Faith, altogether agreeable with the Harmony of the whole World, and wonderfully impressed in all Periods of times, and thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of Man the whole great World, whose Religion, policy, health, members, nature, language, words and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven and Earth; and that which is dis-agreeing with them, is error, falsehood and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the World: Also, might one examine all and several persons upon the Earth, he should find that which is good and right, is always agreeing with it self; but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R.C. departed the City Fez, and sailed with many costly things into Spain, hoping well, he himself had so well and so profitably spent his time in his travel, that the learned in Europe would highly rejoyce with him, and begin to rule, and order all their Studies, according to those sound and sure Foundations. He therefore conferred with the Learned in Spain, shewing unto them the Errors of our Arts, and how they might be corrected, and from whence they should gather the true Inditia of the Times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole Philosopia Moralis was to be amended: He shewed them new Growths, new Fruits, and Beasts, which did concord with old Philosophy, and prescribed them new Axiomata, whereby all things might fully be restored: But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened, if they should now again begin to learn and acknowledg their many years Errors, to which they were accustomed, and wherewith they had gained them enough: Who so loveth unquietness, let him be reformed.

The same Song was also sang to him by other Nations, the which moved him the more (because it happened to him contrary to his expectation,) being then ready bountifully to impart all his Arts and Secrets to the Learned, if they

would have but undertaken to write the true and infallible Axiomata, out of all Faculties, Sciences and Arts, and whole Nature, as that which he knew would direct them, like a Globe, or Circle, to the onely middle Point, and Centrum, and (as it is usual among the Arabians) it should onely serve to the wise and learned for a Rule, that also there might be a Society in Europe, which might have Gold, Silver, and precious Stones, sufficient for to bestow them on Kings, for their necessary uses, and lawful purposes: with which such as be Governors might be brought up, for to learn all that which God hath suffered Man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles: Verily we must confess that the world in those days was already big with those great Commotions, laboring to be delivered of them; and did bring forth painful, worthy men, who brake with all force through Darkness and Barbarism, and left us who succeeded to follow them: and assuredly they have been the uppermost point in Trygono igneo, whose flame now should be more and more brighter, and shall undoubtedly give to the World the last Light.

Such a one likewise hath Theophrastus been in Vocation and Callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book M: whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of his Knowledge and Understanding he had of Nature. And therefore in his writing he rather mocked these busie bodies, and doth not shew them altogether what he was: yet nevertheless there is found with him well grounded the aforementioned Harmonia, which without doubt he had imparted to the Learned, if he had not found them rather worthy of subtil vexation, then to be instructed in greater Arts and Sciences; he then with a free and careless life lost his time, and left unto the World their foolish pleasures.

But that we do not forget our loving Father, Brother C.R. he after many painful Travels, and his fruitless true Instructions, returned again into Germany, the which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved: There, although he could have bragged with his Art, but specially of the transmutations of Metals; yet did he esteem more Heaven, and the Citizens thereof, Man, then all vain glory and pomp.

Nevertheless he builded a fitting and neat inhabitation, in the which he ruminated his Voyage, and Philosophy, and reduced them together in a true Memorial. In this house he spent a great time in the Mathematicks, and made many fine Instruments, ex omnibus hujus artis partibus, whereof there is but little remaining to us, as hereafter you shall understand. After five years came again into his mind the wished for Reformation; and in regard he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom, he undertook, with some few adjoynd with him, to attempt the same: wherefore he desired to that end, to have out of his first Cloyster (to the which he bare a great affection) three of his Brethren, Brother G.V. Brother J.A. and Brother J.O. who besides that, they had some more knowledg in the Arts, then at that time many others had, he did binde those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this Fraternity, might not be deceived of the least sillable and word.

After this manner began the Fraternity of the Rosie Cross; first, by four persons onely, and by them was made the Magical Language and writing, with a large Dictionary, which we yet dayly use to Gods praise and glory, and do finde great wisdom therein; they made also the first part of the Book M: but in respect that the labor was too heavy, and the unspeakable concourse of the sick hindred them, and also whilst his new building (called Sancti spiritus) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R.C. his deceased fathers brothers son, brother B. a skilful Painter, G. and P.D. their Secretary, all Germains except J.A. so in all they were eight in number, all batchelors and of vowed virginity, by those was collected a book or volumn of all that which man can desire, wish, or hope for.

Although we do now freely confess, that the World is much amended within an hundred years, yet we are assured, that our Axiomata shall unmovably remain unto the Worlds End, and also the world in her highest and last Age shall not attain to see any thing else; for our Rota takes her beginning from that day when God spake Fiat, and shall end when he shall speak Pereat; yet Gods Clock striketh every minute, where ours scarce striketh perfect hours. We also stedfastly beleeve, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, Scribes, Artists, and Sophisters, and had shewed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed, and able perfectly to discourse of secret and manifest Philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several Countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some Country or other they observed anything, or perceived some Error, they might inform one another of it.

Their agreement was this: First, That none of them should profess any other thing, then to cure the sick, and that gratis. 2. None of the Posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the Country. 3. That every year upon the day C. they should meet together at the house S. Spiritus, or to write the cause of his absence. 4. Every Brother should look out for a worthy person, who after his discease might succeed him. 5. The word C.R. should be their Seal, Mark, and Character. 6. The Fraternity should remain secret one hundred years. These six Articles they bound themselves one to another to keep; and five of the Brethren departed, only the Brethren B. and D. remained with the Father Fra: R.C. a whole year; when these likewise departed, then remained by him his Cousen and Brother J.O. so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and with what longing desire they looked for: Every year they assembled together with joy, and made a full resolution of that which they had done; there must certainly have been great pleasure, to hear truly and without invention related and rehearsed all the Wonders which God hath poured out here and there through the World. Every one may hold it out for certain, that such persons as were sent, and joined together by God, and the Heavens, and chosen out of the wisest of men, as have lived in many Ages, did live together above all others in highest Unity, greatest Secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was J.O. as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his Book called H. witnesseth: In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the Leprosie. They had concluded, that as much as possibly could be their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every ones place was supplied with a fit successor; but this we wil confesse publicly by these presents to the honour of God, That what secret soever we have learned out of the book M. (although before our eyes we behold the image and pattern of all the world) yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness; but hereof more in our Confession, where we do set down 37 Reasons wherefore we now do make known our Fraternity, and proffer such high Mysteries freely, and without constraint and reward: also we do promise more gold then both the Indies bring to the King of Spain; for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfathers gift.

After the death of I.O. Brother R.C. rested not, but as soon as he could, called the rest together, (and as we suppose) then his grave was made; although hitherto we (who were the latest) did not know when our loving father R.C. died, and had no more but the bare names of the beginners, and all their successors to us; yet there came into our memory, a secret, which through dark and hidden words, and speeches of the 100 years, brother A. the successor of D. (who was of the last and second row and succession), and had lived amongst many of us,) did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said A. none of us had in any manner known anything of Brother R.C. and of his first fellow-brethren, then that which was extant of them in our Philosophical Bibliotheca, amongst which our Axiomata was held for the chiefest Rota Mundi, for the most artificial, and Protheus the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader, not onely what we have heard of the burial of R.C. but also made manifest publicly by the foresight, sufferance and commandement of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publicly in Print, our names, and sirnames, our meetings, or any thing else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, Fra: C.R.C. is this; After that A. in Gallia Narbonensi was deceased, then succeeded in his place, our loving Brother N.N. this man after he had repaired unto us to take the solemn oath of fidelity and scerecy, he informed us bona fide, That A. had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the

whole German Nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following after he had performed his School right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus purse, he thought (he being a good Architect) to alter something of his building, and to make it more fit: in such renewing he lighted upon the memorial Table which was cast of brasse, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault: for where or when Fra: R.C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this Table stuck a great naile somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaistering of the hidden door, and so unlooked for uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, Post 120 annos patebo, with the year of the Lord under it: therefore we gave God thanks and let it rest that same night, because first we would overlook our Rotam; but we refer our selves again to the confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit: For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a Vault of seven sides and corners, every side five foor broad, and the height of eight foot; Although the Sun never shined in this Vault, nevertheless it was enlightened with another sun, which had learned this from the Sun, and was scituated in the upper part in the Center of the sieling; in the midst, in stead of a Tomb-stone, was a round Altar covered over with a plate of brass, and thereon this engraven:

A.C. R.C. Hoc universi compendium unius mihi sepulchrum feci.

Round about the first Circle or Brim stood,

Jesus mihi omnia.

In the middle were four figures, inclosed in circles, whose circumscription was,

1. Nequaquam vacuum.
2. Legis Jugum.
3. Libertas Evangelij.
4. Dei gloria intacta.

This is all clear and bright, as also the seventh side and the two Heptagoni: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more then all mens wit could have found out, praised be his holy name. This Vault we parted in three parts, the upper part or sieling, the wall or side, the gound or floor.

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

The bottom again is parted in the triangle, but because therein is discribed the power and rule of the inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt, tread on, and bruise the head of the old and evil serpent, which this our age is well fitted for: every side or wall had a door for a chest, wherein there lay diverse things, especially all our books, which otherwise we had, besides the Vocabular of Theoph: Par. Ho. and these which daily unfalsifieth we do participate. Herein also we found his Itinerarium, and vitam, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, & chiefly wonderful artificial Songs; generally al done to that end, that if it should happen after many hundred years, the Order or Fraternity should come to nothing, they might by this onely Vault be restored again.

Now as yet we had not seen the dead body of our careful and wise father, we therefore removed the Altar aside, there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all the Ornaments and Attires; in his hand he held a parchment book, called I. the which next to the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following Elogium.

Granum pectori Jesu insitum.

C. Ros. C. ex nobili atque splendida Germaniae R.C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefessis laboribus ad coelestia, atque humana mysteria ; arcanave admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custo divisset et jam suarum Artium, ut et nominis, fides acconjunctissimos heredes instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, et futurarum, rerum compendio extracto, centenario major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus et ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Fra: suavissimus, praeceptor fidelissimus amicus integerimus, a suis ad 120 annos hic absconditus est.

Underneath they had subscribed themselves,

1. Fra: I.A. Fr.C.H. electione Fraternitatis caput.
2. Fr: G.V. M.P.C.
3. Fra: R.C. Iunior haeres S. spiritus.
4. Fra: B.M. P.A. Pictor et Architectus.
5. Fr: G.G. M.P.I. Cabalista.

Secundi Circuli.

1. Fra: P.A. Successor, Fr: I.O. Mathematicus.
2. Fra: A. Successor, Fra. P.D.
3. Fra: R. Successor patris C.R.C. cum Christo triumphant.

At the end was written :-

Ex Deo Nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.

At that time was already dead Brother I.O. and Fra: D. but their burial place where is it to be found? we doubt not but our Fra: Senior hath the same, and some especial thing layd in Earth, and perhaps likewise hidden: we also hope that this our Example will stir up others more diligently to enquire after their names (whom we have therefore published) and to search for the place of their burial; for the most part of them, by reason of their practice and physick, are yet known, and praised among very old folks; so might perhaps our Gaza be enlarged, or at least be better cleared.

Concerning Minitum Mundum, we found it kept in another little Altar, truly more finer than can be imagined by any understanding man; but we will leave him undescribed, untill we shal truly be answered upon this our true hearted Famam; and so we have covered it again with the plates, and set the altar thereon, shut the door, and made it sure, with all our seals; besides by instruction and command of our Rota, there are come to sight some books, among which is contained M. (which were made in stead of household care by the praise-worthy M.P.) Finally we departed the one from the other, and left the natural heirs in possession of our Jewels. And so we do expect the answer and judgment of the learned, or unlearned.

Howbeit we know after a time there wil now be a general reformation, both of divine and humane things, according to our desire, and the expectation of others: for it's fitting, that before the rising of the Sun, there should appear and break forth Aurora, or some clearness, or divine light in the sky; and so in the mean time some few, which shall give their names, may joyn together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our brother R.C. and be partakers with us of

our treasures (which never can fail or be wasted) in all humility, and love to be eased of this worlds labor, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, Hereticks, and false Prophets,) in certain and noted Countries maintained, defended and propagated: Also we use two Sacraments, as they are instituted with all Forms and Ceremonies of the first renewed Church. In Politia we acknowledge the Roman Empire and Quartam Monarchiam for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts, to other godly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shal permit or hinder us: For our God is not blinde, as the Heathens Fortuna, but is the Churches Ornament, and the honor of the Temple. Our Philosophy also is not a new Invention, but as Adam after his fall hath received it, and as Moses and Solomon used it: also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with Jesus in omni parte and all members. And as he is the true Image of the Father, so is she his Image; It shall not be said, this is true according to Philosophy, but true according to Theologie; And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon did excel; but especially wherewith that wonderful book the Bible agreeeth. All that same concurreth together, and make a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large and more plain shal be spoken of in Christianly Conference.

But now concerning (and chiefly in this our age) the ungodly and accursed Gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies, and cozen and abuse the credit, which is given them: yea now adays men of discretion do hold the transmutation of Mettals to be the highest point, and fastigium in Philosophy, this is all their intent, and desire, and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the alknowing God, and searcher of all hearts: we therefore do by these presents publickly testifie, That the true Philosophers are far of another minde, esteeming little the making of Gold, which is but a parergon; for besides that they have a thousand better things.

And we say with our loving Father R.C.C. Phy: aureum nisi quantum aurum, for unto them the whole nature is detected: he doth not rejoyce, that he can make Gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the book of life. Also we do testifie that under the name of Chymia many books and pictures are set forth in Contumeliam gloriae Dei, as we wil name them in their due season, and wil give to the pure-hearted a Catalogue, or Register of them: And we pray all learned men to take heed of these kinde of Books; for the enemy never resteth, but soweth his weeds, til a stronger one doth root it out. So according to the wil and meaning of Fra: C.R.C. we his brethren request again all the learned in Europe, who shal read (sent forth in five languages) this our Famam and Confessionem, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their Arts, and behold the present time with all diligence, and to declare their minde, either Cumcommunicate consilio, or singulatim by Print.

And although at this time we make no mention either of our names, or meetings, yet nevertheless every ones opinion shal assuredly come to our hands, in what language so ever it be; nor any body shal fail, who so gives but his name to speak with some of us, either by word of mouth, or else if there be some lett in writing. And this we say for a truth, That whosoever shall earnestly, and from his heart, bear affection unto us, it shal be beneficial to him in goods, body and soul; but he that is false-hearted, or onely greedy of riches, the same first of all shal not be able in any manner of wise to hurt us, but bring him to utter ruine and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shall for ever remain untouched, undestroyed, and hidden to the wicked world, sub umbra alarum tuarum Jehova.

Confessio Fraternitatis

The second Rosicrucian manifesto, the *Confessio fraternitatis*, was first published in 1615 in Latin (together with the *Consideratio brevis*) and later that same year in German. Although some manuscripts exist of English translations dating from the 1620's, an English version was not published till 1652. This was issued under the name of Thomas Vaughan, the alchemical writer.

I am indebted to [Kevin Day](#) for allowing me to use his transcription.

[Back to Rosicrucian texts.](#)

Confessio Fraternitatis

or

The Confession of the Laudable Fraternity of the Most Honorable Order

of the Rosy Cross, Written to All the Learned of Europe

Whatsoever is published, and made known to everyone, concerning our Fraternity, by the foresaid Fama, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same, as though it were only a mere conceit of ours. It is the Lord Jehovah (who seeing the Lord's Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of Nature; and what heretofore hath been sought with great pains, and daily labour, is now manifested unto those who make small account, or scarcely once think upon it; but those which desire it, it is in a manner forced and thrust upon them, that thereby the life of the godly may be eased of all their toil and labour, and be no more subject to the storms of inconstant Fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least heresy, or of any wicked beginning, or purpose against the worldly government, we do condemn the East and the West (meaning the Pope and Mahomet) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold.

Yet we have thought good, and fit for the learned's sakes, to add somewhat more to this, and make a better explanation if there be anything too deep, hidden, and set down over dark in the Fama, or for certain reasons were altogether omitted, and left out; hoping herewith the learned will be more addicted unto us, and be made far more fit and willing for our purpose.

Concerning the alteration and amendment of Philosophy, we have (as much as this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsely do allege that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or country where there breaketh forth a new a unaccustomed disease, Nature also there discovereth a medicine against the same; so there doth appear for so manifold infirmities of Philosophy the right means, and unto our Patria sufficiently offered, whereby she may become sound again, which is now to be renewed and altogether new.

No other Philosophy we have, than that which is the head and sum, the foundations and contents of all faculties, sciences, and arts, the which (if we will behold our age) containeth much of Theology and medicine, but little of the wisdom of the law, and doth diligently search both heaven and earth: or, to speak briefly thereof, which doth manifest and declare sufficiently Man, whereof all learned who will make themselves known unto us, and come into our brotherhood, shall find more wonderful secrets by us than heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labour carefully that there be not only a wondering at our meeting and adhortation, but that likewise everyone may know, that although we do not lightly esteem and

regard such mysteries and secrets, we nevertheless holde it fit, that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed, that this our unhop'd (for), willing offer will raise many and divers thoughts in men, unto whom (as yet) be unknown Miranda sexta aetatis, or those which by reason of the course of the world, esteeme the things to come like unto the present, and are hindered through all manner of importunities of this our time, so that they live no otherwise in the world, than blind fools, who can, in the clear sun-shine day discern and know nothing, than only by feeling.

Now concerning the first part, we hold this, that the meditations, knowledge and inventions of our loving Christian Father (of all that, which from the beginning of the world, Man's wisdom, either through God's revelation, or through the service of the angels and spirits, or through the sharpness and depth of understanding, or through long observation, use, and experience, hath found out, invented, brought forth, corrected, and till now hath been propagated and transplanted) are so excellent, worthy and great, that if all books should perish, and by God's almighty sufferance, all writings and all learnings should be lost, yet the posterity will be able only thereby to lay a new foundation, and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then to enlarge the fore court, afterwards bring lights into the lodgings, and then change the doors, stair, and other things according to our intention.

But to whom would not this be acceptable, for to be manifested to everyone rather than to have it kept and spared, as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the only truth (which men through so many erroneous and crooked ways do seek) if it had only pleased God to lighten unto us the sixth Candelbrium? Were it not good that we needed not to care, not to fear hunger, poverty, sickness and age?

Were it not a precious thing, that you could always live so, as if you had lived from the beginning of the world, and, moreover, as you should still live to the end thereof? Were it not excellent you dwell in one place, that neither the people which dwell beyond the River Ganges in the Indies could Hide anything, nor those which in Peru might be able to keep secret their counsels from thee?

Were it not a precious thing, that you could so read in one only book, and withal by reading understand and remember, all that which in all other books (which heretofore have been, and are now, and hereafter shall come out) hath been, is, and shall be learned and found out of them?

How pleasant were it, that you could so sing, that instead of stony rocks you could draw the pearls and precious stones, instead of wild beasts, spirits, and instead of hellish Pluto, move the might princes of the world.

O ye people, God's counsel is far otherwise, who hath concluded now to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without our hopes, and thoughts, and purpose with the like fidelity to put the same in practice, that neither the compassion nor pity of our own children (which some of us in the Fraternity have) shall draw us from it, because we know these unhop'd for goods cannot be inherited, nor by chance be obtained.

If there be somebody now, which on the other side will complain of our discretion, that we offer our treasure so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, than the common people; those we do not contradict, seeing it is not a slight and easy matter; but withal we signify so much, that our Arcana or secrets will no ways be common, and generally made known.

Although the Fama be set forth in five languages, and is manifested to everyone, yet we do partly very well know that the unlearned and gross wits will not receive nor regard the same; as also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known of us by Man's carefulness, but by the Rule of our Revelation and Manifestation. Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears, that they should hear none of them: yea God hath so compassed us about with his clouds, that unto us his servants no violence or force can be done or committed; wherefore we neither can be seen or known by anybody, except he had the eyes of an eagle. It hath been necessary that the Fama be set forth in everyone's mother tongue, because those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, the which shall be divided and parted into certain degrees; as those which dwell in the city of Damascus in Arabia, who have a far different politick order from the other Arabians. For there do govern only wise and understanding men, who by the king's permission make particular laws; according unto which example also the government shall be instituted in Europe (whereof we have a description set down by our Christianly Father) when first is done and come to pass that which is to precede. And thenceforth our Trumpet shall publicly sound with a loud sound, and great noise, when namely the same (which at this present is shown by few, and is secretly, as a thing to come, declared in figures and pictures) shall be free and publicly proclaimed, and the whole world shall be filled withal. Even in such manner as heretofore, many godly people have secretly and altogether desperately pushed at the Pope's

tyranny, which afterwards, with great, earnest, and especial zeal in Germany, was thrown from his seat, and trodden underfoot, whose final fall is delayed, and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his ass's cry, by a new voice. The which we know is already reasonable manifest and known to many learned men in Germany, as their writings and secret congratulations do sufficiently witness the same. We could here relate and declare what all the time, from the year of Our Lord 1378 (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in these one hundred and six years of his life, which he hath left to our brethren and us after his decease to peruse. But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time. At this time it is enough for those which do not despise our declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us.

Yet to whom it is permitted that he may see, and for his instruction use, those great letters and characters which the Lord god hath written and imprinted in heaven and earth's edifice, through the alteration of government, which hath been from time to time altered and reviewed, the same is already (although as yet unknown to himself) ours. And as we know he will not despise our inviting and calling, so none shall fear any deceit, for we promise and openly say, that no man's uprightness and hopes shall deceive him, whosoever shall make himself known unto us under the seal of secrecy, and desire our Fraternity.

But to the false hypocrites, and to those that seek other things than wisdom, we say and witness by these presents publicly, we cannot be made known, and be betrayed unto them; and much less they shall be able to hurt as any manner of way without the will of God; but they shall certainly be partakers of all the punishment spoken of in our Fama; so their wicked counsels shall light upon themselves, and our treasures shall remain untouched and unstirred, until the Lion doth come, who will ask them for his use, and employ them for the confirmation and establishment of his kingdom. We ought therefore here to observe well, and make it known unto everyone, that God hath certainly and most assuredly concluded to send and grant to the world before her end, which presently thereupon shall ensue, such a truth, light, life, and glory, as the first man Adam had, which he lost in Paradise, after which his successors were put and driven, with him, to misery. Wherefore there shall cease all servitude, falsehood, lies, and darkness, which by little and little, with the great world's revolution, was crept into all arts, works, and governments of men, and have darkened the most part of them. For from thence are proceeded an innumerable sort of all manner of false opinions and heresies, that scarce the wisest of all was able to know whose doctrine and opinion he should follow and embrace, and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into errors through the respect of the philosophers and learned men, and on the other part through true experience. All the which, when it shall once be abolished and removed, and instead thereof a right and true rule instituted, then there will remain thanks unto them which have taken pains therein. But the work itself shall be attributed to the blessedness of our age.

As we now willingly confess, that many principal men by their writings will be a great furtherance unto this Reformation which is to come; so we desire not to have this honour ascribed to us, as if such work were only commanded and imposed upon us. But we confess, and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise, and offer their service, before there shall be any want of executors and accomplishers of God's counsel; yea, the Lord God hath already sent before certain messengers, which should testify his will, to wit, some new stars, which do appear and are seen in the firmament in Serpentario and Cygno, which signify and give themselves known to everyone, that they are powerful Signacula of great weighty matters. So then, the secret his writings and characters are most necessary for all such things which are found out by men. Although that great book of nature stands open to all men, yet there are but few that can read and understand the same. For as there is given to man two instruments to hear, likewise two to see, and two to smell, but only one to speak, and it were but vain to expect speech from the ears, or hearing from the eyes. So there hath been ages or times which have seen, there have also been ages that have heard, smelt, and tasted. Now there remains yet that which in short time, honour shall be likewise given to the tongue, and by the same; what before times hath been seen, heard, and smelt, now finally shall be spoken and uttered forth, when the World shall awake out of her heavy and drowsy sleep, and with an open heart, bare-head, and bare-foot, shall merrily and joyfully meet the new arising Sun.

These characters and letters, as God hath here and there incorporated them in the Holy Scriptures, the Bible, so hath he imprinted them in all beasts. So that like as the mathematician and astronomer can long before see and know the eclipses which are to come, so we may verily foreknow and foresee the darkness of obscurations of the Church, and how long they shall last. From the which characters or letters we have borrowed our magic writing, and have found out, and made, a new language for ourselves, in the which withal is expressed and declared the nature of all things. So that it is no wonder that we are not so eloquent in other languages, the which we know that they are altogether disagreeing to the language of our forefathers, Adam and Enoch, and were through the Babylonical confusion wholly hidden.

But we must also let you understand that there are yet some Eagles' Feathers in our way, the which do hinder our purpose. Wherefore we do admonish everyone for to read diligently and continually the Holy Bible, for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come to our Fraternity. For as this is the whole sum and content of our rule, that every letter or character which is in the world ought to be learned and regarded well; so those are like unto us, and are very near allied unto us, who do make the Holy Bible a rule of their life, and an aim and end of all their studies: yea to let it be a compendium and content of the whole world. And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and ages of the world. Also, it is not our custom to prostitute and make so common the Holy Scriptures; for there are innumerable expounders of the same; some alleging and wresting it to serve for their opinion, some to scandal it, and most wickedly do like it to a nose of wax, which alike should serve the divines, philosophers, physicians, and mathematicians, against all the which we do openly witness and acknowledge, that from the beginning of the world there hath not been given unto men a more worthy, a more excellent, and more admirable and wholesome Book than the Holy Bible. Blessed is he that hath the same, yet more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God, and doth truly understandeth the same, for his most like to God, and doth come most near to him. But whatsoever hath been said in the Fama concerning the deceivers against the transmutation of metals, and the highest medicine in the world, the same is thus to be understood, that this so great gift of God we do in no manner set at naught, or dispise it. But because she bringeth not with her always the knowledge of Nature, but this bringeth forth not only medicine, but also maketh manifest and open unto us innumerable secrets and wonders. Therefore it is requisite, that we be earnest to attain to the understanding and knowledge of philosophy. And moreover, excellent wits ought not to be drawn to the tincture of metals, before they be exercised well in the knowledge of Nature. He must needs be an insatiable creature, who is come so far, that neither poverty nor sickness can hurt him, yea, who is exalted above all other men, and hath rule over that, the which doth anguish, trouble and pain others, yet will give himself again to idle things, as to build houses, make wars, and use al manner of pride, because he hath gold and silver infinite store.

God is far otherwise pleased, for he exalteth the lowly, and pulleth down the proud with disdain; to those which are of few works, he sendeth his holy Angel to speak with them, but the unclean babblers he driveth in the wilderness and solitary places. The which is the right reward of the Romish seducers, who have vomited forth their blasphemies against Christ, and as yet do not abstain from their lies in this clear shining light. In Germany all their abominations and detestable tricks have been disclosed, that thereby he may fully fulfill the measure of sin, and draw near to the end of his punishment. Therefore one day it will come to pass, that the mouth of those vipers will be stopped and the triple crown will be brought to nought, as thereof at our meeting shall more plain and at large be discoursed.

For conclusion of our Confession, we must earnestly admonish you, that you put away, if not all, yet the most books written by false Alchemists, who do think it but a jest, or a pastime, when they either misuse the Holy Trinity, when they do apply it to vain things, or deceive the people with most strange figures, and dark sentences and speeches, and cozen the simple of their money; as there are nowadays too many such books set forth, which the Enemy of man's welfare doth daily, and will to the end, mingle among the good seed, thereby to make the Truth more difficult to be believed, which in herself is simple, easy, and naked, but contrarily Falsehood is proud, haughty, and coloured with a kind of lustre of seeming godly and of humane wisdom. Ye that are wise eschew such books, and turn unto us, who seek not your moneys, but offer unto you most willingly our great treasures. We hunt not after your goods with invented lying tinctures, but desire to make you partakes of our goods. We speak unto you by parables, but would willingly bring you to the right, simple, easy and ingenuous exposition, understanding, declaration, and knowledge of all secrets. We desire not to be received by you, but invite you unto our more than kingly houses and palaces, and that verily not by our own proper motion, but (that you likewise may know it) as forced unto it, by the instigation of the Spirit of God, by his admonitions, and by the occasion of this present time.

What think you, loving people, and how seem you affected, seeing that you now understand and know, that we acknowledge ourselves truly and sincerely to profess Christ, condemn the Pope, addict ourselves to the true Philosophy, lead a Christian life, and daily call, entreat and invite many more unto our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not at length how you might begin with us, not only by pondering the Gifts which are in you, and by experience which you have in the word of God, beside the careful consideration of the imperfection of all arts, and many other unfitting things, to seek for an amendment therein; to appease God, and to accommodate you for the time wherein you live. Certainly if you will perform the same, this profit will follow, that all those goods which Nature hath in all parts of the world wonderfully dispersed, shall at one time altogether be given unto you, and shall easily disburden you of all that which obscureth the understanding of man, and hindereth the working thereof, like unto the vain eccentrics and epicycles.

But those pragmatcal and busy-headed men, who either are blinded with the glittering of gold, or (to say more truly) who are now honest, but by; thinking such great riches should never fail, might easily be corrupted, and brought to

idleness, and to riotous proud living, those we desire that they would not trouble us with their idle and vain crying. But let them think, that although there be a medicine to be had which might fully cure all diseases, nevertheless those whom God hath destined to plague with diseases, nevertheless those whom God hath destined to plague with diseases, and to keep under the rod of correction, such shall never obtain any such medicine. Even in such manner, although we might enrich the whole world, and endue them with learning, and might release it from innumerable miseries, yet shall we never be manifested and made known unto any many, without the especial pleasure of God; yea, it shall be so far from him whosoever thinks to get the benefit and be partaker of our riches and knowledge, without and against the will of God, that he shall sooner lose his life in seeking and searching for us, than to find us, and attain to come to the wished happiness of the Fraternity of the Rosy Cross.

Chymical Wedding - First Day

This version was edited, from the Foxcroft English edition of 1690, into modern English by Adam McLean and Deirdre Green, and formed the basis of the Magnum Opus Edition, published in 1984.

[Go to the Second Day](#)

[. Back to Rosicrucian page.](#)

On an evening before Easter Day, I sat at a table, and having (as my custom was) in my humble prayer sufficiently conversed with my Creator, and considered many great mysteries (whereof the Father of Lights his Majesty had shown me not a few) and being now ready to prepare in my heart, together with my dear Paschal Lamb, a small, unleavened, undefiled cake; all of a sudden arose so horrible a tempest, that I imagined no other but that through its mighty force, the hill on which my little house was founded would fly into pieces.

But inasmuch as this, and the like from the Devil (who had done me many a spite) was no new thing to me, I took courage, and persisted in my meditation, till somebody in an unusual manner touched me on the back; whereupon I was so hugely terrified, that I dared hardly look about me; yet I showed myself as cheerful as (in such occurrences) human frailty would permit. Now the same thing still twitching me several times by the coat, I looked back, and behold it was a fair and glorious lady, whose garments were all sky-coloured, and curiously (like Heaven) bespangled with golden stars; in her right hand she bore a trumpet of beaten gold, on which a Name was engraved which I could well read but am as yet forbidden to reveal it. In her left hand she had a great bundle of letters of all languages, which she (as I afterwards understood) was to carry to all countries. She also had large and beautiful wings, full of eyes throughout, with which she could mount aloft, and fly swifter than any eagle.

I might perhaps have been able to take further notice of her, but because she stayed so little time with me, and terror and amazement still possessed me, I had to be content. For as soon as I turned about, she turned her letters over and over, and at length drew out a small one, which with great reverence she laid down upon the table, and without giving one word, departed from me. But in her mounting upward, she gave so mighty a blast on her gallant trumpet, that the whole hill echoed from it, and for a full quarter of an hour after, I could hardly hear my own words.

In so unlooked for an adventure I was at a loss, how either to advise or to assist my poor self, and therefore fell upon my knees and besought my Creator to permit nothing contrary to my eternal happiness to befall me. Whereupon with fear and trembling, I went to the letter, which was now so heavy, that had it been mere gold it could hardly have been so weighty. Now as I was diligently viewing it, I found a little seal, on which a curious cross with this inscription, IN HOC SIGNO VINCES, was engraved.

Now as soon as I espied this sign I was the more comforted, as not being ignorant that such a seal was little acceptable, and much less useful, to the Devil. Whereupon I tenderly opened the letter, and within it, in an azure field, in golden letters, found the following verses written.

This day, today
Is the Royal Wedding day.
For this thou wast born
And chosen of God for joy
Thou mayest go to the mountain
Whereon three temples stand,
And see there this affair.
Keep watch
Inspect thyself

And shouldst thou not bathe thoroughly
The Wedding may work thy bane.
Bane comes to him who faileth here
Let him beware who is too light.

Below was written : Sponsus and Sponsa.

As soon as I had read this letter, I was presently like to have fainted away, all my hair stood on end, and a cold sweat tricked down my whole body. For although I well perceived that this was the appointed wedding, of which seven years before I was acquainted in a bodily vision, and which now for so long a time I had with great earnestness awaited, and which lastly, by the account and calculation of the planets, I had most diligently observed, I found so to be, yet could I never foresee that it must happen under such grievous perilous conditions. For whereas I before imagined, that to be a welcome and acceptable guest, I needed only to be ready to appear at the wedding, I was now directed to Divine Providence, of which until this time I was never certain.

I also found by myself, the more I examined my self, that in my head there was nothing but gross misunderstanding, and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet, and which I daily conversed with, much less that I should be born to the searching out and understanding of the secrets of Nature, since in my opinion Nature might everywhere find a more virtuous disciple, to whom to entrust her precious, though temporary and changeable, treasures.

I found also that my bodily behaviour, and outward good conversation, and brotherly love towards my neighbour, was not duly purged and cleansed. Moreover the tickling of the flesh manifested itself, whose affection was bent only to pomp and bravery, and worldly pride, and not to the good of mankind: and I was always contriving how by this art I might in a short time abundantly increase my profit and advantage, rear up stately palaces, make myself an everlasting name in the world, and other similar carnal designs. But the obscure words concerning the three temples particularly afflicted me, which I was not able to make out by any after-speculation, and perhaps should not have done so yet, had they not been wonderfully revealed to me.

Thus stuck between hope and fear, examining my self again and again, and finding only my own frailty and impotence, not being in any way able to succour myself, and exceedingly amazed at the forementioned threatening, at length I betook myself to my usual and most secure course - after I had finished my earnest and most fervent prayer, I laid myself down in my bed, so that perchance my good angel by the Divine permission might appear, and (as it had sometimes formerly happened) instruct me in this doubtful affair. Which to the praise of God, my own good, and my neighbours' faithful and hearty warning and amendment, did now likewise come about.

For I was yet scarcely fallen asleep, when I thought that I, together with an innumerable multitude of men, lay fettered with great chains in a dark dungeon, in which, without the least glimpse of light, we swarmed like bees one over another, and thus rendered each other's affliction more grievous. But although neither I nor any of the rest could see one jot, yet I continually heard one heaving himself above the other, when his chains and fetters had become ever so slightly lighter, though none of us had much reason to shove up above the other, since we were all captive wretches.

Now when I with the rest had continued a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many trumpets sounding together and kettle drums beating in such a masterly fashion, that it even revived us in our calamity and made us rejoice. During this noise the cover of the dungeon was lifted up from above, and a little light let down to us. Then first might truly have been discerned the bustle we kept, for all went pell-mell, and he who perchance had heaved himself up too much, was forced down again under the others' feet. In brief, each one strove to be uppermost. Neither did I myself linger, but with my weighty fetters slipped up from under the rest, and then heaved myself upon a stone, which I laid hold of; howbeit, I was caught at several times by others, from whom yet as well as I might, I still guarded myself with hands and feet. For we imagined no other but that we should all be set at liberty, which yet fell out quite otherwise.

For after the nobles who looked upon us from above through the hole had recreated themselves a while with our struggling and lamenting, a certain hoary-headed ancient man called to us to be quiet, and having scarcely obtained this, began (as I still remember) to speak on thus:

If the poor human race
Were not so arrogant
It would have been given much good
From my mother's heritage,
But because the human race will not take heed

It lies in such straits
And must be held in prison.
And yet my dearest mother
Will not regard their mischief,
She leaves her lovely gifts
That many a man might come to the light,
Though this may chance but seldom
That they be better prized
Nor reckoned as mere fable.

Therefore in honour of the feast
Which we shall hold today,
That her grace may be multiplied
A good work will she do :
The rope will now be lowered
Whoever may hang on to it
He shall be freed.

He had scarcely finished speaking when an ancient matron commanded her servants to let down the cord seven times into the dungeon, and draw up whosoever could hang upon it. Good God! that I could sufficiently describe the hurry and disquiet that then arose amongst us; for everyone strove to get to the cord, and yet only hindered each other. But after seven minutes a sign was given by a little bell, whereupon at the first pull the servants drew up four. At that time I could not get very near the cord, having (as is beforementioned) to my huge misfortune, betaken myself to a stone at the wall of the dungeon; and thereby I was made unable to get to the cord which descended in the middle.

The cord was let down the second time, but many, because their chains were too heavy, and their hands too tender, could not keep their hold on the cord, but with themselves beat down many another who else perhaps might have held fast enough; nay, many a one was forcibly pulled off by another, who yet could not himself get at it, so mutually envious were we even in this our great misery. But they of all others most moved my compassion whose weight was so heavy that they tore their very hands from their bodies, and yet could not get up. Thus it came to pass that at those five times very few were drawn up. For as soon as the sign was given, the servants were so nimble at drawing the cord up, that the most part tumbled one upon another, and the cord, this time especially, was drawn up very empty.

Whereupon the greatest part, and even I myself, despaired of redemption, and called upon God that he would have pity on us, and (if possible) deliver us out of this obscurity; who then also heard some of us. For when the cord came down the sixth time, some of them hung themselves fast upon it; and whilst being drawn up, the cord swung from one side to the other, and (perhaps by the will of God) came to me, and I suddenly caught it, uppermost above all the rest, and so at length beyond hope came out. At which I rejoiced exceedingly, so that I did not perceive the wound which during the drawing up I had received on my head from a sharp stone, until I, with the rest who were released (as was always done before) had to help with the seventh and last pull; at which time through straining, the blood ran down all over my clothes, which I nevertheless because of my joy did not take notice of. Now when the last drawing up on which the most of all hung was finished, the matron caused the cord to be laid aside, and asked her aged son to declare her resolution to the rest of the prisoners, who after he had thought a little spoke thus unto them.

Ye childer dear
Ye who are here,
It is completed
What long hath been known,
The great favour which my mother
Hath here shown you twain
Ye should not disdain :
A joyful time shall soon be come.
When each shall be the other's equal,
No one be poor or rich,
And who was given great commands
Must bring much with him now,

And who was much entrusted with
Stripped to the skin will be,
Wherefore leave off your lamentation
Which is but for a few days.

As soon as he had finished these words, the cover was again put to and locked down, and the trumpets and kettle-drums began afresh, yet the noise of them could not be so loud but that the bitter lamentation of the prisoners which arose in the dungeon was heard above all, which soon also caused my eyes to run over.

Presently afterwards the ancient matron, together with her son, sat down on seats before prepared, and commanded the redeemed should be told. Now as soon as she had demanded everyone's name, which were also written down by a little page; having viewed us all, one after another, she sighed, and spoke to her son, so that I could well hear her, "Ah, how heartily I am grieved for the poor men in the dungeon! I would to God I could release them all."

To which her son replied, "It is, mother, thus ordained by God, against whom we may not contend. If we were all of us lords, and possessed all the goods upon Earth, and were seated at table, who would there then be to bring up the service?"

Whereupon his mother held her peace, but soon after she said, "Well, however, let these be freed from their fetters," which was likewise presently done, and I was the last except a few; yet I could not refrain (though I still looked upon the rest) but bowed myself before the ancient matron, and thanked God that through her, he had graciously and fatherly vouchsafed to bring me out of such darkness into the light. After me the rest did likewise, to the satisfaction of the matron.

Lastly, to everyone was given a piece of gold for a remembrance, and to spend by the way, on the one side of which was stamped the rising sun, and on the other (as I remember) these three letters, D.L.S.; and therewith everyone had license to depart, and was sent to his own business with this annexed limitation, that we to the glory of God should benefit our neighbours, and reserve in silence what we had been entrusted with; which we also promised to do, and so departed one from another. But because of the wounds which the fetters had caused me, I could not well go forward, but halted on both feet, which the matron presently espied, laughing at it, and calling me again to her said thus to me: "My son, do not let this defect afflict you, but call to mind your infirmities, and therewith thank God who has permitted you even in this world, and in your state of imperfection, to come into so high a light; and keep these wounds for my sake."

Whereupon the trumpets began to sound again, which gave me such a shock that I woke up, and then first perceived that it was only a dream, but it so strongly impressed my imagination that I was still perpetually troubled about it, and I thought I still felt the wounds on my feet. Howbeit, by all these things I understood well that God had vouchsafed that I should be present at this mysterious and bidden wedding. Wherefore with childlike confidence I returned thanks to his Divine Majesty, and besought him that he would further preserve me in fear of him, that he would daily fill my heart with wisdom and understanding, and at length graciously (without deserting me) conduct me to the desired end.

Hereupon I prepared myself for the way, put on my white linen coat, girded my loins, with a blood-red ribbon bound cross-ways over my shoulder. In my hat I stuck four red roses, so that I might sooner be noticed amongst the throng by this token. For food I took bread, salt and water, which by the counsel of an understanding person I had at certain times used, not without profit, in similar occurrences.

But before I left my cottage, I first, in this my dress and wedding garment, fell down upon my knees, and besought God that in case such a thing were, he would vouchsafe me a good issue. And thereupon in the presence of God I made a vow that if anything through his grace should be revealed to me, I would employ it to neither my own honour nor my own authority in the world, but to the spreading of his Name, and the service of my neighbour. And with this vow, and good hope, I departed out of my cell with joy.

Chymical Wedding - Second Day

[Go to the Third Day](#) . [Back to Rosicrucian page.](#)

I had hardly got out of my cell into a forest when I thought the whole heaven and all the elements had already trimmed themselves in preparation for this wedding. For even the birds chanted more pleasantly than before, and the young fawns skipped so merrily that they made my heart rejoice, and moved me to sing; wherefore with a loud voice I thus began:

Rejoice dear bird
 And praise thy Maker,
 Raise bright and clear thy voice,
 Thy God is most exalted,
 Thy food he hath prepared for thee
 To give thee in due season.
 So be content therewith,
 Wherefore shalt thou not be glad,
 Wilt thou arraign thy God
 That he hath made thee bird?
 Wilt trouble thy wee head
 That he made thee not a man?
 Be still, he hath it well bethought
 And be content therewith.
 What do I then, a worm of earth
 To judge along with God?
 That I in this heaven's storm
 Do wrestle with all art.
 Thou canst not fight with God.
 And whoso is not fit for this, let him be sped away
 O Man, be satisfied
 That he hath made thee not the King
 And take it not amiss,
 Perchance hadst thou despised his name,
 That were a sorry matter :
 For God hath clearer eyes than that
 He looks into thy heart,
 Thou canst not God deceive.

This I sang now from the bottom of my heart throughout the whole forest, so that it resounded from all parts, and the hills repeated my last words, until at length I saw a curious green heath, to which I betook myself out of the forest. Upon this heath stood three lovely tall cedars, which by reason of their breadth afforded excellent and desired shade, at which I greatly rejoiced. For although I had not hitherto gone far, yet my earnest longing made me very faint, whereupon I hastened to the trees to rest a little under them. But as soon as I came somewhat closer, I saw a tablet fastened to one of them, on which (as afterwards I read) in curious letters the following words were written:

"God save you, stranger! If you have heard anything concerning the nuptials of the King, consider these words. By us the Bridegroom offers you a choice between four ways, all of which, if you do not sink down in the way, can bring you to his royal court. The first is short but dangerous, and one which will lead you into rocky places, through which it will scarcely be possible to pass. The second is longer, and takes you circuitously; it is plain and easy, if by the help of the Magnet you turn neither to left nor right. The third is that truly royal way which through various pleasures and pageants of our King, affords you a joyful journey; but this so far has scarcely been allotted to one in a thousand. By the fourth no man shall reach the place, because it is a consuming way, practicable only for incorruptible bodies. Choose now which one you will of the three, and persevere constantly therein, for know whichever you will enter, that is the one destined for you by immutable Fate, nor can you go back in it save at great peril to life. These are the things which we would have you know. But, ho, beware! you know not with how much danger you commit yourself to this way, for if you know yourself to be obnoxious by the smallest fault to the laws of our King, I beseech you, while it is still possible, to return swiftly to your house by the way you came."

As soon as I read this writing all my joy nearly vanished again, and I who before sang merrily, began now inwardly to lament. For although I saw all the three ways before me, and understood that henceforward it was vouchsafed to me to choose one of them, yet it troubled me that if I went the stony and rocky way, I might get a miserable and deadly fall, or if I took the long one, I might wander out of it through byways, or be in other ways detained in the great journey. Neither could I hope that I amongst thousands should be the very one who should choose the royal way. I saw likewise the fourth before me, but it was so environed with fire and exaltations, that I did not dare draw

near it by much, and therefore again and again considered whether I should turn back, or take any of the ways before me. I considered well my own unworthiness, but the dream still comforted me that I was delivered out of the tower; and yet I did not dare confidently rely upon a dream; whereupon I was so perplexed in various ways, that very great weariness, hunger and thirst seized me.

Whereupon I presently drew out my bread and cut a slice of it; which a snow-white dove of whom I was not aware, sitting upon the tree, saw, and therewith (perhaps according to her usual manner) came down. She betook herself very familiarly with me, and I willingly imparted my food to her, which she received, and so with her prettiness she again refreshed me a little. But as soon as her enemy, a most black raven, perceived it, he straightaway darted down upon the dove, and taking no notice of me, would force away the dove's food, and she could not guard herself otherwise than by flight. Whereupon they both flew together towards the south, at which I was so hugely incensed and grieved that without thinking what I did, I hastened after the filthy raven, and so against my will ran into one of the forementioned ways a whole field's length. And thus the raven having been chased away, and the dove delivered, I then first observed what I had inconsiderately done, and that I was already entered into a way, from which under peril of great punishment I could not retire. And though I had still wherewith in some measure to comfort myself, yet that which was worst of all to me was that I had left my bag and bread at the tree, and could never retrieve them. For as soon as I turned myself about, a contrary wind was so strong against me that it was ready to fell me. But if I went forward on the way, I perceived no hindrance at all. From which I could easily conclude that it would cost me my life if I should set myself against the wind, wherefore I patiently took up my cross, got up onto my feet, and resolved, since so it must be, that I would use my utmost endeavour to get to my journey's end before night.

Now although many apparent byways showed themselves, yet I still proceeded with my compass, and would not budge one step from the Meridian Line; howbeit the way was often so rugged and impassable, that I was in no little doubt of it. On this way I constantly thought upon the dove and the raven, and yet could not search out the meaning; until at length upon a high hill afar off I saw a stately portal, to which, not regarding how far it was distant both from me and from the way I was on, I hasted, because the sun had already hid himself under the hills, and I could see no abiding place elsewhere; and this verily I ascribe only to God, who might well have permitted me to go forward in this way, and withheld my eyes that so I might have gazed beside this gate.

To this I now made great haste, and reached it in so much daylight as to take a very competent view of it. Now it was an exceedingly royal beautiful portal, on which were carved a multitude of most noble figures and devices, every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large tablet, with these words, "Procul hinc, procul ite profani" ("keep away, you who are profane"), and other things more, that I was earnestly forbidden to relate.

Now as soon as I came under the portal, there straightaway stepped forth one in a sky-coloured habit, whom I saluted in a friendly manner; and though he thankfully returned this salute, yet he instantly demanded of me my letter of invitation. O how glad was I that I had then brought it with me! For how easily might I have forgotten it (as it also chanced to others) as he himself told me! I quickly presented it, wherewith he was not only satisfied, but (at which I much wondered) showed me abundance of respect, saying, "Come in my brother, you are an acceptable guest to me"; and entreated me not to withhold my name from him. Now I having replied that I was a Brother of the Red-Rosy Cross, he both wondered and seemed to rejoice at it, and then proceeded thus: "My brother, have you nothing about you with which to purchase a token?" I answered that my ability was small, but if he saw anything about me he had a mind to, it was at his service. Now he having requested of me my bottle of water, and I having granted it, he gave me a golden token on which stood no more than these two letters, S.C., entreating me that when it stood me in good stead, I would remember him. After which I asked him how many had come in before me, which he also told me, and lastly out of mere friendship gave me a sealed letter to the second Porter.

Now having lingered some time with him, the night grew on. Whereupon a great beacon upon the gates was immediately fired, so that if any were still upon the way, he might make haste thither. But the way, where it finished at the castle, was enclosed on both sides with walls, and planted with all sorts of excellent fruit trees, and on every third tree on each side lanterns were hung up, in which all the candles were lighted with a glorious touch by a beautiful Virgin, dressed in sky-colour, which was so noble and majestic a spectacle that I yet delayed somewhat longer than was requisite. But at length after sufficient information, and an advantageous instruction, I departed friendlily from the first Porter.

On the way, I would gladly have known what was written in my letter, yet since I had no reason to mistrust the Porter, I forbore my purpose, and so went on the way, until I came likewise to the second gate, which though it was very like the other, yet it was adorned with images and mystic significations. On the affixed tablet was "Date et dabitur vobis" ("give and it shall be given unto you"). Under this gate lay a terrible grim lion chained, who as soon as he saw me arose and made at me with great roaring; whereupon the second Porter who lay upon a stone of marble woke up, and asked me not to be troubled or afraid, and then drove back the lion; and having received the latter

which I gave him with trembling, he read it, and with very great respect said thus to me: "Now welcome in God's Name to me the man who for a long time I would gladly have seen." Meanwhile he also drew out a token and asked me whether I could purchase it. But having nothing else left but my salt, I presented it to him, which he thankfully accepted. Upon this token again stood only two letters, namely, S.M.

I was just about to enter into discourse with him, when it began to ring in the castle, whereupon the Porter counseled me to run, or else all the pains and labour I had hitherto undergone would serve to no purpose, for the lights above were already beginning to be extinguished. Whereupon I went with such haste that I did not heed the Porter, I was in such anguish; and truly it was necessary, for I could not run so fast but that the Virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had she not given me some light with her torch. I was moreover constrained to enter right next to her, and the gate was suddenly clapped to, so that a part of my coat was locked out, which I was verily forced to leave behind me. For neither I, nor they who stood ready without and called at the gate, could prevail with the Porter to open it again, but he delivered the keys to the Virgin, who took them with her into the court.

Meanwhile I again surveyed the gate, which now appeared so rich that the whole world could not equal it. Just by the door were two columns, on one of which stood a pleasant figure with this inscription, "Congrator". The other, which had its countenance veiled, was sad, and beneath was written, "Condoleo". In brief, the inscriptions and figures were so dark and mysterious that the most dextrous man on earth could not have expounded them. But all these (if God permits) I shall before long publish and explain.

Under this gate I was again to give my name, which was this last time written down in a little vellum book, and immediately with the rest despatched to the Lord Bridegroom. It was here where I first received the true guest token, which was somewhat smaller than the former, but yet much heavier. Upon this stood these letters, S.P.N. Besides this, a new pair of shoes were given me, for the floor of the castle was laid with pure shining marble. My old shoes I was to give away to one of the poor who sat in throngs, although in very good order, under the gate. I then bestowed them upon an old man, after which two pages with as many torches conducted me into a little room.

There they asked me to sit down on a form, which I did, but they, sticking their torches in two holes, made in the pavement, departed and thus left me sitting alone. Soon after I heard a noise, but saw nothing, and it proved to be certain men who stumbled in upon me; but since I could see nothing, I had to suffer, and wait to see what they would do with me. But presently perceiving them to be barbers, I entreated them not to jostle me so, for I was content to do whatever they desired; whereupon they quickly let me go, and so one of them (whom I could not yet see) finely and gently cut away the hair round about from the crown of my head, but over my forehead, ears and eyes he permitted my ice-grey locks to hang. In this first encounter (I must confess) I was ready to despair, for inasmuch as some of them shoved me so forcefully, and yet I could see nothing, I could think nothing other but that God for my curiosity had suffered me to miscarry. Now these invisible barbers carefully gathered up the hair which was cut off, and carried it away with them.

After which the two pages entered again, and heartily laughed at me for being so terrified. But they had scarcely spoken a few words with me when again a little bell began to ring, which (as the pages informed me) was to give notice for assembling. Whereupon they asked me to rise, and through many walks, doors and winding stairs lit my way into a spacious hall. In this room was a great multitude of guests, emperors, kings, princes, and lords, noble and ignoble, rich and poor, and all sorts of people, at which I greatly marvelled, and thought to myself, 'ah, how gross a fool you have been to engage upon this journey with so much bitterness and toil, when (behold) here are even those fellows whom you know well, and yet never had any reason to esteem. They are now all here, and you with all your prayers and supplications have hardly got in at last'. This and more the Devil at that time injected, while I notwithstanding (as well as I could) directed myself to the issue.

Meanwhile one or other of my acquaintance here and there spoke to me: "Oh Brother Rosencreutz! Are you here too?"

"Yes (my brethren)," I replied, "the grace of God has helped me in too".

At which they raised mighty laughter, looking upon it as ridiculous that there should be need of God in so slight an occasion. Now having demanded each of them concerning his way, and finding that most of them were forced to clamber over the rocks, certain trumpets (none of which we yet saw) began to sound to the table, whereupon they all seated themselves, every one as he judged himself above the rest; so that for me and some other sorry fellows there was hardly a little nook left at the lowermost table.

Presently the two pages entered, and one of them said grace in so handsome and excellent a manner, that it made the very heart in my body rejoice. However, certain great Sr John's made but little reckoning of them, but jeered and winked at one another, biting their lips within their hats, and using other similar unseemly gestures. After this, meat was brought in, and although no one could be seen, yet everything was so orderly managed, that it seemed to me as if every guest had his own attendant. Now my artists having somewhat recreated themselves, and the wine having

removed a little shame from their hearts, they presently began to vaunt and brag of their abilities. One would prove this, another that, and commonly the most sorry idiots made the loudest noise. Ah, when I call to mind what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In a word, they never kept in their order, but whenever one rascal here, another there, could insinuate himself in between the nobles, then they pretended to having finished such adventures as neither Samson nor yet Hercules with all their strength could ever have achieved: this one would discharge Atlas of his burden; the other would again draw forth the three-headed Cerberus out of Hell. In brief, every man had his own prate, and yet the greatest lords were so simple that they believed their pretences, and the rogues so audacious, that although one or other of them was here and there rapped over the fingers with a knife, yet they flinched not at it, but when anyone perchance had filched a gold-chain, then they would all hazard for the same.

I saw one who heard the rustling of the heavens. The second could see Plato's Ideas. A third could number Democritus's atoms. There were also not a few pretenders to the perpetual motion. Many a one (in my opinion) had good understanding, but assumed too much to himself, to his own destruction. Lastly, there was one also who found it necessary to persuade us out of hand that he saw the servitors who attended us, and would have persuaded us as to his contention, had not one of these invisible waiters reached him such a handsome cuff upon his lying muzzle, that not only he, but many more who were by him, became as mute as mice.

But it pleased me most of all, that all those of whom I had any esteem were very quiet in their business, and made no loud cry of it, but acknowledged themselves to be misunderstanding men, to whom the mysteries of nature were too high, and they themselves much too small. In this tumult I had almost cursed the day when I came here; for I could not behold but with anguish that those lewd vain people were above at the board, but I in so sorry a place could not rest in quiet, one of those rascals scornfully reproaching me for a motley fool.

Now I did not realise that there was still one gate through which we must pass, but imagined that during the whole wedding I was to continue in this scorn, contempt and indignity, which I had yet at no time deserved, either from the Lord Bridegroom or the Bride. And therefore (in my opinion) he should have done well to sort out some other fool than me to come to his wedding. Behold, to such impatience the iniquity of this world reduces simple hearts. But this really was one part of my lameness, of which (as is before mentioned) I dreamed. And truly the longer this clamour lasted, the more it increased. For there were already those who boasted of false and imaginary visions, and would persuade us of palpably lying dreams.

Now there sat by me a very fine quiet man, who often discoursed of excellent matters. At length he said, "Behold my brother, if anyone should now come who were willing to instruct these blockish people in the right way, would he be heard?"

"No, verily", I replied.

"The world," he said, "is now resolved (whatever comes of it) to be cheated, and cannot abide to give ear to those who intend its good. Do you see that same cocks-comb, with what whimsical figures and foolish conceits he allures others to him. There one makes mouths at the people with unheard-of mysterious words. Yet believe me in this, the time is now coming when those shameful vizards shall be plucked off, and all the world shall know what vagabond impostors were concealed behind them. Then perhaps that will be valued which at present is not esteemed."

Whilst he was speaking in this way, and the longer the clamour lasted the worse it was, all of a sudden there began in the hall such excellent and stately music such as I never heard all the days of my life; whereupon everyone held his peace, and waited to see what would become of it. Now in this music there were all the sorts of stringed instruments imaginable, which sounded together in such harmony that I forgot myself, and sat so immovable that those who sat by me were amazed at me; and this lasted nearly half an hour, during which time none of us spoke one word. For as soon as anyone at all was about to open his mouth, he got an unexpected blow, nor did he know where it came from. I thought since we were not permitted to see the musicians, I should have been glad to view just all the instruments they were using. After half an hour this music ceased unexpectedly, and we could neither see or hear anything more.

Presently after, a great noise began before the door of the hall, with sounding and beating of trumpets, shalms and kettle-drums, as majestic as if the Emperor of Rome had been entering; whereupon the door opened by itself, and then the noise of the trumpets was so loud that we were hardly able to endure it. Meanwhile (to my thinking) many thousand small tapers came into the hall, all of which themselves marched in so very exact an order as altogether amazed us, till at last the two aforementioned pages with bright torches entered the hall, lighting the way of a most beautiful Virgin, all drawn on a gloriously gilded triumphant self-moving throne. It seemed to me that she was the very same who before on the way kindled and put out the lights, and that these attendants of hers were the very same whom she formerly placed at the trees. She was not now, as before, in sky-colour, but arrayed in a snow-white glittering robe, which sparkled with pure gold, and cast such a lustre that we could not steadily look at it. Both the pages were dressed in the same manner (although somewhat more modestly). As soon as they came into the middle

of the hall, and had descended from the throne, all the small tapers made obeisance before her. Whereupon we all stood up from our benches, yet everyone stayed in his own place. Now she having showed to us, and we again to her, all respect and reverence, in a most pleasant tone she began to speak as follows:

The King, my gracious lord
He is not far away,
Nor is his dearest bride,
Betrothed to him in honour.
They have now with the greatest joy
Beheld your coming hither.
Wherefore especially they would proffer
Their favour to each one of you,
And they desire from their heart's depth
That ye at all times fare ye well,
That ye have the coming wedding's joy
Unmixed with others' sorrow.

Hereupon with all her small tapers she courteously bowed again, and soon after began as follows:

Ye know what in the invitation stands :
No man hath been called hither
Who hath not got from God already
All gifts most beautiful,
And hath himself adorned aright
As well befits him here,
Though some may not believe it,
That any one so wayward be
That on such hard conditions
Should dare to make appearance
When he hath not prepared himself
For this wedding long before.
So now they stand in hope
That ye be well furnished with all good things,
Be glad that in such hard times
So many folk be found
But men are yet so forward that
They care not for their boorishness
And thrust themselves in places where
They are not called to be.
Let no knave be smuggled in
No rogue slip in with others.
They will declare right openly
That they a wedding pure will have,
So shall upon the morrow's morn
The artist's scales be set
Wherein each one be weighed
And found what he forgotten hath.
Of all the host assembled here
Who trusts him not in this
Let him now stand aside.
And should he bide here longer
Then he will lose all grace and favour
Be trodden underfoot,
And he whose conscience pricketh him
Shall be left in this hall today
And by tomorrow he'll be freed

But let him come hither never again.
But he who knows what is behind him
Let him go with his servant
Who shall attend him to his room
And there shall rest him for this day,
For he awaits the scales with praise
Else will his sleep be mighty hard.
Let the others make their comfort here
For he who goes beyond his means
'Twere better he had hid away.
And now the best from each be hoped.

As soon as she had finished saying this, she again made reverence, and sprung cheerfully into her throne, after which the trumpets began to sound again, which yet was not forceful enough to take the grievous sighs away from many. So they conducted her invisibly away again, but most of the small tapers remained in the room, and one of them accompanied each of us.

In such perturbation it is not really possible to express what pensive thoughts and gestures were among us. Yet most of us were resolved to await the scale, and in case things did not work out well, to depart (as they hoped) in peace. I had soon cast up my reckoning, and since my conscience convinced me of all ignorance, and unworthiness, I purposed to stay with the rest in the hall, and chose rather to content myself with the meal I had already taken, than to run the risk of a future repulse. Now after everyone had each been conducted into a chamber (each, as I since understood, into a particular one) by his small taper, there remained nine of us, and among the rest he who discoursed with me at the table too. But although our small tapers did not leave us, yet soon after an hour's time one of the aforementioned pages came in, and, bringing a great bundle of cords with him, first demanded of us whether we had concluded to stay there; when we had affirmed this with sighs, he bound each of us in a particular place, and so went away with our small tapers, and left us poor wretches in darkness.

Then some first began to perceive the imminent danger, and I myself could not refrain from tears. For although we were not forbidden to speak, yet anguish and affliction allowed none of us to utter one word. For the cords were so wonderfully made that none could cut them, much less get them off his feet. Yet this comforted me, that still the future gain of many a one who had now taken himself to rest, would prove very little to his satisfaction. But we by only one night's penance might expiate all our presumption. Till at length in my sorrowful thoughts I fell asleep, during which I had a dream. Now although there is no great matter in it, yet I think it not impertinent to recount it. I thought I was upon a high mountain, and saw before me a great and large valley. In this valley were gathered together an unspeakable multitude of people, each of which had at his head a thread, by which he was hanged from Heaven; now one hung high, another low, some stood even almost upon the earth. But through the air flew up and down an ancient man, who had in his hand a pair of shears, with which he cut here one's, there another's thread. Now he that was close to the earth was so much more ready, and fell without noise, but when it happened to one of the high ones, he fell so that the earth quaked. To some it came to pass that their thread was so stretched that they came to the earth before the thread was cut. I took pleasure in this tumbling, and it gave my heart joy, when he who had over-exalted himself in the air about his wedding got so shameful a fall that it even carried some of his neighbours along with him. In a similar way it also made me rejoice that he who had all this while kept himself near the earth could come down so finely and gently that even the men next to him did not perceive it.

But being now in my highest fit of jollity, I was jogged unawares by one of my fellow captives, upon which I was awakened, and was very much discontented with him. However, I considered my dream, and recounted it to my brother, lying by me on the other side, who was not dissatisfied with it, but hoped that some comfort might be meant by it. In such discourse we spent the remaining part of the night, and with longing awaited the day.

Chymical Wedding - Third Day

[Go to the Fourth Day](#) . [Back to Rosicrucian page](#).

Now as soon as the lovely day was broken, and the bright Sun, having raised himself above the hills, had again took himself to his appointed office in the high Heaven, my good champions began to rise out of their beds, and leisurely to make themselves ready for the Inquisition. Whereupon, one after another, they came again into the hall, and

saying good morning, demanded how we had slept that night; and having seen our bonds, there were some that reproved us for being so cowardly, and because we had not, rather, like them, hazarded upon all adventures. However, some of them whose hearts still smote them made no loud cry of the business. We excused ourselves with our ignorance, hoping we should now soon be set at liberty, and learn wisdom by this disgrace, that they on the contrary had not yet altogether escaped; and perhaps their greatest danger was still to come.

At length everyone being assembled again, the trumpets began again to sound and the kettle drums to beat as formerly, and we then imagined nothing other but that the Bridegroom was ready to present himself; which nevertheless was a huge mistake. For it was again the Virgin of yesterday, who had arrayed herself all in red velvet, and girded herself with a white scarf. On her head she had a green wreath of laurel, which greatly suited her. Her train was now no more of small tapers, but consisted of two hundred men in armour, who were all (like her) clothed in red and white.

Now as soon as they were alighted from the throne, she came straight to us prisoners, and after she had saluted us, she said in few words: "That some of you have been aware of your wretched condition is hugely pleasing to my most mighty Lord, and he is also resolved you shall fare the better for it".

And having seen me in my habit, she laughed and said, "Goodness! Have you also submitted yourself to the yoke? I imagined you would have made yourself very smug". With which words she caused my eyes to run over. After which she commanded that we should be unbound, and coupled together and placed in a station where we might easily see the Scales. For, she said, it may yet fare better with them, than with the presumptuous who still stand here at liberty.

Meanwhile the scales, which were entirely of gold, were hung up in the middle of the hall; there was also a little table covered with red velvet, and seven weights placed on it. First of all there was a pretty big one, next four little ones, lastly two great ones. And these weights were so heavy in proportion to their bulk, that no man can believe or comprehend it. But each of the armoured men had, together with a naked sword, a strong rope; these she distributed according to the number of weights into seven bands, and out of every band chose one for their own weight; and then again sprang up into her high throne. Now as soon as she had made her reverence, in a very shrill tone she began to speak as follows:

Whoever goes into an artist's room
And nothing knows of painting
And yet will speak with much display
Will yet be mocked by everyone.
And he who enters artist's orders
Who hath not been selected
And begins to paint with much display
Will yet be mocked by everyone.
And who will to a wedding come
And hath not bidden been,
And yet doth come with much display
Will yet be mocked by everyone.
And who will climb upon these scales
And find he weigheth not,
But is shot up with mighty crash
Will yet be mocked by everyone.

As soon as the Virgin had finished speaking, one of the pages commanded each one to place himself according to his order, and one after another to step in. Which one of the Emperors made no scruple of, but first of all bowed himself a little towards the Virgin, and afterwards in all his stately attire went up: whereupon each Captain put in his weight, against which (to the wonder of all) he held out. But the last was too heavy for him, so that he must go forth; and that he did with so much anguish that (as it seemed to me) the Virgin herself had pity on him, and beckoned to her people to hold their peace; yet the good Emperor was bound and delivered over to the Sixth Band. Next after him again there came another Emperor, who stepped haughtily into the Scale, and, having a great thick book under his gown, he imagined he would not fail; but he was scarcely able to abide the third weight, and was unmercifully flung down, and his book in that upheaval fell from him, and all the soldiers began to laugh, and he was delivered up bound to the Third Band. Thus it went also with some of the other Emperors, who were all shamefully laughed at and put in captivity.

After these there came forth a short little man with a curled brown beard, also an Emperor, who after the usual

reverence got up, and held out so steadfastly, that I thought that had there been more weights ready he would have outstood them. To him the Virgin immediately arose, and bowed before him, making him put on a gown of red velvet, and finally gave him a branch of laurel, of which she had a good store upon her throne, upon the steps of which she asked him to sit down. Now how it fared with the rest of the Emperors, Kings and Lords after him, would take too long to recount; but I cannot leave unmentioned that few of those great personages held out. However, various eminent virtues (beyond my hopes) were found in many. One could stand out this, the second another, some two, some three, four or five, but few could attain to the just perfection; and everyone who failed was miserably laughed at by the bands.

After the Inquisition had also passed over the gentry, the learned, and unlearned, and all the rest, and in each condition perhaps one, it may be two, but for the most part none, was found perfect, it came at length to those honest gentlemen the vagabond cheaters, and rascally Lapidem Spitalanficum makers, who were set upon the Scale with such scorn that I myself, in spite of all my grief, was ready to burst my belly with laughing, nor could the very prisoners themselves refrain. For the most part could not abide that severe trial, but were jerked out of the Scale with whips and scourges, and led to the other prisoners, but to a suitable band. Thus of so great a throng so few remained, that I am ashamed to reveal their number. However, there were persons of quality also amongst them, who notwithstanding were (like the rest) honoured with velvet robes and wreaths of laurel.

The Inquisition being completely finished, and none but we poor coupled hounds standing aside, at length one of the Captains stepped forth, and said, "Gracious Madam, if it please your Ladyship, let these poor men who acknowledged their misunderstanding be set upon the Scale too, without their incurring any danger of penalty, and only for recreation's sake, if perhaps anything that is right may be found amongst them".

In the first place I was in great perplexity, for in my anguish this was my only comfort, that I was not to stand in such ignominy, or to be lashed out of the Scale. For I did not doubt that many of the prisoners wished that they had stayed ten nights with us in the hall. Yet since the Virgin consented, so it must be, and we were untied and one after another set up. Now although the most part miscarried, they were neither laughed at, nor scourged, but peaceably placed on one side. My companion was the fifth, and he held out bravely, whereupon all, but especially the Captain who made the request for us, applauded him, and the Virgin showed him the usual respect. After him again two more were dispatched in an instant. But I was the eighth.

Now as soon as (with trembling) I stepped up, my companion who already sat by in his velvet looked friendlily upon me, and the Virgin herself smiled a little. But for as much as I outstood all the weights, the Virgin commanded them to draw me up by force, wherefore three men also hung on the other side of the beam, and yet nothing could prevail. Whereupon one of the pages immediately stood up, and cried out exceedingly loud, "THAT'S HE": upon which the other replied, "Then let him gain his liberty"; which the Virgin accorded. And, being received with due ceremonies, the choice was given me to release one of the captives, whosoever I pleased; whereupon I made no long deliberation, but elected the first Emperor whom I had long pitied, who was immediately set free, and with all respect seated amongst us.

Now the last being set up, and the weights proving too heavy for him, in the meantime the Virgin had spotted my roses, which I had taken out of my hat into my hands, and thereupon presently through her page graciously requested them of me, and I readily sent them to her.

And so this first Act was finished about ten in the morning. Whereupon the trumpets began to sound again, which nevertheless we could not as yet see. Meantime the bands were to step aside with their prisoners, and await the judgement. After which a council of the seven captains and us was set, and the business was propounded by the Virgin as President, who desired each one to give his opinion how the prisoners were to be dealt with. The first opinion was that they should all be put to death, yet one more severely than another, namely those who had presumptuously intruded themselves contrary to the express conditions. Others would have them kept close prisoners. Both of which pleased neither the President, nor me. At length by one of the Emperors (the same whom I had freed), my companion, and myself, the affair was brought to this point: that first of all the principal Lords should with a fitting respect be led out of the Castle; others might be carried out somewhat more scornfully. These would be stripped, and caused to run out naked; the fourth should be hunted out with rods, whips or dogs. Those who the day before willingly surrendered themselves, might be allowed to depart without any blame. And last of all those presumptuous ones, and they who behaved themselves so unseemly at dinner the day before, should be punished in body and life according to each man's demerit. This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another dinner vouchsafed them, which they were soon told about. But the execution was deferred till twelve noon.

Herewith the Senate arose, and the Virgin also, together with her attendants, returned to her usual quarter. But the uppermost table in the room was allotted to us, they requesting us to take it in good part until the business was fully dispatched. And then we should be conducted to the Lord Bridegroom and the Bride, with which we were at present

well content. Meanwhile the prisoners were again brought into the hall, and each man seated according to his quality. They were likewise told to behave themselves somewhat more civilly than they had done the day before, about which they yet did not need to have been admonished, for without this, they had already put up their pipes. And this I can boldly say, not with flattery, but in the love of truth, that commonly those persons who were of the highest rank best understood how to behave themselves in so unexpected a misfortune. Their treatment was but indifferent, yet respectful; neither could they yet see their attendants, but to us they were visible, at which I was exceedingly joyful. Now although Fortune had exalted us, yet we did not take upon us more than the rest, advising them to be of good cheer, the event would not be so bad. Now although they would gladly have us reveal their sentence, yet we were so deeply obligated that none of us dared open his mouth about it.

Nevertheless we comforted them as well as we could, drinking with them to see if the wine might make them any more cheerful. Our table was covered with red velvet, beset with drinking cups of pure silver and gold, which the rest could not behold without amazement and very great anguish. But before we had seated ourselves, in came the two pages, presenting everyone on the Bridegroom's behalf with the Golden Fleece with a flying Lion, requesting us to wear them at the table, and as became us, to observe the reputation and dignity of the Order which his Majesty had now vouchsafed us; and we should be ratified with suitable ceremonies. This we received with profoundest submission, promising obediently to perform whatsoever his Majesty should please. Besides these, the noble page had a schedule in which we were set down in order. And for my part I should not otherwise wish to conceal my place, if perhaps it might not be interpreted as pride in me, which is expressly against the fourth weight.

Now because our entertainment was exceedingly stately, we demanded of one of the pages whether we might not have leave to send some choice bit to our friends and acquaintances; he made no difficulty of it, and everyone sent plentifully to his acquaintances by the waiters, although they saw none of them; and because they did not know where it came from, I myself wished to carry something to one of them. But as soon as I had risen, one of the waiters was at my elbow, saying he desired me to take friendly warning, for if one of the pages had seen it, it would have come to the King's ear, who would certainly have taken it amiss of me; but since none had observed it but himself, he did not intend to betray me, but that I ought for the time to come to have better regard for the dignity of the order. With which words the servant really astonished me so much that for a long time afterwards I scarcely moved in my seat, yet I returned him thanks for his faithful warning, as well as I was able in my haste and fear. Soon after, the drums began to beat again, to which we were already accustomed: for we knew well it was the Virgin, so we prepared ourselves to receive her; she was now coming in with her usual train, upon her high seat, one of the pages bearing before her a very tall goblet of gold, and the other a patent in parchment. Having alighted from the seat in a marvellous skillful manner, she took the goblet from the page, and presented the same on the King's behalf, saying that it was brought from his Majesty, and that in honour of him we should cause it to go round. Upon the cover of this goblet stood Fortune curiously cast in gold, who had in her hand a red flying ensign, because of which I drunk somewhat more sadly, having been all too well acquainted with Fortune's waywardness. But the Virgin as well as us was adorned with the Golden Fleece and Lion, from which I observed that perhaps she was the president of the Order. So we asked of her how the Order might be named. She answered that it was not yet the right time to reveal this, till the affair with the prisoners was dispatched. And therefore their eyes were still veiled; and what had hitherto happened to us, was to them only like an offence and scandal, although it was to be accounted as nothing in regard to the honour that attended us. Hereupon she began to distinguish the patent which the other page held into two different parts, out of which about this much was read before the first company:

"That they should confess that they had too lightly given credit to false fictitious books, had assumed too much to themselves, and so come into this Castle, although they were never invited into it, and perhaps the most part had presented themselves with design to make their market here, and afterwards to live in greater pride and lordliness; and thus one had seduced another, and plunged him into this disgrace and ignominy, wherefore they were deservedly to be soundly punished."

Which they with great humility readily acknowledged, and gave their hands upon it. After which a severe check was given to the rest, much to this purpose:

"That they very well knew, and were in their consciences convinced, that they had forged false fictitious books, had fooled others, and cheated them, and thereby had diminished regal dignity amongst all. They knew likewise what ungodly deceitful figures they had made use of, in so much as they spared not even the Divine Trinity, but accustomed themselves to cheat people all the country over. It was also now as clear as day with what practices they had endeavoured to ensnare the true guests, and introduce the ignorant: in such a manner that it was manifest to all the world that they wallowed in open whoredom, adultery, gluttony, and other uncleannesses: All which was against the express orders of our Kingdom. In brief, they knew they had disparaged Kingly Majesty, even amongst the common sort, and therefore they should confess themselves to be manifest convicted vagabond-cheaters, knaves and rascals, whereby they deserved to be kept from the company of civil people, and severely punished."

The good artists were loath to come to this confession, but inasmuch as not only the Virgin herself threatened them, and swore that they would die, but the other party also vehemently raged at them, and unanimously cried out that they had most wickedly seduced them out of the Light, they at length, to prevent a huge misfortune, confessed the same with sadness, and yet withal alleged that what had happened here was not to be animadverted upon them in the worst sense. For inasmuch as the Lords were absolutely resolved to get into the Castle, and had promised great sums of money to that effect, each one had used all craft to seize upon something, and so things were brought to that state that was now manifest before their eyes. But just because it had not succeeded, "They", in their opinion, "had deserved no less than the Lords themselves; Who should have had so much understanding as to consider that, if anyone could be sure of getting in, he should not have clambered over the wall with them, that there should be so great peril for the sake of a slight gain?"

Their books also sold so well, that whoever had no other means to maintain himself, had to engage in such a deception. They hoped moreover, that if a right judgement were made, they should be found in no way to have miscarried, for they had behaved themselves towards the Lords, as became Servants, upon their earnest entreaty. But answer was made to them that his Royal Majesty had determined to punish them all, every man, although one more severely than another. For although what had been alleged by them was partly true, and therefore the Lords should not wholly be indulged, yet they had good reason to prepare themselves for death, they who had so presumptuously obtruded themselves, and perhaps seduced the more ignorant against their will; as likewise those who had violated Royal Majesty with false books, for the same might be shown from their very writings and books. Hereupon many began to lament, cry, weep, entreat and prostrate themselves most piteously, all of which notwithstanding could avail them nothing, and I marvelled much how the Virgin could be so resolute, when their misery caused our eyes to run over, and moved our compassion (although the most part of them had procured us much trouble and vexation). For she presently dispatched her page, who brought with him all the Curiassiers who had this day been appointed at the Scales, who were each of them commanded to take his own to him, and in an orderly procession, so that each Curiassier should go with one of the prisoners, to conduct them into her great garden. At which time each one so exactly recognised his own man, that I marvelled at it. Leave was also likewise given to my companions of yesterday to go out into the garden unbound, and to be present at the execution of the sentence. Now as soon as every man had come forth, the Virgin mounted up into her high throne, requesting us to sit down upon the steps, and to appear at the judgement; which we did not refuse, but left everything standing upon the table (except the goblet, which the Virgin committed to the pages' keeping) and went forth in our robes, upon the throne, which moved by itself as gently as if we passed through the air, till in this manner we came into the garden, where we all arose together.

This garden was not extraordinarily curious, but it pleased me that the trees were planted in such good order. Besides, there ran in it a most costly fountain, adorned with wonderful figures and inscriptions and strange characters (which, God willing, I shall mention in a future book). In this garden was raised a wooden scaffold, hung about with curiously painted figured coverlets. Now there were four galleries made one over another; the first was more glorious than any of the rest, and therefore covered with a white taffeta curtain, so that at that time we could not perceive who was behind it. The second was empty and uncovered. Again the last two were covered with red and blue taffeta. Now as soon as we had come to the scaffold, the Virgin bowed herself down to the ground, at which we were mightily terrified, for we could easily guess that the King and Queen must not be far off. Now we also having duly performed our reverence, the Virgin led us up by the winding stairs into the second gallery, where she placed herself uppermost, and us in our former order. But how the Emperor whom I had released behaved himself towards me, both at this time and also before at the table, I cannot well relate without slander of wicked tongues. For he might well have imagined in what anguish and solicitude he should now have been, in case he were at present to attend the judgement with such ignominy, and that only through me he had now attained such dignity and worthiness.

Meanwhile the Virgin who first of all brought me the invitation, and whom until now I had never since seen, came in. First she gave one blast upon her trumpet, and then with a very loud voice declared the sentence in this manner: "The King's Majesty my most gracious Lord could wish with all his heart that each and every one here assembled had upon his Majesty's invitation presented themselves so qualified as that they might (to his honour) with greatest frequency have adorned this his appointed nuptial and joyful feast. But since it has otherwise pleased Almighty God, his Majesty has nothing about which to murmur, but must be forced, contrary to his own inclination, to abide by the ancient and laudable constitutions of this Kingdom. But now, so that his Majesty's innate clemency may be celebrated all over the world, he has so far absolutely dealt with his Council and estates, that the usual sentence shall be considerably lenified.

So in the first place he is willing to vouchsafe to the Lords and Potentates, not only their lives entirely, but also that he will freely and frankly dismiss them; friendlily and courteously entreating your Lordships not at all to take it in

evil part that you cannot be present at his Majesty's Feast of Honour; but to remember that there is notwithstanding more imposed upon your Lordships by God Almighty (who in the distribution of his gifts has an incomprehensible consideration) than you can duly and easily sustain. Neither is your reputation hereby prejudiced, although you be rejected by this our Order, since we cannot all of us do all things at once. But for as much as your Lordships have been seduced by base rascals, it shall not, on their part, pass unrevenged. And furthermore his Majesty resolves shortly to communicate to your Lordships a catalogue of heretics or Index Expurgatorius, that you may henceforth be able to discern between the good and the evil with better judgement. And because his Majesty before long also intends to rummage his library, and offer up the seductive writings to Vulcan, he friendly, humbly, and courteously entreats every one of your Lordships to do the same with your own, whereby it is to be hoped that all evil and mischief may for the time to come be remedied. And you are withal to be admonished, never henceforth to covet an entrance here so inconsiderately, lest the former excuse about seducers be taken from you, and you fall into disgrace and contempt with all men. Finally, for as much as the estates of the land still have something to demand of your Lordships, his Majesty hopes that no man will think much to redeem himself with a chain or whatever else he has about him, and so in friendly manner to depart from us, and through our safe conduct to take himself home again. The others who did not stand up to the first, third and fourth weight, his Majesty will not so lightly dismiss. But so that they also may now experience his Majesty's gentleness, it is his command to strip them stark naked and so send them forth.

Those who in the second and fifth weight were found too light, shall besides stripping, be noted with one, two or more brand-marks, according as each one was lighter or heavier.

They who were drawn up by the sixth or seventh, and not by the rest, shall be somewhat more graciously dealt with, and so forward. (For to every combination there was a certain punishment ordained, which is here too long to recount.)

They who yesterday separated themselves freely of their own accord, shall go out at liberty without any blame. Finally, the convicted vagabond-cheaters who could move up none of the weights, shall as occasion serves be punished in body and life, with the sword, halter, water and rods. And such execution of judgement shall be inviolably observed as an example to others."

Herewith our Virgin broke her wand, and the other who read the sentence blew her trumpet, and stepped with most profound reverence towards those who stood behind the curtain.

But here I cannot omit to reveal something to the reader concerning the number of our prisoners, of whom those who weighed one, were seven; those who weighed two, were twenty one; they who three, thirty five; they who four, thirty five; those who five, twenty one; those who six, seven; but he that came to the seventh, and yet could not well raise it, he was only one, and indeed the same whom I released. Besides these, of them who wholly failed there were many; but of those who drew all the weights from the ground, but few. And as these each stood before us, so I diligently numbered them and noted them down in my table-book; and it is very admirable that amongst all those who weighed anything, none was equal to another. For although amongst those who weighed three, there were thirty five, yet one of them weighed the first, second, and third, another the third, fourth, and fifth, a third, the fifth, sixth, and seventh, and so on. It is likewise very wonderful that amongst one hundred and twenty six who weighed anything, none was equal to another; and I would very willingly name them all, with each man's weight, were it not as yet forbidden me. But I hope it may hereafter be published with the Interpretation.

Now this judgement being read over, the Lords in the first place were well satisfied, because in such severity they did not dare look for a mild sentence. So they gave more than was desired of them, and each one redeemed himself with chains, jewels, gold, money and other things, as much as they had about them, and with reverence took leave. Now although the King's servants were forbidden to jeer at any at his going away, yet some unlucky birds could not hold their laughter, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them. Some desired that the promised catalogue might at once be dispatched after them, and then they would take such order with their books as should be pleasing to his Majesty; which was again assured. At the door was given to each of them out of a cup a draught of FORGETFULNESS, so that he might have no further memory of misfortune.

After these the Voluntiers departed, who because of their ingenuity were allowed to pass, but yet so as never to return again in the same fashion. But if to them (as likewise to the others) anything further were revealed, then they should be welcome guests.

Meanwhile others were stripping, in which also an inequality (according to each man's demerit) was observed. Some were sent away naked, without other hurt. Others were driven out with small bells. Some were scourged forth. In brief the punishments were so various, that I am not able to recount them all. In the end it came to the last, with whom a somewhat longer time was spent, for while some were being hung, some beheaded, some forced to leap into the water, and the rest otherwise being dispatched, much time was consumed. Verily at this execution my eyes ran

over, not indeed in regard of the punishment, which they for their impudency well deserved, but in contemplation of human blindness, in that we are continually busying ourselves in that which ever since the first Fall has been hitherto sealed up to us. Thus the garden which so recently was quite full, was soon emptied, so that besides the soldiers there was not a man left.

Now as soon as this was done, and silence had been kept for the space of five minutes, there came forth a beautiful snow-white unicorn with a golden collar (having on it certain letters) about his neck. In the same place he bowed himself down upon both his forefeet, as if hereby he had shown honour to the lion, who stood so immoveably upon the fountain, that I had taken him to be of stone or brass. The lion immediately took the naked sword which he had in his paw, and broke it in two in the middle, and the pieces of it, it seemed to me, sunk into the fountain; after which he roared for so long, until a white dove brought a branch of olive in her bill, which the lion devoured in an instant, and so was quieted. And so the unicorn returned to his place with joy.

Hereupon our Virgin led us down again by the winding stairs from the scaffold, and so we again made our reverence towards the curtain. We were to wash our hands and heads in the fountain, and there to wait a little while in our order, till the King was again returned into his hall through a certain secret gallery, and then we were also conducted into our former lodging with choice music, pomp, state, and pleasant discourse. And this was done about four in the afternoon. But so that in the meantime the time might not seem too long to us, the Virgin bestowed on each of us a noble page, who were not only richly dressed, but also exceedingly learned, so that they could so aptly discourse upon all subjects that we had good reason to be ashamed of ourselves. These were commanded to lead us up and down the Castle, but only into certain places, and if possible, to shorten the time according to our desire. Meanwhile the Virgin took leave with this consolation, that at supper she would be with us again, and after that celebrate the ceremonies of the hanging up of the weights, requesting that we would in patience wait till the next day, for on the morrow we must be presented to the King.

She having thus departed from us, each of us did what best pleased him. One part viewed the excellent paintings, which they copied out for themselves, and considered also what the wonderful characters might signify. Others wanted to occupy themselves again with meat and drink.

I caused my page to conduct me (together with my companion) up and down the Castle, which walk I shall never regret as long as I have a day to live. For besides many other glorious antiquities, the Royal Sepulchre was also showed to me, by which I learned more than is extant in all books. There in the same place stands also the glorious phoenix (about which, two years ago, I published a particular small discourse). And I am resolved (in case this narration shall prove useful) to set forth several particular treatises concerning the lion, eagle, griffin, falcon and the like, together with their draughts and inscriptions. It grieves me for my other companions, that they neglected such precious treasures. And yet I cannot but think it was the special will of God that it should be so. I indeed reaped the most benefit from my page, for according as each one's genius lay, so he led whoever was entrusted to him into the quarters and places which were pleasing to him. Now the keys belonging hereunto were committed to my page, and therefore this good fortune happened to me before the rest; for although he invited others to come in, yet they imagining such tombs to be only in the churchyard, thought they should get there well enough, whenever anything was to be seen there. Neither shall these monuments (as both of us copied and transcribed them) be withheld from my thankful scholars.

The other thing that was shown to us two was the noble library as it was all together before the Reformation. Of which (although it makes my heart rejoice as often as I call it to mind) I have so much the less to say, because the catalogue of it is very shortly to be published. At the entry to this room stands a great book, the like of which I never saw, in which all the figures, rooms, portals, also all the writings, riddles and the like, to be seen in the whole Castle, are delineated. Now although we made a promise concerning this also, yet at present I must contain myself, and first learn to know the world better. In every book stands its author painted; of which (as I understood) many were to be burnt, so that even their memory might be blotted out from amongst the righteous.

Now having taken a full view of this, and having scarcely gone forth, another page came running to us, and having whispered something in our page's ear, he delivered up the keys to him, who immediately carried them up the winding stairs. But our page was very much out of countenance, and we having set hard upon him with entreaties, he declared to us that the King's Majesty would by no means permit that either of the two, namely the library and sepulchres, should be seen by any man, and therefore he besought us as we cared for his life, to reveal this to no man, he having already utterly denied it. Whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further enquiry about it. Thus in both places we passed three hours, which I do not at all repent.

Now although it had already struck seven, yet nothing had so far been given us to eat; however, our hunger was easy to abate by constant revivings, and I could be well content to fast all my life long with such entertainment. About this time the curious fountains, mines, and all kinds of art-shops, were also shown to us, of which there was none but

surpassed all our arts, even if they should all be melted into one mass. All their chambers were built in a semi-circle, so that they might have before their eyes the costly clockwork which was erected upon a fair turret in the centre, and regulate themselves according to the course of the planets, which were to be seen on it in a glorious manner. And hence I could easily conjecture where our artists failed; however it's none of my duty to inform them.

At length I came into a spacious room (shown indeed to the rest a great while before) in the middle of which stood a terrestrial globe, whose diameter was thirty feet, although nearly half of it, except a little which was covered with the steps, was let into the earth. Two men might readily turn this globe about with all its furniture, so that no more of it was ever to be seen, just so much as was above the horizon. Now although I could easily conceive that this was of some special use, yet I could not understand what those ringlets of gold (which were upon it in several places) served for; at which my page laughed, and advised me to view them more closely. In brief, I found there my native country noted in gold also; whereupon my companion sought his, and found that so too. Now for as much as the same happened in a similar way to the rest who stood by, the page told us for certain that it was yesterday declared to the King's Majesty by their old Atlas (so is the Astronomer named) that all the gilded points exactly answered to their native countries, according as had been shown to each of them. And therefore he also, as soon as he perceived that I undervalued myself and that nevertheless there stood a point upon my native country, moved one of the Captains to entreat for us that we should be set upon the scale (without peril) at all adventures; especially seeing one of our native countries had a notable good mark. And truly it was not without reason that he, the page who had the greatest power of all the rest, was bestowed on me. For this I then returned him thanks, and immediately looked more diligently upon my native country, and found moreover that besides the ringlet, there were also certain delicate streaks upon it, which nevertheless I would not be thought to speak about to my own praise and glory.

I saw much more too upon this globe than I am willing to reveal. Let each man take into consideration why every city does not produce a philosopher. After this he led us right into the globe, which was thus made: on the sea (there being a large square beside it) was a tablet, on which stood three dedications and the author's name, which a man might gently lift up and by a little joined board go into the centre, which was capable of holding four persons, being nothing but a round board on which we could sit, and at ease, by broad daylight (it was now already dark) contemplate the stars. To my thinking they were mere carbuncles which glittered in an agreeable order, and moved so gallantly that I had scarcely any mind ever to go out again, as the page afterwards told the Virgin, with which she often teased me.

For it was already supper-time, and I had so much amused myself in the globe, that I was almost the last at the table; so I made no more delay, but having put on my gown again (which I had before laid aside) and stepping to the table, the waiters treated me with so much reverence and honour, that for shame I dared not look up, and so unawares permitted the Virgin, who attended me on one side, to stand, which she soon perceiving, twitched me by the gown, and so led me to the table. To speak any further concerning the music, or the rest of that magnificent entertainment, I hold it needless, both because it is not possible to express it well enough, and because I have reported it above according to my power. In brief, there was nothing there but art and amenity.

Now after we had related our employment since noon to each other (however, not a word was spoken of the library and monuments), being already merry with the wine, the Virgin began thus: "My Lords, I have a great contention with one of my sisters. In our chamber we have an eagle. Now we cherish him with such diligence, that each of us is desirous to be the best beloved, and upon that score we have many a squabble. One day we concluded to go both together to him, and toward whom he should show himself most friendly, hers should he properly be. This we need, and I (as commonly) carried in my hand a branch of laurel, but my sister had none. Now as soon as he saw us both, he immediately gave my sister another branch which he had in his beak, and reached for mine, which I gave him. Now each of us hereupon imagined herself to be best beloved of him; which way am I to resolve myself? "

This modest proposal of the Virgin pleased us all mighty well, and each one would gladly have heard the solution, but inasmuch as they all looked to me, and wanted me to begin, my mind was so extremely confounded that I knew not what else to do with it but propound another in its stead, and therefore said: "Gracious Lady, your Ladyship's question would easily be resolved if one thing did not perplex me. I had two companions, both of which loved me exceedingly; now they being doubtful which of them was most dear to me, concluded to run to me, I unawares, and that he whom I should then embrace should be the right. This they did, yet one of them could not keep pace with the other, so he stayed behind and wept, the other I embraced with amazement. Now when they had afterwards discovered the business to me, I did not know how to resolve myself, and have since then let it rest in this manner, until I may find some good advice herein".

The Virgin wondered at it, and well observed whereabouts I was, whereupon she replied, "Well then, let us both be quit"; and then desired the solution from the rest.

But I had already made them wise. So the next began thus. "In the city where I live, a Virgin was recently condemned to death, but the Judge, being somewhat pitiful towards her, caused it to be proclaimed that if any man

desired to become the Virgin's Champion, he should have free leave to do it. Now she had two lovers; the one presently made himself ready, and came into the lists to await his adversary; afterwards the other also presented himself, but coming somewhat too late, he resolved nevertheless to fight, and willingly suffer himself to be vanquished, so that the Virgin's life might be preserved, which also succeeded accordingly".

Whereupon each challenged her: "Now my Lords, instruct me, to which of them of right does she belong?"

The Virgin could hold out no longer, but said, "I thought to have gained much information, and have got myself into the net, but yet would gladly hear whether there are any more to come."

"Yes, that there are", answered the third, "a stranger adventure has not yet been recounted than that which happened to me. In my youth I loved a worthy maid: now so that my love might attain its desired end, I used to employ an ancient matron, who easily brought me to her. Now it happened that the maid's brethren came in upon us just as we three were together, and were in such a rage that they would have taken my life, but upon my vehement supplication, they at length forced me to swear to take each of them for a year, to be my wedded wife. Now tell me, my Lords, should I take the old, or the young one first?"

We all laughed sufficiently at this riddle, and though some of them muttered to one another about it, yet none would undertake to unfold it.

Hereupon the fourth began: "In a certain city there dwelt an honourable lady, who was beloved of all, but especially by a young nobleman, who was too importunate with her. At length she gave him this determination, that if he could lead her into a fair green garden of roses in a cold winter, then he should obtain what he desired, but if not, he must resolve never to see her again. The nobleman traveled to all countries to find such a man as might perform this, till at length he found a little old man that promised to do it for him, if he would assure him of half his estate; which he having consented to the other, was as good as his word. Whereupon he invited the aforesaid lady to his garden, where, contrary to her expectation, she found all things green, pleasant and warm, and remembering her promise, she only requested that she might once more return to her lord, to whom with sighs and tears she bewailed her lamentable condition. But because he sufficiently perceived her faithfulness, he dispatched her back to her lover who had so dearly purchased her, so that she might give him satisfaction. This husband's integrity did so mightily affect the nobleman, that he thought it a sin to touch so honest a wife; so he sent her home again with honour to her lord. Now the little man perceiving such faith in both these, would not, however poor he was, be the least in honour, but restored to the nobleman all his goods again and went his way. Now, my lords, I know not which of these persons may have shown the greatest ingenuity?"

Here our tongues were quite cut off. Neither would the Virgin make any other reply, but only that another should go on.

So the fifth, without delay, began: "My Lords, I do not wish to make long work of this; who has the greater joy, he that beholds what he loves, or he that only thinks on it?"

"He that beholds it," said the Virgin.

"No," I answered.

Hereupon a debate arose, so the sixth called out, "My lords, I am to take a wife; now I have before me a maid, a married wife, and a widow; ease me of this doubt, and I will afterwards help to order the rest."

"It goes well there," replied the seventh, "where a man has a choice, but with me the case is otherwise. In my youth I loved a fair and virtuous virgin from the bottom of my heart, and she loved me in similar manner; however, because of her friends' denial we could not come together in wedlock. Whereupon she was married to another, yet an honest and discreet person, who maintained her honourably and with affection, until she came to the pains of childbirth, which went so hard for her that all thought she was dead, so with much state and great mourning she was interred. Now I thought to myself, during her life you could have no part in this woman, but now she is dead you may embrace and kiss her sufficiently; so I took my servant with me, who dug her up by night. Now having opened the coffin and locked her in my arms, feeling about her heart, I found some little motion in it still, which increased more and more from my warmth, till at last I perceived that she was indeed still alive. So I quietly bore her home, and after I had warmed her chilled body with a costly bath of herbs, I committed her to my mother until she brought forth a fair son, whom I caused to be nursed faithfully, as for his mother. After two days (she being then in great amazement) I revealed to her all the preceding affair, requesting her for the time to come to live with me as a wife; against which she found exception, in case it should be grievous to her husband who had maintained her well and honourably. But if it could be otherwise, she was obliged in love at present to one as well as the other. Now after two months (being then about to make a journey elsewhere) I invited her husband as a guest, and amongst other things demanded of him whether, if his deceased wife should come home again, he would be content to receive her. He affirmed it with tears and lamentations, and I brought him his wife together with his son, and gave an account of all the preceding business, entreating him to ratify with his consent my intended espousals. After a long dispute he could not deny me my right, but had to leave me his wife. But there was still a debate about the son."

Here the Virgin interrupted him, and said, "It makes me wonder how you could double the afflicted man's grief." "What," he answered, "Was I not concerned about it?" Upon this there arose a dispute amongst us, yet most affirmed that he had done right. "No," he said, "I freely returned him both his wife and his son. Now tell me, my Lords, was my honesty, or this man's joy, the greater?"

These words had so much cheered the Virgin that (as if it had been for the sake of these two) she caused a health to be drunk.

After which the rest of the proposals went on somewhat perplexedly, so that I could not retain them all; yet this comes to my mind, that one said that a few years before he had seen a physician, who brought a parcel of wood against winter, with which he warmed himself all winter long; but as soon as the spring returned he sold the very same wood again, and so had use of it for nothing.

"Here there must be skill," said the Virgin, "but the time is now past."

"Yes," replied my companion, "whoever does not understand how to resolve all the riddles may give each man notice of it by a proper messenger, and he will not be denied."

At this time they began to say grace, and we arose all together from the table, satisfied and merry rather than satiated; and it is to be wished that all invitations and feastings were kept like this. Having now taken a few turns up and down the hall again, the Virgin asked us whether we desired to begin the wedding.

"Yes, noble and virtuous lady," said one. Whereupon she privately despatched a page, and yet in the meantime proceeded in discourse with us. In brief she had already become so familiar with us, that I ventured to request her Name. The Virgin smiled at my curiosity, but yet was not moved, but replied:

"My Name contains five and fifty, and yet has only eight letters; the third is the third part of the fifth, which added to the sixth will produce a number whose root shall exceed the third itself by just the first, and it is the half of the fourth. Now the fifth and the seventh are equal, the last and the fifth are also equal, and make with the second as much as the sixth, which contains just four more than the third tripled. Now tell me, my lord, what am I called?" The answer was intricate enough to me, yet I did not leave off, but said, "Noble and virtuous lady, may I not have only one letter?"

"Yes", she said, "that may well be done".

"What then," I replied again, "may the seventh contain?"

"It contains", she said, "as many as there are lords here".

With this I was content, and easily found her Name, at which she was very pleased, and assured us that much more should yet be revealed to us.

Meantime certain virgins had made themselves ready, and came in with great ceremony. First of all two youths carried lights before them; one of them was of jocund countenance, sprightly eyes and gentle proportion. The other looked rather angry, and whatever he would have, must be, as I afterwards perceived. After them first followed four virgins. One looked shame-facedly towards the earth, very humble in behaviour. The second also was a modest, bashful virgin. The third, as she entered the room, seemed amazed at something, and as I understood, she cannot easily abide where there is too much mirth. The fourth brought with her certain small wreaths, thereby to manifest her kindness and liberality.

After these four came two who were somewhat more gloriously appareled; they saluted us courteously. One of them had a gown of sky colour spangled with golden stars. The other's was green, beautified with red and white stripes. On their heads they had thin flying tiffaties, which adorned them most becomingly.

At last came one on her own, who had a coronet on her head, but looked up rather towards heaven than towards earth. We all thought it was the Bride, but were much mistaken, although otherwise in honour, riches and state she much surpassed the Bride; and she afterwards ruled the whole Wedding. Now on this occasion we all followed our Virgin, and fell down on our knees; however, she showed herself to be extremely humble, offering everyone her hand, and admonishing us not to be too much surprised at this, for this was one of her smallest bounties; but to lift up our eyes to our Creator, and learn hereby to acknowledge his omnipotency, and so proceed in our enterprised course, employing this grace to the praise of God, and the good of man. In sum, her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced me through even to my bones and marrow.

"And you," she said further to me, "have received more than others, see that you also make a larger return." This to me was a very strange sermon; for as soon as we saw the virgins with the music, we imagined we must soon begin to dance, but that time was not as yet come. Now the weights, which have been mentioned before, stood still in the same place, so the Duchess (I knew not yet who she was) commanded each virgin to take up one, but to our Virgin she gave her own, which was the last and greatest, and commanded us to follow behind. Our majesty was then somewhat abated, for I observed well that our Virgin was too good for us, and we were not so highly reputed as we ourselves were almost in part willing to fantasise. So we went behind in our order, and were brought into the first chamber, where our Virgin in the first place hung up the Duchess' weight, during which an excellent spiritual hymn

was sung. There was nothing costly in this room save only curious little prayer books which should never be missing. In the middle was erected a pulpit, very convenient for prayer, in which the Duchess kneeled down, and about her we all had to kneel and pray after the Virgin, who read out of a book, that this Wedding might tend to the honour of God, and our own benefit. Afterwards we came into the second chamber, where the first Virgin hung up her weight too, and so forward until all the ceremonies were finished. Hereupon the Duchess again presented her hand to everyone, and departed hence with her virgin.

Our president stayed yet a while with us. But because it had already been night for two hours, she would no longer detain us. I thought she was glad of our company, yet she bade us good night, and wished us quiet rest, and so departed friendly, although unwillingly, from us. Our pages were well instructed in their business, and therefore showed every man his chamber, and stayed with us too in another bed, so that in case we wanted anything we might make use of them. My chamber (of the rest I am not able to speak) was royally furnished with rare tapestries, and hung about with paintings. But above all things I delighted in my page, who was so excellently spoken, and experienced in the arts, that he spent yet another hour with me, and it was half past three when I first fell asleep. And this was the first night that I slept in quiet, and yet a scurvy dream would not let me rest; for all the night I was troubled with a door which I could not get open, but at last I did it. With these fantasies I passed the time, till at length towards day I awakened.

Chymical Wedding - Fourth Day

[Go to the Fifth Day](#) . [Back to Rosicrucian page](#).

I was still lying in my bed, and leisurely surveying all the noble images and figures up and down about my chamber, when suddenly I heard the music of coronets, as if they were already in procession. My page jumped out of the bed as if he had been at his wit's end, and looked more like one dead than living. In what state I was then is easily imaginable, for he said, "The rest are already presented to the King." I did not know what else to do but weep outright and curse my own slothfulness; yet I dressed myself, but my page was ready long before me, and ran out of the chamber to see how affairs might yet stand. But he soon returned, and brought with him this joyful news, that indeed the time was not yet, but I had only overslept my breakfast, they being unwilling to awaken me because of my age.

But now it was time for me to go with him to the fountain where most of them were assembled. With this consolation my spirit returned again, so I was soon ready with my habit, and went after the page to the fountain in the aforementioned garden, where I found that the lion, instead of his sword, had a pretty large tablet by him. Now having looked well at it, I found that it was taken out of the ancient monuments, and placed here for some special honour. The inscription was somewhat worn out with age, and therefore I have a mind to set it down here, as it is, and give everyone leave to consider it.

("Hermes the Prince. After so many wounds inflicted on humankind, here by God's counsel and the help of the Art flow I, a healing medicine. Let him drink me who can : let him wash who will : let him trouble me who dare : drink, brethren and live".)

This writing might well be read and understood, and may therefore suitably be placed here, because it is easier than any of the rest.

Now after we had first washed ourselves out of the fountain, and every man had taken a draught out of an entirely golden cup, we were once again to follow the Virgin into the hall, and there put on new apparel, which was all of cloth of gold gloriously set out with flowers. There was also given to everyone another Golden Fleece, which was set about with precious stones, and various workmanship according to the utmost skill of each artificer. On it hung a weighty medal of gold, on which were figured the sun and moon in opposition; but on the other side stood this saying, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven times lighter than at present." But our former jewels were laid in a little casket, and committed to one of the waiters.

After this the Virgin led us out in our order, where the musicians waited ready at the door, all appareled in red velvet with white guards. After which a door (which I never saw open before) to the Royal winding stairs was unlocked. There the Virgin led us, together with the music, up three hundred and sixty five stairs; there we saw nothing that was not of extremely costly workmanship, full of artifice; and the further we went, the more glorious still was the furniture, until at length at the top we came under a painted arch, where the sixty virgins attended us, all richly

appareled. Now as soon as they had bowed to us, and we, as well as we could, had returned our reverence, our musicians were sent away, and must go down the stairs again, the door being shut after them. After this a little bell was tolled; then in came in a beautiful Virgin who brought everyone a wreath of laurel. But our virgins had branches given them.

Meanwhile a curtain was drawn up, where I saw the King and Queen as they sat there in their majesty, and had not the Duchess yesterday so faithfully warned me, I should have forgotten myself, and have equaled this unspeakable glory to Heaven. For apart from the fact that the room glistened with gold and precious stones, the Queen's robes were moreover made so that I was not able to behold them. And whereas before I esteemed anything to be handsome, here all things so much surpassed the rest, as the stars in heaven are elevated.

In the meantime the Virgin came in, and so each of the virgins taking one of us by the hand, with most profound reverence presented us to the King, whereupon the Virgin began to speak thus: "That to honour your Royal Majesties (most gracious King and Queen) these lords here present have ventured here in peril of body and life, your Majesties have reason to rejoice, especially since the greatest part are qualified for the enlarging of your Majesties' Estates and Empire, as you will find by a most gracious and particular examination of each of them. Herewith I desired to have them presented in humility to your Majesties, with most humble suit to discharge myself of this commission of mine, and most graciously to take sufficient information from each of them, concerning both my actions and omissions."

Hereupon she laid down her branch upon the ground. Now it would have been very fitting for one of us to have put in and said something on this occasion, but seeing we were all tongue-tied, at length the old Atlas stepped forward and spoke on the King's behalf:- "Their Royal Majesties do most graciously rejoice at your arrival, and wish that their Royal Grace be assured to all, and every man. And with your administration, gentle Virgin, they are most graciously satisfied, and accordingly a Royal Reward shall therefore be provided for you. Yet it is still their intention that you shall also continue to be with them this day, inasmuch as they have no reason to mistrust you." Hereupon the Virgin humbly took up the branch again. And so we for the first time were to step aside with our Virgin. This room was square on the front, five times broader than it was long; but towards the West it had a great arch like a porch, wherein in a circle stood three glorious royal thrones, yet the middlemost was somewhat higher than the rest. Now in each throne sat two persons. In the first sat a very ancient King with a grey beard, yet his consort was extraordinarily fair and young. In the third throne sat a black King of middle age, and by him a dainty old matron, not crowned, but covered with a veil. But in the middle sat the two young persons, and though they had likewise wreaths of laurel upon their heads, yet over them hung a large and costly crown. Now although they were not at this time so fair as I had before imagined to myself, yet so it was to be. Behind them on a round form sat for the most part ancient men, yet none of them had any sword or other weapon about him, at which I wondered. Neither saw I any other body-guard, but certain Virgins who were with us the day before, who sat on the sides of the arch.

Here I cannot pass over in silence how the little Cupid flew to and fro there, but for the most part he hovered over and played the wanton about the great crown; sometimes he seated himself between the two lovers, somewhat smiling upon them with his bow. Indeed, sometimes he made as if he would shoot one of us. In brief, this knave was so full of his waggery, that we would not even spare the little birds which flew in multitudes up and down the room, but tormented them all he could. The virgins also had their pastimes with him, but whenever they could catch him, it was not so easy a matter for him to get from them again. Thus this little knave made all the sport and mirth.

Before the Queen stood a small but inexpressibly curious altar, on which lay a book covered with black velvet, a little overlaid with gold. By this stood a small taper in an ivory candlestick. Now although it was very small, yet it burnt continually, and was such that had not Cupid, in sport, now and then puffed upon it, we could not have conceived it to be fire. By this stood a sphere or celestial globe, which turned clearly about by itself. Next to this, a small striking-watch, and by that was a little crystal pipe or syphon-fountain, out of which perpetually ran a clear blood-red liquor. And last of all there was a skull, or death's head; in this was a white serpent, who was of such a length that though she wound about the rest of it in a circle, her tail still remained in one of the eyeholes until her head again entered the other; so she never stirred from her skull, unless it happened that Cupid twitched a little at her, for then she slipped in so suddenly that we all could not choose but marvel at it.

Together with this altar, there were up and down the room wonderful images, which moved themselves as if they had been alive, and had so strange a contrivance that it would be impossible for me to relate it all. Likewise, as we were passing out, there began such a marvellous kind of vocal music, that I could not tell for sure whether it was performed by the virgins who still stayed behind, or by the images themselves. Now we being satisfied for the time being, went away with our virgins, who (the musicians being already present) led us down the winding stairs again, and the door was diligently locked and bolted.

As soon as we had come again into the hall, one of the virgins began: "I wonder, Sister, that you dare hazard

yourself amongst so many people."

"My Sister," replied our president, "I am afraid of none so much as of this man," pointing at me.

This speech went to my heart, for I well understood that she mocked at my age, and indeed I was the oldest of them all. Yet she comforted me again with the promise that if I behaved myself well towards her, she would easily rid me of this burden.

Meantime a light meal was again brought in, and everyone's Virgin seated by him; they knew well how to shorten the time with handsome discourses, but what their discourses and sports were I dare not blab out of school. But most of the questions were about the arts, whereby I could easily gather that both young and old were conversant in knowledge. But still it ran in my thoughts how I might become young again, whereupon I was somewhat sadder. The Virgin perceived this, and therefore began, "I bet anything, if I lie with him tonight, he shall be pleasanter in the morning."

Hereupon they all began to laugh, and although I blushed all over, yet I had to laugh too at my own ill-luck.

Now there was one there who had a mind to return my disgrace upon the Virgin again, so he said, "I hope not only we, but the virgins themselves too, will bear witness on behalf of our brother, that our lady president has promised to be his bedfellow tonight."

"I should be well content with it," replied the Virgin, "if I had no reason to be afraid of my sisters here; there would be no hold with them should I choose the best and handsomest for myself, against their will."

"My Sister," began another, "we find by this that your high office doesn't make you proud; so if with your permission we might divide by lot the lords here present among us for bedfellows, you should with our good will have such a prerogative."

We let this pass for a jest, and again began to discourse together. But our Virgin could not leave tormenting us, and therefore began again. "My lords, what about if we should let fortune decide which of us must lie together tonight?"

"Well," I said, "if it may not be otherwise, we cannot refuse such an offer."

Now because it was concluded to make this trial after the meal, we resolved to sit no longer at table, so we arose, and each one walked up and down with his Virgin.

"No," said the Virgin, "it shall not be so yet, but let us see how fortune will couple us," upon which we were separated.

But now first arose a dispute how the business should be carried out; but this was only a premeditated device, for the Virgin instantly made the proposal that we should mix ourselves together in a ring, and that she beginning to count the seventh from herself, was to be content with the following seventh, whether it were a virgin, or a man. For our parts we were not aware of any craft, and therefore permitted it to be so; but when we thought we had mingled ourselves very well, the virgins nevertheless were so clever that each one knew her station beforehand. The Virgin began to reckon; the seventh from her was another virgin, the third seventh a virgin likewise, and this happened so long till (to our amazement) all the virgins came forth, and none of us was hit. Thus we poor pitiful wretches remained standing alone, and were moreover forced to suffer ourselves to be jeered at, and to confess we were very handsomely tricked. In short, whoever had seen us in our order, might sooner have expected the sky to fall, than that it should never have come to our turn. With this our sport was at an end, and we had to satisfy ourselves with the Virgin's waggery.

In the interim, the little wanton Cupid came in to us too. But we could not sport ourselves with him enough, because he presented himself on behalf of their Royal Majesties, and delivered us a health (from them) out of a golden cup, and had to call our virgins to the King, declaring also that he could at this time tarry no longer with them. So with a due return of our most humble thanks we let him fly off again.

Now because (in the interim) the mirth had begun to fall to my consort's feet - and the virgins were not sorry to see it - they quickly started up a civil dance, which I beheld with pleasure rather than taking part; for my mercurialists were so ready with their postures, as if they had long been of the trade. After a few dances our president came in again, and told us how the artists and students had offered themselves to their Royal Majesties, for their honour and pleasure, to act a merry comedy before their departure; and if we thought it good to be present at this, and to wait upon their Royal Majesties to the House of the Sun, it would be acceptable to them, and they would most graciously acknowledge it. Hereupon in the first place we returned our most humble thanks for the honour vouchsafed us; not only this, but moreover we most submissively tendered our humble service.

This the Virgin related again, and presently brought word to attend their Royal Majesties (in our order) in the gallery, where we were soon led; and we did not stay long there, for the Royal Procession was just ready, yet without any music at all. The unknown Duchess who was with us yesterday went in front, wearing a small and costly coronet, appareled in white satin. She carried nothing but a small crucifix which was made of a pearl, and this very day wrought between the young King and his Bride. After her went the six aforementioned virgins in two ranks, who carried the King's jewels belonging to the little altar. Next to these came the three Kings. The

Bridegroom was in the midst of them in a plain dress, but in black satin, after the Italian fashion. He had on a small round black hat, with a little pointed black feather, which he courteously took off to us, so to signify his favour towards us. We bowed ourselves to him, as also to the first, as we had been instructed before. After the Kings came the three Queens, two of whom were richly dressed, but she in the middle was likewise all in black, and Cupid held up her train. After this, intimation was given to us to follow, and after us the Virgins, till at last old Atlas brought up the rear.

In such procession, through many stately walks, we at length came to the House of the Sun, there next to the King and Queen, upon a richly furnished scaffold, to behold the previously ordained comedy. We indeed, though separated, stood on the right hand of the Kings, but the virgins stood on the left, except those to whom the Royal Ensigns were committed. To them was allotted their own place at the top of all. But the rest of the attendants had to stand below between the columns, and to be content with that.

Now because there are many remarkable passages in this comedy, I will not omit to go over it briefly.

First of all a very ancient King came on, with some servants; before his throne was brought a little chest, with mention being made that it was found upon the water. Now it being opened, there appeared in it a lovely baby, together with some jewels, and a small letter of parchment sealed and superscribed to the King, which the King therefore opened; and having read it, wept, and then declared to his servants how injuriously the King of the Moors had deprived his aunt of her country, and had extinguished all the royal seed even to his infant, with the daughter of which country he had now the intention of matching his son. Hereupon he swore to maintain perpetual enmity with the Moor and his allies, and to revenge this upon them; and with this he commanded that the child should be tenderly nursed, and to make preparation against the Moor. Now this provision, and the disciplining of the young lady (who after she had grown up a little was committed to an ancient tutor) took up all the first act, with many very fine and laudable sports besides.

In the interlude a lion and griffin were set at one another to fight, and the lion got the victory, which was also a pretty sight.

In the second act, the Moor, a very black treacherous fellow, came on too. He, having with vexation understood that his murder had been discovered, and that a little lady was craftily stolen from him too, began thereupon to consult how by stratagem he might be able to encounter so powerful an adversary; on which he was eventually advised by certain fugitives who fled to him because of a famine. So the young lady, contrary to everyone's expectations, fell again into his hands; he would have been likely to have caused her to be slain if he had not been wonderfully deceived by his own servants. Thus this act was concluded too, with a marvellous triumph of the Moor.

In the third act a great army of the King's party was raised against the Moor, and put under the conduct of an ancient valiant knight, who fell into the Moor's country, till at length he forcibly rescued the young lady from the tower, and appareled her anew. After this in a trice they erected a glorious scaffold, and placed their young lady upon it.

Presently twelve royal ambassadors came, amongst whom the aforementioned knight made a speech, alleging that the King his most gracious lord had not only delivered her from death earlier, and even caused her to be royally brought up until now (though she had not behaved herself altogether as became her). But moreover his Royal Majesty had, before others, elected her to be a spouse for the young lord his son, and most graciously desired that the said espousals might actually be executed, if they would be sworn to his Majesty upon the following articles. Hereupon out of a patent he caused certain glorious conditions to be read, which if it were not too long, would be well worthy of being recounted here. In brief, the young lady took an oath inviolably to observe the same, returning thanks too in a most seemly way for such a high grace. Whereupon they began to sing to the praise of God, of the King, and the young lady, and so for the time being departed.

For sport, in the meantime, the four beasts of Daniel, as he saw them in the vision and as he described them at length, were brought in, all of which had its certain signification.

In the fourth act the young lady was again restored to her lost kingdom, and crowned, and for a while, in this array, conducted about the place with extraordinary joy. After this many and various ambassadors presented themselves, not only to wish her prosperity, but also to behold her glory. Yet it was not for long that she preserved her integrity, but soon began again to look wantonly about her, and to wink at the ambassadors and lords; in this she truly acted her part to the life.

These manners of hers were soon known to the Moor, who would by no means neglect such an opportunity, and because her steward did not pay sufficient attention to her, she was easily blinded with great promises, so that she did not keep good confidence with her King, but privately submitted herself entirely to the disposal of the Moor. Hereupon the Moor made haste, and having (by her consent) got her into his hands, he gave her good words until all her kingdom had subjected itself to him. After which, in the third scene of this act, he caused her to be led forth, and first to be stripped stark naked, and then to be bound to a post upon a scurvy wooden scaffold, and well scourged, and at last sentenced to death. This was so woeful a spectacle, that it made the eyes of many run over. Hereupon like

this, naked as she was, she was cast into prison, there to await her death, which was to be procured by poison, which actually did not kill her, but made her leprous all over. Thus this act was for the most part lamentable.

Between acts, they brought forth Nebuchadnezzar's image, which was adorned with all manner of arms, on the head, breast, belly, legs and feet, and the like, of which more shall be said in the future explanation.

In the fifth act the young King was told of all that had passed between the Moor and his future spouse; he first interceded with his father for her, entreating that she might not be left in that condition; which his father having agreed to, ambassadors were despatched to comfort her in her sickness and captivity, but yet also to make her see her inconsiderateness. But she still would not receive them, but consented to be the Moor's concubine, which was also done, and the young King was acquainted with it.

After this came a band of fools, each of which brought with him a cudgel; within a trice they made a great globe of the world, and soon undid it again. It was a fine sportive fantasy.

In the sixth act the young King resolved to do battle with the Moor, which was also done. And although the Moor was discomfited, yet all held the young King too to be dead. At length he came to himself again, released his spouse, and committed her to his steward and chaplain. The first of these tormented her greatly; then the tables were turned, and the priest was so insolently wicked that he had to be above all, until this was reported to the young King; who hastily despatched one who broke the neck of the priest's mightiness, and adorned the bride in some measure for the nuptials.

After the act a vast artificial elephant was brought forth. He carried a great tower with musicians, which was also well pleasing to all.

In the last act the bridegroom appeared with such pomp as cannot be believed, and I was amazed how it was brought to pass. The bride met him in similar solemnity, whereupon all the people cried out LONG LIVE THE BRIDEGROOM! LONG LIVE THE BRIDE! - so that by this comedy they also congratulated our King and Queen in the most stately manner, which (as I well observed) pleased them most extraordinarily well.

At length they walked about the stage in this procession, till at last they began to sing altogether as follows:

I

This lovely time
Bringeth much joy
With the king's wedding,
So sing ye all
That it resound
And gladness be to him
who giveth it to us.

II

The beauteous bride
Whom we have long awaited
Shall be betrothed to him,
And we have won
Whereafter we did strive
O happy he
Who looketh to himself.

III

The elders good
Are bidden now,
For Long they were in care,
In honour multiply
That thousands arise
From your own blood

After this thanks were returned, and the comedy was finished with joy, and the particular enjoyment of the Royal Persons, so (the evening also drawing near already) they departed together in their aforementioned order.

But we were to attend the Royal Persons up the winding stairs into the aforementioned hall, where the tables were already richly furnished, and this was the first time that we were invited to the King's table. The little altar was placed in the midst of the hall, and the six royal ensigns previously mentioned were laid upon it. At this time the

young King behaved himself very graciously towards us, but yet he could not be heartily merry; although he now and then discoursed a little with us, yet he often sighed, at which the little Cupid only mocked, and played his waggish tricks. The old King and Queen were very serious; only the wife of one of the ancient Kings was gay enough, the reason for which I did not yet understand.

During this time, the Royal Persons took up the first table, at the second only we sat. At the third, some of the principal virgins placed themselves. The rest of the virgins, and men, all had to wait. This was performed with such state and solemn stillness that I am afraid to say very much about it. But I cannot leave untouched upon here, how all the Royal Persons, before the meal, attired themselves in snow-white glittering garments, and so sat down at the table. Over the table hung the great golden crown, the precious stones of which would have sufficiently illuminated the hall without any other light. However, all the lights were kindled at the small taper upon the altar; what the reason was I did not know for sure. But I took very good notice of this, that the young King frequently sent meat to the white serpent upon the little altar, which caused me to muse.

Almost all the prattle at this banquet was made by little Cupid, who could not leave us (and me, indeed, especially) untormented. He was perpetually producing some strange matter. However, there was no considerable mirth, all went silently on; from which I, myself, could imagine some great imminent peril. For there was no music at all heard; but if we were demanded anything, we had to give short round answers, and so let it rest. In short, all things had so strange a face, that the sweat began to trickle down all over my body; and I am apt to believe that the most stout-hearted man alive would then have lost his courage.

Supper being now almost ended, the young King commanded the book to be reached him from the little altar. This he opened, and caused it once again to be propounded to us by an old man, whether we resolved to abide by him in prosperity and adversity; which we having consented to with trembling, he further had us asked, whether we would give him our hands on it, which, when we could find no evasion, had to be so. Hereupon one after another arose, and with his own hand wrote himself down in this book.

When this also had been performed, the little crystal fountain, together with a very small crystal glass, was brought near, out of which all the Royal Persons drank one after another. Afterwards it was held out to us too, and so to all persons; and this was called the Draught of Silence. Hereupon all the Royal Persons presented us their hands, declaring that if we did not now stick to them, we should nevermore from now on see them; which truly made our eyes run over. But our president engaged herself and promised a great deal on our behalf, which gave them satisfaction.

Meantime a little bell was tolled, at which all the Royal Persons became so incredibly bleak, that we were ready to despair utterly. They quickly took off their white garments again, and put on entirely black ones. The whole hall likewise was hung about with black velvet, the floor was covered with black velvet, with which also the ceiling above was overspread (all this being prepared beforehand). After that the tables were also removed, and all seated themselves round about upon the form, and we also put on black habits. In came our president again, who had before gone out, and she brought with her six black taffeta scarves, with which she bound the six Royal Persons' eyes. Now when they could no longer see, six covered coffins were immediately brought in by the servants, and set down in the hall; also a low black seat was placed in the middle. Finally, there came in a very coal-black, tall man, who bore in his hand a sharp axe. Now after the old King had first been brought to the seat, his head was instantly whipped off, and wrapped in a black cloth; but the blood was received into a great golden goblet, and placed with him in this coffin that stood by; which, being covered, was set aside. Thus it went with the rest also, so that I thought it would at length have come to me too, but it did not. For as soon as the six Royal Persons were beheaded, the black man went out again; another followed after him, and beheaded him too just before the door, and brought back his head together with the axe, which were laid in a little chest. This indeed seemed to me a bloody Wedding, but because I could not tell what was yet to happen, for the time being I had to suspend my understanding until I had further resolved things. For the Virgin too, seeing that some of us were faint-hearted and wept, bid us be content.

"For", she said to us, "The life of these now stands in your hands, and if you follow me, this death shall make many alive."

With this she intimated that we should go to sleep, and trouble ourselves no further on their part, for they should be sure to have their due right. And so she bade us all goodnight, saying that she must watch the dead bodies this night. We did this, and were each of us conducted by our pages into our lodgings. My page talked with me of sundry and various matters (which I still remember very well) and gave me cause enough to admire his understanding. But his intention was to lull me to sleep, which at last I well observed; so I made as though I was fast asleep, but no sleep came into my eyes, and I could not put the beheaded out of my mind.

Now my lodging was directly over against the great lake, so that I could easily look upon it, the windows being near to the bed. About midnight, as soon as it had struck twelve, suddenly I saw a great fire on the lake, so out of fear I quickly opened the window to see what would become of it. Then from afar I saw seven ships making forward,

which were all full of lights. Above each of them on the top hovered a flame that passed to and fro, and sometimes descended right down, so that I could easily judge that it must be the spirits of the beheaded. Now these ships gently approached land, and each of them had no more than one mariner. As soon as they had come to shore, I saw our Virgin with a torch going towards the ship, after whom the six covered coffins were carried, together with the little chest, and each of them was secretly laid in a ship.

So I awakened my page too, who greatly thanked me, for, having run up and down a lot all day, he might have slept through this altogether, though he knew quite well about it. Now as soon as the coffins were laid in the ships, all the lights were extinguished, and the six flames passed back together over the lake, so that there was no more than one light in each ship for a watch. There were also some hundreds of watchmen who had encamped themselves on the shore, and sent the Virgin back again into the castle; she carefully bolted everything up again, so that I could judge that there was nothing more to be done this night, but that we must await the day.

So we again took ourselves to rest. And I only of all my company had a chamber towards the lake, and saw this, so that now I was also extremely weary, and so fell asleep in my manifold speculations.

Chymical Wedding - Fifth Day

[Go to the Sixth Day](#) . [Back to Rosicrucian page](#).

The night was over, and the dear wished-for day broken, when hastily I got out of bed, more desirous to learn what might yet ensue, than that I had slept enough. Now after I had put on my clothes, and according to my custom had gone down the stairs, it was still too early, and I found nobody else in the hall; so I entreated my page to lead me about a little in the castle, and show me something rare. He was now (as always) willing, and led me down certain steps under ground, to a great iron door, on which the following words in great copper letters were fixed:

(Here lies buried Venus, that beauty which has undone many a great man both in fortune, honour, blessing and prosperity.)

This I thus copied, and set down in my table-book. Now after this door was opened, the page led me by the hand through a very dark passage, till we came again to a very little door, that was only now put to; for (as my page informed me) it was first opened yesterday when the coffins were taken out, and had not since been shut. Now as soon as we stepped in, I saw the most precious thing that Nature ever created, for this vault had no light other than that from certain huge great carbuncles, and this (as I was informed) was the King's Treasury. But the main and most glorious thing that I saw here was a sepulchre (which stood in the middle) so rich that I wondered that it was not better guarded. To which the page answered me, that I had good reason to be thankful to my planet, by whose influence it was that I had now seen certain pieces which no other human eye (except the King's family) had ever had a view of.

This sepulchre was triangular, and had in the middle of it a vessel of polished copper; the rest was of pure gold and precious stones. In the vessel stood an angel, who held in his arms an unknown tree, which continually dropped fruit into the vessel; and as often as the fruit fell into the vessel, it turned into water, and ran out from there into three small golden vessels standing by. This little altar was supported by these three animals, an eagle, an ox and a lion, which stood on an exceedingly costly base.

I asked my page what this might signify.

"Here," he said, "lies buried Lady Venus, that beauty which has undone many a great man, both in fortune, honour, blessing and prosperity." After which he showed me a copper door on the pavement.

"Here," he said, "if you please, we may go further down."

"I still follow you," I replied.

So I went down the steps, where it was exceedingly dark, but the page immediately opened a little chest, in which stood a small ever-burning taper, at which he kindled one of the torches which lay by. I was greatly terrified, and seriously asked how he dared do this?

He said by way of answer "As long as the Royal Persons are still at rest, we have nothing to fear."

Then I saw a rich bed ready made, hung about with curious curtains, one of which he drew aside, where I saw the Lady Venus stark naked (for he heaved up the coverlets too) lying there in such beauty, and in such a surprising fashion, that I was almost beside myself; neither do I yet know whether it was a piece thus carved, or a human corpse that lay dead there. For she was altogether immovable, and yet I dared not touch her. So she was again

covered, and the curtain drawn before her, yet she was still (as it were) in my eye. But I soon saw behind the bed a tablet on which it was written as follows:

(When the fruit of my tree shall be quite melted down then I shall awake and be the mother of a King.)

I asked my page about this writing, but he laughed, with the promise that I should know it too. So, he putting out the torch, we ascended again. Then I had a better look at all the little doors, and first found that on every corner there burned a small taper of pyrites, of which I had before taken no notice, for the fire was so clear that it looked much more like a stone than a taper. From this heat the tree was forced continually to melt, yet it still produced new fruit. Now behold (said the page) what I heard revealed to the King by Atlas. When the tree (he said) shall be quite melted down, then shall Lady Venus awake, and be the mother of a King.

Whilst he was thus speaking, in flew the little Cupid, who at first was somewhat abashed at our presence, but seeing us both look more like the dead than the living, he could not in the end refrain from laughing, demanding what spirit had brought us there. I with trembling answered him, that I had lost my way in the castle, and had come here by chance, and that the page likewise had been looking up and down for me, and at last came upon me here, and I hoped he would not take it amiss.

"Well then, that's well enough yet, my old busy grandsire," said Cupid, "but you might easily have served me a scurvy trick, had you been aware of this door. Now I must look better to it," and so he put a strong lock on the copper door where we had before descended.

I thanked God that he had not come upon us sooner. My page too was happier, because I had helped him so well at this pinch.

"Yet," said Cupid, "I cannot let it pass unrevenged that you were so near stumbling upon my dear mother."

With that he put the point of his dart into one of the little tapers, and heating it a little, pricked me with it on the hand, which at that time I paid little attention to, but was glad that it had gone so well for us, and that we came off without further danger.

Meantime my companions had got out of bed too, and had returned into the hall again. To them I also joined myself, making as if I had just risen. After Cupid had carefully made all fast again, he came to us too, and would have me show him my hand, where he still found a little drop of blood; at which he heartily laughed, and bade the rest have a care of me, as I would shortly end my days. We all wondered how Cupid could be so merry, and have no sense at all of yesterday's sad occurrences. But he was in no way troubled.

Now our president had in the meantime made herself ready for the journey, coming in all in black velvet, yet she still carried her branch of laurel. Her virgins too had their branches. Now all things being ready, the Virgin asked us first to drink something, and then presently to prepare for the procession, so we did not tarry long but followed her out of the hall into the court. In the court stood six coffins, and my companions thought nothing other than that the six Royal Persons lay in them, but I well observed the device. Yet I did not know what was to be done with these others. By each coffin were eight muffled men. Now as soon as the music began (it was so mournful and dolesome a tune, that I was astonished at it) they took up the coffins, and we (as we were ordered) had to go after them into the aforementioned garden, in the middle of which was erected a wooden edifice, having round about the roof a glorious crown, and standing upon seven columns. Within it were formed six sepulchres, and by each of them was a stone; but in the middle was a round hollow rising stone. In these graves the coffins were quietly and with many ceremonies laid. The stones were shoveled over them, and they shut fast. But the little chest was to lie in the middle. Herewith my companions were deceived, for they imagined nothing other but that the dead corpses were there. Upon the top of all there was a great flag, having a phoenix painted on it, perhaps the more to delude us. Here I had great occasion to thank God that I had seen more than the rest.

Now after the funerals were done, the Virgin, having placed herself upon the middlemost stone, made a short oration, that we should be constant to our engagements, and not repine at the pains we were hereafter to undergo, but be helpful in restoring the present buried Royal Persons to life again; and therefore without delay to rise up with her, to journey to the tower of Olympus, to fetch from there medicines useful and necessary for this purpose.

This we soon agreed to, and followed her through another little door right to the shore. There the seven aforementioned ships stood all empty, on which the virgins stuck up their laurel branches, and after they had distributed us in the six ships, they caused us thus to begin our voyage in God's name, and looked upon us as long as they could have us in sight, after which they, with all the watchmen, returned into the castle. Our ships each had a peculiar device. Five of them indeed had the five regular bodies, each their own, but mine, in which the Virgin sat too, carried a globe. Thus we sailed on in a particular order, and each ship the Moor lay. In this were twelve musicians, who played excellently well, and its device was a pyramid. Next followed three abreast, B, C, and D, in which we were. I sat in C.

In the middle behind these came the two fairest and stateliest ships, E and F, stuck about with many branches of laurel, having no passengers in them; their flags were the sun and moon. But in the rear was only one ship, G; in this were forty virgins.

Now having passed over this lake in this way, we first went through a narrow arm, into the right seas, where all the sirens, nymphs, and sea-goddesses were waiting for us; wherefore they immediately dispatched a sea-nymph to us to deliver their present and offering of honour to the Wedding. It was a costly, great, set, round and oriental pearl, the like of which has never been seen, neither in our world nor yet in the new world. Now the Virgin having friendlily received it, the nymph further entreated that audience might be given to their entertainments, and to make a little stand, which the Virgin was content to do, and commanded the two great ships to stand in the middle, and the rest to encompass them in a pentagon. After which the nymphs fell into a ring about, and with a most delicate sweet voice began to sing as follows:

I

Naught better is on earth
Than lovely noble love
Whereby we be as God
And no one vexeth his neighbour.
So let unto the king be sung
That all the sea shall sound.
We ask, and answer ye.

II

What hath to us life brought ?
'Tis Love
Who hath brought grace again ?
'Tis Love
Whence are we born ?
Of Love
How were we all forlorn ?
Without Love

III

Who hath us then begotten ?
'Twas Love
Wherefore were we suckled ?
For Love
What owe we to our elders ?
'Tis Love
And why are they so patient ?
From Love

IV

What doth all things o'ercome ?
'Tis Love
Can we find Love as well ?
Through Love
Where letteth a man good work appear ?
In Love
Who can unite a twain ?
'Tis Love

V

So let us all sing
That it resound
To honour Love
Which will increase
With our lord king and queen,

Their bodies are here, their souls are fled.

VI

And as we live
So shall God give
Where love and grace
Did sunder them
That we with flame of Love
May haply join them up again.

VII

So shall this song
In greatest joy
Though thousand generations come
Return into eternity.

When they, with most admirable concert and melody, had finished this song, I no more wondered at Ulysses for stopping the ears of his companions, for I seemed to myself the most unhappy man alive, because nature had not made me, too, so trim a creature. But the Virgin soon dispatched them, and commanded us to set sail from there; so the nymphs went off too, after they had been presented with a long red scarf for a gratuity, and dispersed themselves in the sea.

I was at this time aware that Cupid began to work with me too, which yet tended by a very little towards my credit, and forasmuch as my giddiness is not likely to be beneficial to the reader, I am resolved to let it rest as it is. But this was the very wound that in the first book I received on the head in a dream. And let everyone take warning by me of loitering about Venus' bed, for Cupid can by no means brook it.

After some hours, having gone a good way in friendly discourses, we came within sight of the Tower of Olympus, so the Virgin commanded to give the signal of our approach by the discharge of some pieces, which was also done. And immediately we saw a great white flag thrust out, and a small gilded pinnacle sent forth to meet us. Now as soon as this had come to us, we perceived in it a very ancient man, the Warder of the Tower, with certain guards clothed in white, by whom we were friendlily received, and so conducted to the Tower.

This Tower was situated upon an island which was exactly square, and which was environed with a wall that was so firm and thick that I myself counted three hundred and sixty passes over. On the other side of the wall was a fine meadow with certain little gardens, in which grew strange, and to me unknown, fruits; and then again there was an inner wall about the Tower. The Tower itself was just as if seven round towers had been built one by another, yet the middlemost was somewhat the higher, and within they all entered one into another, and had seven storeys one above another. Being come in this way to the gates of the Tower, we were led a little aside by the wall, so that, as I well observed, the coffins might be brought into the Tower without our taking notice; of this the rest knew nothing.

This being done, we were conducted into the Tower at the very bottom, which although it was excellently painted, yet we had little recreation there; for this was nothing but a laboratory, where we had to beat and wash plants, and precious stones, and all sorts of things, and extract their juice and essence, and put the same in glasses, and hand them over to be put aside. And truly our Virgin was so busy with us, and so full of her directions, that she knew how to give each of us enough employment, so that in this island we had to be mere drudges, till we had achieved all that was necessary for the restoring of the beheaded bodies.

Meantime (as I afterwards understood) three virgins were in the first apartment washing the bodies with all diligence. Now when we had at last almost finished this preparation of ours, nothing more was brought us but some broth with a little draught of wine, by which I well observed that we were not here for our pleasure. For when we had finished our day's work, too, everyone had only a mattress laid on the ground for him, with which we were to content ourselves.

For my part I was not very much bothered about sleeping, and therefore walked out into the garden, and at length came as far as the wall; and because the heaven was at that time very clear, I could well drive away the time in contemplating the stars. By chance I came to a great pair of stone stairs, which led up to the top of the wall. And because the moon shone very bright, I was so much the more confident, and went up, and looked a little upon the sea too, which was now exceedingly calm.

And thus having good opportunity to consider more about astronomy, I found that this present night there would occur a conjunction of the planets, the like of which was not otherwise usually to be observed. Now having looked a good while at the sea, and it being just about midnight, as soon as it had struck twelve I saw from afar the seven

flames passing over the sea towards here, and taking themselves towards the top of the spire of the Tower. This made me somewhat afraid, for as soon as the flames had settled themselves, the winds arose, and began to make the sea very tempestuous. The moon also was covered with clouds, and my joy ended with such fear that I scarcely had enough time to find the stairs ended with such fear that I scarcely had enough time to find the stairs again, and take myself to the Tower again. Now whether the flames tarried any longer, or passed away again, I cannot say, for in this obscurity I did not dare venture abroad more.

So I lay down on my mattress, and there being in the laboratory a pleasant and gently murmuring fountain, I fell asleep so much the sooner. And thus the fifth day too was concluded with wonders.

Chymical Wedding - Sixth Day

[Go to the Seventh Day](#) . [Back to Rosicrucian page](#).

Next morning, after we had awakened one another, we sat together a while to discuss what might yet be the events to occur. For some were of the opinion that they should all be brought back to life again together. Others contradicted this, because the decease of the ancients was not only to restore life, but to increase it too to the young ones. Some imagined that they had not been put to death, but that others had been beheaded in their stead. We now having talked together a pretty long while, in came the old man, and first saluting us, looked about him to see if all things were ready, and the processes sufficiently completed. We had so conducted ourselves as regards this that he had no fault to find with our diligence, so he placed all the glasses together, and put them into a case. Presently in came certain youths bringing with them some ladders, ropes, and large wings, which they laid down before us.

Then the old man began as follows: "My dear sons, each of you must this day constantly bear one of these three things about with him. Now you are free either to make a choice of one of them, or to cast lots about it."

We replied, "we would choose".

"No," he said, "let it rather go by lot."

Hereupon he made three little schedules. On one he wrote 'Ladder', on the second 'Rope', on the third 'Wings'. These he put in a hat, and each man must draw, and whatever he got, that was to be his. Those who got the ropes imagined themselves to have the best of it, but I chanced to get a ladder, which afflicted me greatly, for it was twelve feet long, and pretty weighty, and I was forced to carry it, whereas the others could handsomely coil their ropes about them. And as for the wings, the old man joined them so closely onto the third group, as if they had grown upon them.

Hereupon he turned the cock, and then the fountain no longer ran, and we had to remove it from the middle out of the way. After all things were carried off, he took leave, taking with him the casket with the glasses, and locked the door fast after him, so that we imagined nothing other but that we had been imprisoned in this Tower.

But it was hardly a quarter of an hour before a round hole at the very top was uncovered, where we saw our Virgin, who called to us, and bade us good morrow, desiring us to come up. Those with the wings were instantly above and through the hole. Only those with the ropes were in an evil plight. For as soon as every one of us was up, he was commanded to draw up the ladder after him. At last each man's rope was hanged on an iron hook, so everyone had to climb up by his rope as well as he could, which indeed was not accomplished without blisters.

Now as soon as we were all up, the hole was covered again, and we were friendly received by the Virgin. This room was the whole breadth of the Tower itself, having six very stately vestries raised a little above the room, and were entered by an ascent of three steps. In these vestries we were placed, there to pray for the life of the King and Queen. Meanwhile the Virgin went in and out of the little door A, till we were ready.

For as soon as our process was absolved, there was brought in by twelve persons (who were formerly our musicians), through the little door, and placed in the middle, a wonderful thing of longish shape, which my companions took only to be a fountain. But I well observed that the corpses lay in it, for the inner chest was of an oval figure, so large that six persons might well lie in it one by another. After which they again went forth, fetched their instruments, and conducted in our Virgin, together with her female attendants, with a most delicate sound of music. The Virgin carried a little casket, but the rest only branches and small lamps, and some lighted torches too. The torches were immediately given into our hands, and we were to stand about the fountain in this order.

First stood the Virgin A with her attendants in a ring round about with the lamps and branches C. Next stood we with our torches B, then the musicians A in a long rank; last of all the rest of the virgins D in another long rank too. Now where the virgins came from, whether they lived in the castle, or whether they had been brought in by night, I

do not know, for all their faces were covered with delicate white linen, so that I could not recognise any of them. Hereupon the Virgin opened the casket, in which there was a round thing wrapped up in a piece of green double taffeta. This she laid in the uppermost vessel, and then covered it with the lid, which was full of holes, and which had besides a rim through which she poured in some of the water which we had prepared the day before. Then the fountain began immediately to run, and to flow into the little vessel through four small pipes. Beneath the underneath vessel there were many sharp points, on which the virgins stuck their lamps, so that the heat might reach the vessel, and make the water boil. Now the water beginning to simmer, it fell in upon the bodies by many little holes at A, and was so hot that it dissolved them all, and turned them into liquor. But what the above-mentioned round wrapped-up thing was, my companions did not know, but I understood that it was the Moor's head, from which the water drew so great a heat. At A, round about the great vessel, there were again many holes, in which they stuck their branches. Now whether this was done of necessity, or only for ceremony, I do not know. However, these branches were continually besprinkled by the fountain, and from them it afterwards dropped into the vessel something of a deeper yellow. This lasted for nearly two hours, the fountain still constantly running by itself; but the longer it ran, the fainter it was.

Meantime the musicians went their way, and we walked up and down in the room, and truly the room was made in such a way that we had opportunity enough to pass away our time. There were, for images, paintings, clockworks, organs, springing fountains, and the like, nothing forgotten.

Now it was near the time when the fountain ceased, and would run no longer, when the Virgin commanded a round golden globe to be brought. But at the bottom of the fountain there was a tap, by which she let out all the matter that was dissolved by those hot drops (of which certain parts were then very red) into the globe. The rest of the water which remained above in the kettle was poured out. And so this fountain (which had now become much lighter) was again carried forth. Now whether it was opened elsewhere, or whether anything of the bodies that was further useful yet remained, I dare not say for certain. But this I know, that the water that was emptied into the globe was much heavier than six, or even more of us, were well able to bear, although going by its bulk it should have seemed not too heavy for one man. Now this globe having been got out of doors with much ado, we again sat alone, but I perceiving a trampling overhead, had an eye to my ladder.

Here one might take notice of the strange opinions my companions had concerning this fountain, for they, imagining that the bodies lay in the garden of the castle, did not know what to make of this kind of working, but I thanked God that I had awakened at so opportune a time, and that I had seen that which helped me the better in all the Virgin's business.

After one quarter of an hour the cover above was again lifted off, and we were commanded to come up, which was done as before with wings, ladders and ropes. And it vexed me not a little that whereas the virgins could go up another way, we had to take so much toil; yet I could well judge that there must be some special reason for it, and we must leave something for the old man to do too. For even those with wings had no advantage by them other than when they had to climb through the hole.

Now we having got up there, and the hole having been shut again, I saw the globe hanging by a strong chain in the middle of the room. In this room was nothing but windows, and between two windows there was a door, which was covered with nothing other than a great polished looking-glass. And these windows and these looking-glasses were optically opposed to one another, so that although the sun (which was now shining exceedingly brightly) beat only upon one door, yet (after the windows towards the sun were opened, and the doors before the looking-glasses drawn aside) in all quarters of the room there were nothing but suns, which by artificial refractions beat upon the whole golden globe standing in the midst; and because (besides all this brightness) it was polished, it gave such a lustre, that none of us could open our eyes, but were forced to look out of the windows till the globe was well heated, and brought to the desired effect. Here I may well avow that in these mirrors I have seen the most wonderful spectacle that ever Nature brought to light, for there were suns in all places, and the globe in the middle shined still brighter, so that we could no more endure it than the sun itself, except for one twinkling of an eye.

At length the Virgin commanded the looking-glasses to be shut up again, and the windows to be made fast, and so to let the globe cool again a little; and this was done about seven o'clock. This we thought good, since we might now have a little leisure to refresh ourselves with breakfast. This treatment was again right philosophical, and we had no need to be afraid of intemperance, yet we had no want. And the hope of the future joy (with which the Virgin continually comforted us) made us so jocund that we took no notice of any pains or inconvenience. And this I can truly say too concerning my companions of high quality, that their minds never ran after their kitchen or table, but their pleasure was only to attend upon this adventurous physick, and hence to contemplate the Creator's wisdom and omnipotency.

After we had taken our meal, we again settled down to work, for the globe, which with toil and labour we were to lift off the chain and set upon the floor, was sufficiently cooled. Now the dispute was how to get the globe in half,

for we were commanded to divide it in the middle. The conclusion was that a sharp pointed diamond would best do it. Now when we had thus opened the globe, there was nothing more of redness to be seen, but a lovely great snow-white egg. It made us rejoice most greatly that this had been brought to pass so well. For the Virgin was in perpetual care lest the shell might still be too tender. We stood round about this egg as jocund as if we ourselves had laid it. But the Virgin made it be carried forth, and departed herself, too, from us again, and (as always) locked the door. But what she did outside with the egg, or whether it were in some way privately handled, I do not know, neither do I believe it. Yet we were again to wait together for a quarter of an hour, till the third hole was opened, and we by means of our instruments came to the fourth stone or floor. In this room we found a great copper vessel filled with yellow sand, which was warmed by a gentle fire. Afterwards the egg was raked up in it, that it might therein come to perfect maturity. This vessel was exactly square; upon one side stood these two verses, written in great letters.

O. BLI. TO. BIT. MI. LI.

On the second side were these three words:

SANITAS. NIX. HASTA.

(Health, Snow, Lance.)

The third had only one word:

F.I.A.T.

But on the behind was an entire inscription running thus:

QUOD.

Ignis : Aer : Aqua : Terra :

SANCTIS REGUM ET REGINARUM NOSTR :

Cineribus.

Eripere non potuerunt

Fidelis Chymicorum Turba

IN HANC URNAM

Contulit.

A.

What

Fire:Air:Water:Earth

Were unable to rob

From the holy ashes

OF OUR KINGS AND QUEENS

Was gathered by the faithful flock

Of Alchemists

In this urn

A.D. 1459.

Now whether the the egg were hereby meant, I leave to the learned to dispute; yet I do my part, and omit nothing undeclared. Our egg being now ready was taken out, but it needed no cracking, for the bird that was in it soon freed himself, and showed himself very jocund, yet he looked very bloody and unshapen. We first set him upon the warm sand, so the Virgin commanded that before we gave him anything to eat, we should be sure to make him fast, otherwise he would give us all work enough. This being done too, food was brought him, which surely was nothing else than the blood of the beheaded, diluted again with prepared water; by which the bird grew so fast under our eyes, that we saw well why the Virgin gave us such warning about him. He bit and scratched so devilishly about him, that could he have had his will upon any of us, he would have despatched him. Now he was wholly black, and

wild, so other food was brought him, perhaps the blood of another of the Royal Persons; whereupon all his black feathers moulted again, and instead of them there grew out snow-white feathers. He was somewhat tamer too, and more docile. Nevertheless we did not yet trust him. At the third feeding his feathers began to be so curiously coloured that in all my life I never saw such beautiful colours. He was also exceedingly tame, and behaved himself so friendly with us, that (the Virgin consenting) we released him from his captivity.

Our Virgin began: "Since by your diligence, and our old man's consent, the bird has attained both his life and the highest perfection, this is a good reason that he should also be joyfully consecrated by us."

Herewith she commanded that dinner should be brought, and that we should again refresh ourselves, since the most troublesome part of our work was now over, and it was fitting that we should begin to enjoy our past labours. We began to make ourselves merry together. However, we still had all our mourning clothes on, which seemed somewhat reproachful to our mirth. Now the Virgin was perpetually inquisitive, perhaps to find to which of us her future purpose might prove serviceable. But her discourse was for the most part about Melting; and it pleased her well when one seemed expert in such compendious manuals as do particularly commend an artist. This dinner lasted not more than three quarters of an hour, which we still for the most part spent with our bird, and we had to constantly feed him with his food, but he still remained much the same size. After dinner we were not allowed long to digest our food, before the Virgin, together with the bird, departed from us.

The fifth room was set open to us, where we went as before, and offered our services. In this room a bath was prepared for our bird, which was so coloured with a fine white powder that it had the appearance of milk. Now it was at first cool when the bird was set into it. He was mighty well pleased with it, drinking of it, and pleasantly sporting in it. But after it began to heat because of the lamps that were placed under it, we had enough to do to keep him in the bath. We therefore clapped a cover on the vessel, and allowed him to thrust his head out through a hole, till he had in this way lost all his feathers in the bath, and was as smooth as a new-born child; yet the heat did him no further harm, at which I much marveled, for the feathers were completely consumed in this bath, and the bath was thereby tinged blue. At length we gave the bird air, and he sprang out of the vessel of his own accord, and he was so glitteringly smooth that it was a pleasure to behold. But because he was still somewhat wild, we had to put a collar with a chain about his neck, and so led him up and down the room. Meanwhile a strong fire was made under the vessel, and the bath boiled away till it all came down to a blue stone, which we took out, and having first pounded it, ground it with a stone, and finally with this colour began to paint the bird's skin all over. Now he looked much more strange, for he was all blue, except the head, which remained white.

Herewith our work on this storey was performed, and we (after the Virgin with her blue bird was departed from us) were called up through the hole to the sixth storey, where we were greatly troubled. For in the middle was placed a little altar, in every way like that in the King's hall above described. Upon this stood the six aforementioned particulars, and he himself (the bird) made the seventh. First of all the little fountain was set before him, out of which he drunk a good draught. Afterwards he pecked the white serpent until she bled a great deal. This blood we had to receive into a golden cup, and pour it down the bird's throat, who was greatly averse to it. Then we dipped the serpent's head in the fountain, upon which she revived again, and crept into her death's-head, so that I saw her no more for a long time after. Meantime the sphere turned constantly, until it made the desired conjunction.

Immediately the watch struck one, upon which another conjunction was set going. Then the watch struck two. Finally, while we were observing the third conjunction, and this was indicated by the watch, the poor bird submissively laid down his neck upon the book of his own accord, and willingly allowed his head to be smitten off (by one of us chosen for this by lot). However, he yielded not a drop of blood until his breast was opened, and then the blood spouted out so fresh and clear as if it had been a fountain of rubies. His death went to our hearts, and yet we could well judge that a naked bird would stand us in little stead. So we let it be, and moved the little altar away and assisted the Virgin to burn the body to ashes (together with the little tablet hanging by) with fire kindled by the little taper; and afterwards to cleanse the same several times, and to lay them in a box of cypress wood.

Here I cannot conceal what a trick was played on myself and three others. After we had thus diligently taken up the ashes, the Virgin began to speak as follows:

"My lords, here we are in the sixth room, and we have only one more before us, in which our trouble will be at an end, and then we shall return home again to our castle, to awaken our most gracious Lords and Ladies. Now I could heartily wish that all of you, as you are here together, had behaved yourselves in such a way that I might have commended to our most renowned King and Queen, and you might have obtained a suitable reward; yet contrary to my desire, I have found amongst you these four lazy and sluggish workers (herewith she pointed at me and three others). Yet, according to my goodwill to each and every one, I am not willing to deliver them up to deserved punishment. However, so that such negligence may not remain wholly unpunished, I am resolved thus concerning them, that they shall only be excluded from the future seventh and most glorious action of all the rest, and so they shall incur no further blame from their Royal Majesties."

In what a state we now were at this speech I leave others to consider. For the Virgin knew so well how to keep her countenance, that the water soon ran over our baskets, and we esteemed ourselves the most unhappy of all men. After this the Virgin caused one of her maids (of whom there were many always at hand) to fetch the musicians, who were to blow us out of doors with cornets, with such scorn and derision that they themselves could hardly blow for laughing. But it afflicted us particularly greatly that the Virgin so vehemently laughed at our weeping, anger and impatience, and that there might well perhaps be some amongst our companions who were glad of this misfortune of ours.

But it proved otherwise, for as soon as we had come out of the door, the musicians told us to be of good cheer and follow them up the winding stairs. They led us up to the seventh floor under the roof, where we found the old man, whom we had not hitherto seen, standing upon a little round furnace. He received us friendlily, and heartily congratulated us that we had been chosen for this by the Virgin; but after he understood the fright we had received, his belly was ready to burst with laughing that we had taken such good fortune so badly.

"Hence," said he, "my dear sons, learn that man never knows how well God intended him."

During this discourse the Virgin also came running in with her little box, and (after she had laughed at us enough) emptied her ashes into another vessel, and filled hers again with other stuff, saying she must now go and cast a mist before the other artists' eyes, and that we in the meantime should obey the old lord in whatsoever he commanded us, and not remit our former diligence. Herewith she departed from us into the seventh room into which she called our companions. Now what she did first with them there, I cannot tell, for not only were they most earnestly forbidden to speak of it, but we also, because of our work, did not dare peep on them through the ceiling.

But this was our work. We had to moisten the ashes with our previously prepared water until they became altogether like a very thin dough, after which we set the matter over the fire, till it was well heated. Then we cast it, hot like this, into two little forms or moulds, and let it cool a little.

Here we had leisure to look a while at our companions through certain crevices made in the floor. They were now very busy at a furnace, and each had to blow up the fire himself with a pipe, and they stood blowing about it like this, as if they were wondrously preferred before us in this. And this blowing lasted until our old man roused us to our work again, so that I cannot say what was done afterwards.

We opened our little forms, and there appeared two beautiful, bright and almost transparent little images, the like of which man's eye never saw, a male and a female, each of them only four inches long, and what surprised us most greatly was that they were not hard, but lithe and fleshy, like other human bodies, yet they had no life; so that I most assuredly believe that the Lady Venus's image was also made after some such manner.

These angelically fair babes we first laid upon two little satin cushions, and looked at them for a good while, till we were almost besotted by such exquisite objects. The old lord warned us to forbear, and continually to instil the blood of the bird (which had been received into a little golden cup) drop after drop into the mouths of the little images, from which they appeared to increase; and whereas they were before very small, they were now (according to proportion) much more beautiful, so that all painters ought to have been here, and would have been ashamed of their art in respect of these productions of nature. Now they began to grow so big that we lifted them from the little cushions, and had to lay them upon a long table, which was covered with white velvet. The old man also commanded us to cover them over up to the breast with a piece of the fine white double taffeta, which, because of their unspeakable beauty, almost went against us. But to be brief, before we had quite used up the blood in this way, they were already in their perfect full growth. They had golden-yellow, curly hair, and the above-mentioned figure of Venus was nothing to them.

But there was not yet any natural warmth or sensibility in them. They were dead figures, yet of a lively and natural colour; and since care was to be taken that they did not grow too big, the old man would not permit anything more to be given to them, but covered their faces too with the silk, and caused the table to be stuck round about with torches. Here I must warn the reader not to imagine these lights to have been put there out of necessity, for the old man's intent hereby was only that we should not observe when the soul entered into them; and indeed we should not have noticed it, had I not twice before seen the flames. However, I permitted the other three to remain with their own belief, neither did the old man know that I had seen anything more. Hereupon he asked us to sit down on a bench over against the table.

Presently the Virgin came in too, with the music and all necessities, and carried two curious white garments, the like of which I had never seen in the castle, nor can I describe them, for I thought that they were nothing other than crystal; but they were soft, and not transparent; so that I cannot describe them. These she laid down on a table, and after she had disposed her virgins upon a bench round about, she and the old man began many slight-of-hand tricks about the table, which was done only to blind us. This (as I told you) was managed under the roof, which was wonderfully formed; for on the inside it was arched into seven hemispheres, of which the middlemost was somewhat the highest, and had at the top a little round hole, which was nevertheless shut, and was observed by no-one else.

After many ceremonies six virgins came in, each of whom carried a large trumpet, around which were rolled a green, glittering and burning material like a wreath. The old man took one of these, and after he had removed some of the lights at the top of the table, and uncovered their faces, he placed one of the trumpets upon the mouth of one of the bodies in such a way that the upper and wider end of it was directed just towards the aforementioned hole. Here my companions always looked at the images, but I had other thoughts, for as soon as the foliage or wreath about the shank of the trumpet was kindled, I saw the hole at the top open, and a bright stream of fire shooting down the tube, and passing into the body; whereupon the hole was covered again, and the trumpet removed. With this device my companions were deluded, so that they imagined that life came into the image by means of the fire of the foliage, for as soon as he received the soul his eyes twinkled, although he hardly stirred. The second time he placed another tube upon its mouth, and kindled it again, and the soul was let down through the tube. This was repeated for each of them three times, after which all the lights were extinguished and carried away. The velvet coverings of the table were cast over them, and immediately a birthing bed was unlocked and made ready, into which, thus wrapped up, they were born. And after the coverings were taken off them, they were neatly laid by each other, and with the curtains drawn before them, they slept a good while.

Now it was also time for the Virgin to see how other artists behaved themselves. They were well pleased because, as the Virgin afterwards informed me, they were to work in gold, which is indeed a piece of this art, but not the most principal, most necessary, and best. They had indeed too a part of these ashes, so that they imagined nothing other than that the whole bird was provided for the sake of gold, and that life must thereby be restored to the deceased. Meantime we sat very still, waiting for our married couple to awake. About half an hour was spent like this. Then the wanton Cupid presented himself again, and after he had saluted us all, flew to them behind the curtain, tormenting them until they awakened. This was a cause of great amazement to them, for they imagined that they had slept from the very hour in which they were beheaded until now. Cupid, after he had awakened them, and renewed their acquaintance with one another, stepped aside a little, and allowed them both to get themselves together a bit better, meantime playing his tricks with us; and at length he wanted to have the music brought in, to be somewhat merrier.

Not long after, the Virgin herself came in, and after she had most humbly saluted the young King and Queen (who found themselves rather faint) and kissed their hands, she brought them the two aforementioned strange garments, which they put on, and so stepped forth. Now there were already prepared two very strange chairs, in which they placed themselves. And they were congratulated with most profound reverence by us, for which the King himself most graciously returned his thanks, and again reassured us of all grace.

It was already about five o'clock, so they could no longer stay, but as soon as the best of their furniture could be laden, we had to attend the young Royal Persons down the winding stairs, through all doors and watches to the ship. In this they embarked, together with certain virgins and Cupid, and sailed so very swiftly that we soon lost sight of them; but they were met (as I was informed) by certain stately ships. Thus in four hours' time they had gone many leagues out to sea. After five o'clock the musicians were charged to carry all things back again to the ships, and to make themselves ready for the voyage. But because this took rather a long time, the old lord commanded a party of his concealed soldiers to come out. They had hitherto been planted in a wall, so that we had not noticed any of them, whereby I observed that this Tower was well provided against opposition. Now these soldiers made quick work with our stuff, so that nothing more remained to be done but to go to supper.

The table being completely furnished, the Virgin brought us again to our companions, where we were to carry ourselves as if we had truly been in a lamentable condition, and forbear laughing. But they were always smiling to one another, although some of them sympathised with us too. At this supper the old lord was also with us, who was a most sharp inspector over us; for no-one could propound anything so discreetly, but he knew either how to confute it, or to amend it, or at least to give some good information on it. I learned a great deal from this lord, and it would be very good if each one would apply themselves to him, and take notice of his procedure, for then things would not miscarry so often and so unfortunately.

After we had taken our nocturnal refreshment, the old lord took us into his closets of rarities, which were dispersed here and there amongst the bulwarks; where we saw such wonderful productions of Nature, and other things too which man's wit, in imitation of Nature, had invented, that we needed another year to survey them sufficiently. Thus we spent a good part of the night by candlelight. At last, because we were more inclined to sleep than to see many rarities, we were lodged in rooms in the wall, where we had not only costly and good beds, but also extraordinarily handsome chambers, which made us wonder all the more why we were forced to undergo so many hardships the day before. In this chamber I had good rest, and being for the most part without care, and weary with continual labour, the gentle rushing of the sea helped me to a sound and sweet sleep, for I continued in one dream from eleven o'clock till eight in the morning.

Chymical Wedding - Seventh Day

[Back to Rosicrucian page.](#)

After eight o'clock I woke up, and quickly made myself ready, wanting to return again into the Tower; but the dark passages in the wall were so many and various, that I wandered a good while before I could find the way out. The same happened to the rest too, till at last we all met again in the nethermost vault, and entirely yellow apparel was given to us, together with our golden fleeces. At this time the Virgin declared to us that we were Knights of the Golden Stone, of which we were before ignorant.

After we had made ourselves ready, and taken our breakfast, the old man presented each of us with a medal of gold.

On one side were these words:

AR. NAT. MI.

(Art is the Priestess of Nature)

On the other these:

TEM. NA. F.

(Nature is the Daughter of Time.)

He exhorted us moreover that we should try to take nothing more than this token of remembrance. Herewith we went forth to the sea, where our ships lay, so richly equipped that it was not possible but that such amazing things must first have been brought there. The ships were twelve in number, six of ours, and six of the old lord's, who caused his ships to be freighted with well appointed soldiers. But he himself came to us in our ship, where we were all together. In the first the musicians, of which the old lord also had a great number, seated themselves; they sailed before us to shorten the time. Our flags were the twelve celestial signs, and we sat in Libra. Besides other things our ship also had a noble and curious clock, which showed us all the minutes. The sea was so calm, too, that it was a singular pleasure to sail. But what surpassed all the rest was the old man's discourse; he knew so well how to pass away our time with wonderful stories, that I could have been content to sail with him all my life long.

Meanwhile the ships passed on in haste, for before we had sailed two hours the mariner told us that he already saw the whole lake almost covered with ships, by which we could conjecture that they had come out to meet us, which proved true. For as soon as we had come out of the sea into the lake by the aforementioned river, there before us were five hundred ships, one of which sparkled with gold and precious stones, and in which sat the King and Queen, together with other lords, ladies, and virgins of high birth. As soon as they were well in sight of us the pieces were discharged on both sides, and there was such a din of trumpets, shalms, and kettle drums that all the ships upon the sea capered again. Finally, as soon as we came near they brought our ships together, and so made a stand.

Immediately the old Atlas stepped forth on the King's behalf, making a short but handsome oration, in which he welcomed us, and asked whether the Royal Presents were ready. The rest of my companions were in great amazement, where this King should come from, for they imagined nothing other than that they would have to awaken him again. We allowed them to continue in their amazement, and acted as if it seemed strange to us too.

After Atlas' oration out stepped our old man, making a rather longer reply, in which he wished the King and Queen all happiness and increase, after which he delivered up a curious small casket. What was in it, I do not know, but it was committed to Cupid to keep, who hovered between the King and Queen.

After the oration was finished, they again let off a joyful volley of shot, and so we sailed on a good time together, till at length we arrived at another shore. This was near the first gate at which I first entered. At this place again there attended a great multitude of the King's family together with some hundreds of horses. Now as soon as we came to shore, and disembarked, the King and Queen presented their hands to all of us, every one, with singular kindness; and so we were to get up on horseback.

Here I wish to friendlily entreat the reader not to interpret the following narration as any vain glory or pride of mine, but to credit me this much, that if there had not been a special necessity for it, I could very well have utterly concealed this honour which was shown me. We were all one after another distributed amongst the lords. But our old lord, and I, most unworthy, were to ride alongside the King, each of us bearing a snow-white ensign with a red cross. Indeed, I was made use of because of my age, for we both had long grey beards and hair. I had also fastened my tokens about my hat, which the young King soon noticed, and asked if I were he who could redeem these tokens at the gate?

I answered in most humble manner, "Yes".

But he laughed at me, saying, "There was no need for ceremony; I was HIS father".

Then he asked me with what I had redeemed them?

I replied, "With Water and Salt".

Whereupon he wondered who had made me so wise; upon which I grew a bit more confident, and recounted to him how it had happened with my bread, the Dove and the Raven, and he was pleased with it and said expressly that it must be that God had herein vouchsafed me a singular happiness.

With this we came to the first gate where the Porter with the blue clothes waited, bearing in his hand a supplication. Now as soon as he saw me alongside the King, he delivered me the supplication, most humbly beseeching me to mention his ingenuity to the King. Now in the first place I asked the King what the condition of this porter was. He friendlily answered me, that he was a very famous and rare astrologer, and always in high regard with the Lord his Father, but having once committed a fault against Venus, and seen her in her bed of rest, this punishment was therefore imposed upon him, that he should wait at the first gate for so long until someone should release him from it.

I replied, "May he then be released?"

"Yes," said the King, "if anyone can be found that has transgressed as highly as himself, he must take his place, and the other shall be free."

This went to my heart, for my conscience convinced me that I was the offender, yet I kept quiet, and herewith delivered the supplication. As soon as he had read it, he was greatly terrified, so that the Queen (who with our virgins, and that other Duchess as well - whom I mentioned at the hanging of the weights - rode just behind us) observed this, and therefore asked him what this letter might mean. But he had no mind to take any notice of it, and putting away the paper, began to talk about other matters, till thus in about three hours' time we came to the castle, where we alighted, and waited upon the King as he went into his hall.

Immediately the King called for the old Atlas to come to him in a little closet, and showed him the writing, and Atlas did not tarry, but rode out again to the Porter to get more information on the matter. After this the young King, with his spouse, and the other lords, ladies and virgins, sat down. Then our Virgin began to highly commend the diligence we had shown, and the pains and labour we had undergone, requesting that we might be royally rewarded, and that she might be permitted to enjoy the benefit of her commission from then on. Then the old lord stood up too, and attested that all the Virgin had said was true, and that it was only just that we should both be contented on both our parts. Hereupon we were to step forward a little, and it was concluded that each man should make some possible wish, and accordingly obtain it; for it was not to be doubted that those of understanding would also make the best wish. So we were to consider it until after supper.

Meantime the King and Queen, for recreation's sake, began to play together, at something which looked not unlike chess, only it had different rules; for it was the Virtues and Vices one against another, and it might ingeniously be observed with what plots the Vices lay in wait for the Virtues, and how to re-encounter them again. This was so properly and cleverly performed, that it is to be wished that we had the same game too. During the game, in came Atlas again, and made his report in private, but I blushed all over, for my conscience gave me no rest.

After this the King gave me the supplication to read, and the contents of it were much to this purpose. First he (the doorkeeper) wished the King prosperity, and increase, and that his seed might be spread abroad far and wide.

Afterwards he remonstrated that the time was now come in which according to the royal promise he ought to be released, because Venus had already been uncovered by one of his guests, for his observations could not lie to him. And that if his Majesty would be pleased to make a strict and diligent enquiry, he would find that she had been uncovered, and if this should not prove to be so, he would be content to remain before the gate all the days of his life. Then he asked in the most humble manner, that upon peril of body and life he might be permitted to be present at this night's supper. He was hoping to seek out the very offender, and obtain his desired freedom. This was expressly and handsomely indicated, by which I could well perceive his ingenuity, but it was too sharp for me, and I would not have minded if I had never seen it. Now I was wondering whether he might perhaps be helped through my wish, so I asked the King whether he might not be released some other way.

"No," replied the King, "because there is a special consideration in the business. However, for this night, we may well gratify him in his desire."

So he sent someone to fetch him in. Meanwhile the tables were prepared in a spacious room, in which we had never been before, which was so perfect, and contrived in such a manner, that it is not possible for me even to begin to describe it. We were conducted into this with singular pomp and ceremony. Cupid was not at this time present, for (as I was informed) the disgrace which had happened to his mother had somewhat angered him. In brief, my offence, and the supplication which was delivered, were an occasion of much sadness, for the King was in perplexity how to make inquisition amongst his guests, and the more so because through this, even they who were yet ignorant

of the matter would come to know about it. So he caused the Porter himself, who had already arrived, to make his strict survey, and he himself acted as pleasantly as he was able.

However, eventually they all began to be merry again, and to talk to one another with all sorts of recreative and profitable discourses. Now, how the treatment and other ceremonies were then performed, it is not necessary to declare, since it is neither the reader's concern, nor serviceable to my design. But all exceeded more in art, and human invention, than we exceeded in drinking! And this was the last and noblest meal at which I was present. After the banquet the tables were suddenly taken away, and certain curious chairs placed round about in a circle, in which we, together with the King and Queen, and both their old men and the ladies and virgins, were to sit.

After this, a very handsome page opened the above-mentioned glorious little book, and Atlas immediately placed himself in the midst, and began to speak to this purpose: that his Royal Majesty had not forgotten the service we had done him, and how carefully we had attended to our duty, and therefore by way of retribution had elected all and each of us Knights of the Golden Stone. And that it was therefore further necessary not only once again to oblige ourselves towards his Royal Majesty, but also to vow to the following articles; and then his Royal Majesty would likewise know how to behave himself towards his liege people. Upon which he caused the page to read over the articles, which were these.

(1) You my lords the Knights shall swear that you shall at no time ascribe your order to any devil or spirit, but only to God your Creator, and his handmaid Nature.

(2) That you will abominate all whoredom, incontinency and uncleanness, and not defile your order with such vices.

(3) That you through your talents will be ready to assist all that are worthy, and have need of them.

(4) That you desire not to employ this honour to worldly pride and high authority.

(5) That you shall not be willing to live longer than God will have you do.

At this last article we could not choose but laugh, and it may well have been placed after the rest only for a conceit. Now after vowing to them all by the King's sceptre, we were afterwards installed Knights with the usual ceremonies, and amongst other privileges set over Ignorance, Poverty, and Sickness, to handle them at our pleasure. And this was afterwards ratified in a little chapel (to which we were conducted in procession) and thanks returned to God for it. I also hung up there at that time my golden fleece and hat, and left them there for an eternal memorial, to the honour of God. And because everyone had to write his name there, I wrote thus:

The highest wisdom is to know nothing.

Brother Christian Rosenkreutz

Knight of the Golden Stone

A.D. 1459.

Others wrote likewise, each as it seemed good to him. After this, we were again brought into the hall, where, having sat down, we were admonished quickly to think what we each one would wish. But the King and his party retired into a little closet, there to give audience to our wishes. Now each man was called in separately, so that I cannot speak of any man's own wish. I thought nothing could be more praiseworthy than to demonstrate some laudable virtue in honour of my order, and found too that none at present could be better, and cost me more trouble, than Gratitude. Wherefore in spite of the fact that I might well have wished something more dear and agreeable to myself, I vanquished myself, and concluded, even at my own peril, to free the Porter, my benefactor.

So as I was now called in, I was first of all asked whether, having read the supplication, I had observed or suspected nothing concerning the offender? Upon which I began undauntedly to relate how all the business had passed, how through ignorance I fell into that mistake, and so offered myself to undergo all that I had thereby deserved. The King, and the rest of the lords, wondered greatly at so unexpected a confession, and so asked me to step aside a little.

Now as soon as I was called in again, Atlas declared to me that although it was grievous to the King's Majesty that I, whom he loved above others, had fallen into such a mischance, yet because it was not possible for him to transgress his ancient usages, he did not know how to absolve me; the other must be at liberty, and I put in his place; yet he would hope that some other would be apprehended, so that I might be able to go home again. However, no release was to be hoped for, till the marriage feast of his future son.

This sentence had nearly cost me my life, and I first hated myself and my twaddling tongue, in that I could not keep quiet; yet at last I took courage, and because I thought there was no remedy, I related how this Porter had bestowed a token on me, and commended me to the other, by whose assistance I stood upon the scale, and so was made partaker of all the honour and joy already received. And therefore now it was but fair that I should show myself grateful to my benefactor, and because this could not be done in any other way, I returned thanks for the sentence, and was willing gladly to bear some inconvenience for the sake of he who had been helpful to me in coming to such a high

place. But if by my wish anything might be effected, I wished myself at home again, so that he by me, and I by my wish might be at liberty. Answer was made me, that the wishing did not stretch so far. However, I might wish him free. Yet it was very pleasing to his Royal Majesty that I had behaved myself so generously in this, but he was afraid I might still be ignorant of what a miserable condition I had plunged myself into through my curiosity. Hereupon the good man was pronounced free, and I with a sad heart had to step aside.

After me the rest were called for too, and came jocundly out again, which pained me still more, for I imagined nothing other than that I must finish my life under the gate. I also had many pensive thoughts running up and down in my head, what I should do, and how to spend the time. At length I considered that I was now old, and according to the course of nature, had few years more to live. And that this anguished and melancholy life would quickly send me from this world, and then my door-keeping would be at an end, and by a most happy sleep I might quickly bring myself to the grave. I had many of these thoughts. Sometimes it vexed me that I had seen such gallant things, and must be robbed of them. Sometimes I rejoiced that still, before my end, I had been accepted to all joy, and should not be forced to depart shamefully. This was the last and worst shock that I sustained.

During my cogitations the rest had got ready. So after they had received a good night from the King and lords, each one was conducted into his lodging. But I, most wretched man, had nobody to show me the way, and must moreover suffer myself to be tormented; and so that I might be certain of my future function, I had to put on the ring which the other had worn before. Finally, the King exhorted me that since this was now the last time I was likely to see him in this manner, I should behave myself according to my place, and not against the order. Upon which he took me in his arms, and kissed me, all which I understood to mean that in the morning I must sit at my gate. Now after they had all spoken friendly to me for a while, and at last given their hands, committing me to the Divine protection, I was conducted by both the old men, the Lord of the Tower, and Atlas, into a glorious lodging, in which stood three beds, and each of us lay in one of them, where we spent almost two, &c.....

(Here about two leaves in quarto are missing, and he (the author of this), whereas he imagined he must in the morning be doorkeeper, returned home.)

Ara Foederis Theraphici

Below is a translation into English of an early Rosicrucian piece the *Ara Foederis Theraphici F.X.R. Der Assertion Fraternitatis R.C. consecirt An den Leser. Quisquis de Roseae dubitas Crucis ordine Fratrum...* 1618. This has been ascribed to Johannes Bureus. According to Susanna Akerman the *Ara Foederis* was written by Raphael Eglinus and translated into German by I.S.B.N. (Iulius Sperber). Bureus added some lines at the end and published it in 1616 and then a second time it appeared at Newenstadt in German.

[Back to Rosicrucian texts.](#)

Altar of the Theraphic Brotherhood Fraternitatis Crucis Roseae dedicated to the Assertion of the Fraternity of the Rosy Cross

To the Reader,

Whoever has doubts about the Fraternity of the Rosy Cross, let him read this and having read the poem, he will be certain.

ANNO CHRISTI 1617

Written by a Brother of this Fraternity first in Latin, then translated into German and printed by I.S.N.P. & Poet Laureate

Printed at Neuenstadt by Johan Knuber 1618.

To the very Noble, Powerful and Honourable Balthasar von Schkoelen, Senior Master of the Horse of the Elector Prince of Saxony.

To the Honourable, Worshipful and Wise Ambrosius Becker, County Justice and Worshipful Mayor of Schkeunitz.

To the Honourable, Respected and Art loving Michael Stemplin, a Noble Erudite and noted Spagyric Expert.
To my high protectors and Young Lords, my Brother-in-law, and my trusty friends respectively, Luck, Blessing and Success.

Noble and powerful young Lord, kind and beloved Brother-in-law, well known and trusty friend, to you I send greetings first and my service, after that I dedicate and write these presents, which from outward appearance looks a short, little work, yet according to its secret meaning and hidden contents it is a very weighty and far looking work, and of the goodness and truth of my heart.

I trust they will receive and recognise it with a thankful mind and heart, read it with full attention, that they will think further over these matters, and wait with patience until something plainer, rounder, opener and more recognisable—as shall happen shortly, but then in Secret and in confidence—occurs.

Recommending myself to them jointly or severally as theirs for any service

Datum the 16th September Anno 1616.

at your service

Noble, Honourable, Powerful

also Honourable, Worshipful and Wise

Gentlemen.

I.S. N.P.P.C.

ALTAR OF THE THERAPHIC TIE

F. X. R.

Fratris Christiani Rosencreutz

People live in doubt eveywhere
If the highly honoured Fraternity
of the Rosy Cross exist in truth
which men declare to be so virtuous
And the Fama is made ridiculous
here and there as if it were a fairy tale.

The Fama I say declares one condition to the whole world.
But whosoever likes to doubt matters clear as the Sun
Is starblind at Middy
No oculist can help him.

Note this, attentive and pious reader,
What I tell you in one word
I am a branch selected
from the Highborn fraternity
I tell you without guile
In Germany our order exists in truth
Right in the heart of the German Lands.
And note it well, well known in foreign parts.

And although there are but few of us
Until now, yet in these days
And quite lately with pleasure
The order has been extended
By ten persons well known for their
Understanding, honour, Art and virtue.

The Order has also at this present time
Been newly and well reconstrued
With many bye laws and statutues
Which give it order, measure and object.

Could you see these, by your oath
You would confess without hesitation
That all and everything has been carefully
Put into new form.

There are many who without pause or rest
Endeavour and tireless try to come to our order,
but by the nature of the thing,
one does not easily reach one's heart's desires.

But many in their own mind
cheat their own selves miserably.
For our custom is of this kind
that we elect those who are known
to us for a long time before,
And who are proved full many a year
who are their own masters and free
Of body not bound to anyone.

Many strict conditions are to be found
Which bind the Fratres of our Order
Which are to be kept without exception
Throughout your whole life.
As a fellow a true friend,
(Such are a thin crop in these days),
may possibly be taken on
So soon as he shows within him
that he is worthy of such friendship,
And is free from guile and tricks.

Listen, I will at this time
Make round and clear yet another thing.
A castle it is, a Castle fine
Wherein the fraternal crown
great in honour, rich in wonders
has its lodging wonderfully.
Which our father did erect
And entrust to our fraternity
and left it to them, as is known,
Sancti Spiriti it has been called.
But the length of time through many year
Have however altered this name.
In our documents, however, it remains
The same as can be read therein.

In this cloister we live, I tell thee
Dressed all alike,
Yet are we not bound down
to the yoke of the Pope of Rome
As in former times we were
Enveloped with that ill treatment.

Together with our well cared for acres
We are surrounded by a green forest,
A noble river quite clean
Runs gently through our domain.
Not far from us there exists
A fine and farefamed City,
Where we procure what we require
At any time that we desire.

In this place we live, believe me,
in the enjoyment of freedom.
The neighbours generally, round about
Don't know who ever we can be,
Many poor people daily and for ever
Knock at our door desiring relief
which we then send amply relieved away again.
Whoever is troubled with disease
and those whom evil fevers plague,
All seek their refuge with us
Those are helped quickly and at once

Wherefore the whole neighbourhood
Is affected with loving kindness to us
Loves and honours us, wishes us all good things
And if a service can be rendered us
it is done with joyous heart and willingly.

What more then can we now desire
There is no man who intends or dares
to hurt us in our bodies or goods;
What more should we therefore desire
That we would like better.

I nearly had told the place
Where our order is concealed,
But to tell that name now
I have serious objections to.

In order that we have knowledge
And news of all things in the order
So that everything shall be free
And unconcealed from any of us,
We travel through all lands
Unknown, now here, now there.

This is now my third voyage
Which I have completed with zeal,
Therefore have I rested a day finally in Hagenau.
Because the rain without ceasing
Has delayed me and the weather is wet
Which has prevented me as aforesaid
So that I could not get away.

Scarcely shall I complete within the space of a year
my voyage which is prescribed to me,

And how many countries and people do remain
Which I have to visit yet
In a little time and without vexation.

In the meantime it is not forgotten
And is often done by me
That I salute the order secretly
By means of letters
And communicate to them truthfully
Many secret things frequently
What I discover on my travels,
That they know very soon.

And although we travel out and home
Through foreign lands generally
There is no host ever lived on earth
Who received vexation and trouble
One single time through us.
We treat them well
Pay for meat and meal and lodgings
and what in such a case is fair and customary,
Give them addition rich gifts;
Wherefore as good friends
We never are a burden to anybody.

The elder brethren of this order
Have come to this agreement
That the younger brethren henceforward
Shall allow themselves to be used for this purpose
But that their knapsacks are filled
With rich and ample provender,
Until they have in proper manner
Deserved for troubles suffered and true diligence
Their rest in the future.
And have deservedly earned
That for the rest of their lives
They may live in peace without troubles.

We are anxiously desirous
To study much more
And daily to know much more
Is our desire, wish and object
If we find anything that is good anywhere
Then we do it from that time
Note it, and make note of it.

Therefore nothing can happen
In Germany at any time
But we see it at once with our eyes.
If any new books come out
The Bookguide brings it to us at once,
who is properly met for reward appointed to this office
We treat honourably
Manyfold Arts diligently
With science, knowledge, art and handycraft
We spend the rest of our time.

So that we may never be idle
And stand in anybody's light
We exercise ourselves at all times
In the foreign languages of many lands.
In Polish, Welsh, Spanish
We all know how to talk
In Italian and free Gallic
And also in others whatsoever they may be (we can converse)
There is no language throughout all lands
Unknown to our Order.

Nature is assiduously examined
Experience is highly valued
What anyone in the fraternity
Has newly, through his brain power,
Discovered and studied
He submits quickly to the Fratres
Who examine these matters at once
And amply weigh and value them.

We have in these times many things
Which were invented by the Ancients
Which we admit and experiment with
And readily allow them to pass
Which if rightly looked at
Are hardly to be comprehended by human mind.
At times also the inclination takes hold of me,
When I can hardly help being idle,
Idleness being a bad councillor
So that I write Poetry,
And in this enjoyment kill my time.,

Amongst us we maintain certainly
The due regulations without murmuring
Our spirits inward and outwardly learn
In peace and flame of love,
One mind, one soul, one sense, one heart,
One will, one opinion, one pain
Are dwelling in us,
Unity is our delight and most beautiful ornament.

Nobody knows anything but that forthwith
The others know equally well
Just as nobody owns anything particularly himself
It is one heart, one sense, one council.

Our worthy overseer
Then calls us together
At certain hours and orders freely
One after the other regularly
To refer in *Mediem* (to practically try)
What he has learnt in studying.
As soon as that happens
We do not all omit
To consider the matter

Now to argue pro et contra
And what then is found correct
Is entered at once into the Protocol (Minute Book)
What is found false, as false is rejected.

Thus do we always proceed
There everybody begins to tell
What he in all his days
Has heard, read, meditated
All is truly referred.
Then for love of our posterity
All this is immediately also
Entered with care into a Book.

What then pleases the Order
The president (praesul) when it suits
Knows how to use place, measure and time
And sets a task now one or another
That he do something and experiment (laborier)
According as his known information (according to his ability)
And qualification for the art
Whom the Brethren altogether
Counsel in many ways
By (word of) mouth, with (helping) hand and good counsel
With assistance, science, and actual help (physical assistance)
A library there stands
With many thousand beautiful books.

No single trouble sorrowfull
Is to be thought of in this world
Which in the least could
Trouble us anymore, nothing can be found
That we should go short of here on earth
God has given us plentifully
With abundance what we lack
No shortcomings are to be felt.
On little do we live
Well satisfied with some thing.
Our bodies we cure
According to nature properly.
Therefore our health is good indeed
And we live many a long year,
Which creeps softly along like a tender rivulet
Runs equally away on its course.

If it is required and necessity demands
That we require money or goods
For honours sake or necessity requires
Then it is splendidly everywhere
No dearth of Riches is here
Of Power, pomp or reasonable adornment
God give that every fellow
Who hankers after temporary riches
Knew thus to arrange matters
in this world without guile or trick
to do likewise when much honour

would ensue to the fear of God
And vice and shame would not
be so plentiful in our fatherland.

God be praised,
innocently we have to be blamed by evil tongues about many things
by false hearts who charge us
With things which never came into our minds.

What we began for the sake of the truth,
That is explained in evil
Therefore what we are charged with in evil
We do not repay in evil
But suffer patiently
In our heart and peacefully

He who accuses us of magic lately and without fear,
and quite openly incriminated us
and branded us with disgrace,
That very pious man
Does not himself know with whom he has to do.
Truly he is in error absolutely
And knows nothing at all about us.

But this I don't at all deny
But grant it readily with all my heart
That we naturally in many things
Bring many a miracle into effect
About which many an ignorant man
May easily give many a thought
As in chemistry many indeed proceed
Without measure or object
No day ever elapses
Which does not see something in his fire (in his crucible)
If he thinks that all this is done
And not without the Devil's help,
O God he is deceived
And is in eternal error.
For it is our care always that we together in common
promulgate the honour of God
Throughout the world in every place
Serve God purely with hand and mouth
Out of pureness of soul from the bottom of our hearts
Full of the fear of God is our life
Whom we to honour it is our duty
To our neighbour our services are
Openly ready now and evermore
What more do you want dear Christian (brother)

Know that our College is an academy
full of learning of God's word,
what more do you want
The time will yet arrive
That it shall be hidden from no one
In all this world what the power of God
Has conceived by means of an order

Amongst all people in every land.

The value of our order is recognised
Be it about high and weighty matters
Which will call many to wonder greatly
Whereof the stiffnecked world
Shall be horror struck—as often declared,
Out of our work it can be seen
What benefit we have intended.

We are not lazy bellies
Who are only trained to eat and drink
We are no useless world plague
Who lay themselves out for idleness
But all our leisure is full of labour here and there
Which labour serves to benefit
The common weal for all his good
And serves to your praise
Lord Jesus Christ my saviour.

True it is and I cannot deny
That many a false book is in print
As if our society had published the same
Which never came from us
Nor would we dare to issue it.

A pious honest good man
Can soon distinguish about these
Who rightly considers our Reputation (Famam)
And carefully bears in mind its sense

To say nothing about many an impudent clown
Calls himself our Brother
Whereas the unfortunate fool
Widely differs from our Society

Such a deceiver a short while ago
Has been found out at Nuremberg
Who, amongst the common people
Disseminated very many lies
Until by reason of the truth
he was in a very few hours convicted
That he was a scoundrel and annant thief
Who did nothing but brought misery on land and people
Therefore on the gallows as he deserved
His body became the food for the rooks.

In Augsburg also in the same way
A landlouser was found out in flagrenti delictu
And his back well paid for this
And the broom on his back he carried
Out of the town as a reward
And both his ears were cut off the head
Of the wicked clown as a reward.

It serves them right all these fellows

Who want to brag about the joint of meat
Who have not tasted the Broth
Such pay is proper for such tricks.

Here it is well also to bear in mind,
Unfairly we are often thought of,
That we do not make ourselves known
And call ourselves after our first father,
But his name clearly do not discover publicly,
Indeed those altogether do us an injustice in this case
Who say freely and without concealment
That our name be only a dream.

You godless bumblebees do not err
Your hive troubles us little
Leave our Beehive undisturbed
If you cannot please yourselves otherwise
For your iniquity will be brought to light
By us in a very short time

Therefore do not lightly believe
What lyingly is painted to you
Without you like to be made a fool of
And deceived by false appearances
And tell me this without wicked guile
That in our days the world throughout
Is dressed in the feathers of Lady Fraud
Deceit, falsehood and wicked tricks reign now
and every instant we find many Landswindlers.

Everybody pretends to know about us
And lies and swindles without measure or number
And all is ever invention alone

People hunt us very assiduously
And many a question arises about it.
The Jesuitical wicked crowd
Invent many a hundred secret things
That they may soon and above all
Require to know of a surety
Where we might dwell
Day and night they enquire about us.

In order to avoid their jaws
And look well after our affairs
And that our order does not become the prey
Of these unmannerly wolves
We have always to be careful
And not make ourselves too public.

O holy and powerful God
Save us from this wicked lot
Cast down their godless impudence
Keep our order in your protection
If so be that you are pleased at this time with all our works,
Turn away, turn away all our enemies

Who have become wickedly wrath
That they in no wise on us may
Satisfy their great hatred

Protect the pious, Lord Jesus Christ
Who art the refuge of us all
For it is our wish all together
To be known publicly
To the world and the globe of the earth
As God the best of witnesses knows

Oh that this in a short while may happen,
How great would be our delight
But if without end or finish
Yet many obstacles be found
We think the best counsel to be
To keep as we are for a little while longer
But in such a way that meanwhile
We certainly make many more friends

Therefore we appeal to many a learned man in our writings
With letters and by our own hands
Although our names are not known,
That is known to many a philosopher
Many a chemist, many a Doctor
Many a Reverend, many a worthy man
Knows the sound of our trumpet.

Were I to let you know all
And mention their names
O Eternal God, what a book
would this indeed become
Go now and doubt more
Whether in untruth and dishonour
Our free Brotherhood
Really be in the nature of things

You must not make silly remarks
The work itself will convince you
What this noble brotherhood has
Of might, of vitality, of power

But - where have I finally got to?
I have almost gone too far
Therefore that I do not not go beyond
My object or say too much
Or more than is permitted to me
I will finish for this time
And lay away my pen

Go be with you, and fare thee well

And now I beg kind permission
What I have communicated to you this time
If you do that and we get knowledge of you
You will soon receive more.

B.M.I. of the Fratres R.C. the least
He wrote this during his third journey at Hagenau
in which place he lay several days quietly, stopped by the rain.
Done the 22 September Anno 1616.

The *Consideratio Brevis* of Philip à Gabella

Translated from Latin by Christopher Atton MA DipLib ALA ©

[This work was published together with the first edition of the *Confessio Fraternitatis* at Cassel in 1615, from the press of W. Wessel - *Secretioris Philosophiae Consideratio brevis a Philipp à Gabella Philosophiae St. conscripta, et nunc primum una cum Confessione Fraternitatis R.C. in lucem edita Cassellis, Excudebat Guillelmus Wessellius Illmi. Pric. Typographus. Anno post natum Christum MDCXV.* It is an important early Rosicrucian document. It quotes extensively from John Dee's *Monas Hieroglyphica* and has an underlying structure based upon the lines of the *Emerald Tablet* of Hermes. - A McLean]

[Back to Rosicrucian texts.](#)

A Consideration of the More Secret Philosophy by Philip à Gabella,

[Title page verso: 'May God give thee the dew of and the fatness of the earth' Genesis 27: 28]

The Consideration of Philip à Gabella upon secret matters, dedicated to the most distinguished nobleman Bruno Carolus Uffel, a knight of the order of Hass.

Those who seek the hidden and secret origins of all natural things must first trace back the perpetual sources and springs of the rivers and fountains to the oceans itself. They wonder at the ability of the waters to flow back and forth as if by a natural impulse. But does it seem appropriate to tell of those philosophical matters that relate to these secret origins praised by another author, to whom these things were passed on, if not to you (Noble Sir) and thence to me? For it seems right that natural reason would wish to trace the origin of all things in the world, to discover their derivation, and how they come to develop. I would thus appear ungrateful were I to offer these philosophical meditations to any name but yours, and so may this work, which exalts you as being its great originator, be presented to you. Just as the waters that flow from the great ocean always seek to return, similarly these contemplations flow back to you as I gladly offer you my work. And just as the salty waters of the ocean become clean and sweet during their long wanderings through the land, I hope that this treatise - more commendable for its value than for its great age - may be decorated by the deeds, the enthusiasm and the diligence of the Rosicrucian Brotherhood. Whether my gift to you be rough-hewn or refined, I beg you to accept it kindly. The gods do not care for solemn pride or for prayers that are merely intended to impress. They think little of those who call upon them with a long procession of words and a fine speech. But you, Sir, if you have regard for my feelings and the prayers of a man who serves you well, then I beg to praise this attempt, made by one who has wished for some record of his respect and of his constant service to you in this work of a period of leisure. I wish to dedicate this work to the eternal memory of your name.

Preface to the Reader

How does it come about, gentle reader, that of nearly all the men who wish to learn and to gain wisdom, there is only one in every thousand who acquires through such study even a modicum of knowledge and wisdom? Perhaps it is because they fail to set themselves a specific goal in their studies as they are setting out on the path to knowledge, so that they know whether they are on the right path? For nothing results from their diligent attempts, if they do not at the same time hold steadfastly on the course that they have chosen as the right one. For when they have reached their goal they will find that all their pains and hard work will be worthless, if they have not first worked towards a

fixed end, and directed all their thoughts and actions towards it. In such a way do sailors, when they have no harbour to make for, wander uncertainly across the vast ocean, unsure of their course, eventually arriving at an unsuitable harbour, or being wrecked on the shore. For those who do not chose a suitable goal are just like those sailors; they willingly run themselves aground or drive their ship onto sharp rocks. No sane man has ever doubted that this is a most fitting end to those mocked by Aeolus and Neptune, and those who bring sorrow to their friends and joy to their enemies. Therefore whoever wishes to know the daughter of alchemical wisdom, resplendent in her brilliant white dress, should, before he sets out on this crystal sea, first train his eyes and prepare his strength for the struggles ahead in the pyronomic art. He should, as it were, first colour himself with dyes, and then polish and smooth himself as if with pumice, tweezers and scrapers.

But is there not always something obscure in these books? I admit that there is, yet there is just as much - if not more - that can drive ignorance from the mind and lay the foundations of wisdom. What rose could be more beautiful, more sweet-smelling and more beneficial to the mind? Such roses still have spines that tear, and thorns that prick, but even small boys can be taught to avoid these when picking the flowers, and to shun the Hyblaeon nectar, even though it is not deadly poison. Such a task is part of a teacher's duties, and such a teacher must show what is to be accepted and what discarded, what is worthy of praise and what of censure. But if anyone should accuse me of obscurity, he should also accuse Hermes, Plato, Seneca and many other philosophers, for it is upon their work that the present contemplation is founded.

Chapter One

It is truth that I present to you: Truth, whose brightness drives out all uncertainty. It is not Falsehood, which conceals the truth in the depths of obscurity. Both my own conscience and the learning of the ancient philosophers attest to that. May Plato be a friend to me, and Truth an even greater friend. I will neither write nor teach anything that has not been acknowledged by these ambassadors as being true. Time reveals all things, and you will see that what I say is correct, namely that:

The entire march of time reveals what is hidden,
yet also does it hide what is revealed.

There is nothing that will not be revealed, and nothing secret that will not be brought into the light. Plutarch in his *Problemata* wisely sought to discover why it was that in antiquity divine matter tended to arise in Saturn. This is considered important because the truth, which is generally hidden and secret is at the same time revealed here. Saturn is considered as both the Father of Time and a God, since Kronos can mean Saturn as well as Time. Although it is often said that justice exercises truth a great deal, yet truth itself is not exhausted. Therefore time must always be given: the light reveals truth. I know enough of this philosophy to know that it is happy to have only a few judges. I prefer it to be judged by learned and good men, rather than the multitude. My aim is only to philosophise, not to observe the heavens; I hope to find the causes and the reasons for secret matters, and above all else acquire knowledge of M, which has its origin in the heavens. All things are moderated by a kind of harmony. All endeavours and all actions are governed by this premise, which has attracted the downcast eyes of some men, as they look uncertainly upon the earth, and has raised them to gaze upon the heavens:

He has given man a sublime countenance for,
whereas all other creatures lie flat and gaze
upon the earth, man can look upon the heavens,
He has ordered man, thus upright, to turn his
face to the stars.

Yet there are those who would hide themselves away with their philosophy, and take it with them, only to admire it. These would also carry off language into the shadows. How fitting is Paracelsus' description of them as men who would reap pollen, weave ropes from sand and unravel some unknown thread. Such a private study of philosophy can never hope to bear fruit.

Chapter Two

Learn from this chapter, then, and mark it well. Light and motion are the most salient characteristics of the heavenly bodies. The Sun surpasses all the other planets, since it produces its own light. The Moon, on the other hand,

exceeds all others with the speed of its motion. These two planets are therefore deservedly considered the most outstanding of all the heavenly bodies. The Moon is especially powerful, since it rules all aqueous bodies. And just as it follows the brilliant light of the Sun, which is also the principal source of heat, the Moon's motion and its control over humidity are similarly joined, as if by some wonderful analogy. Through another process of analogy we can discern a pattern in the year, by simply examining a single day. For each day comprises – by the grace of the Sun and the Moon – its own spring, summer, autumn and winter. All basic qualities are produced by the heat of the Sun alone, partly through themselves and partly by chance, yet they occur in a fixed order, for if we establish a beginning, a middle and an end to each unit of twelve, a pattern emerges. It is indeed beautiful to consider how, all over the earth, each year is like a single day. You may then consider the natural mysteries of the Trinity, and with reason may you then wish for the blackness of the many-hued night to enshroud your work. From this consideration comes about the first and simplest form and manifestation both of things non-existent and of things hidden in the folds of nature: this is produced from the straight line and the circle. It is through these that we are able to effect marvellous changes in the nature of things, if we urge nature on correctly by the artificial means of pyromony (by nature I mean here everything created by the Grace of God). But we should not only use this process to produce those things visible and familiar in nature, but also to bring forth those which exist, like seeds, in the hidden places of nature. The wise man can learn about these also, but the ignorant man cannot. Now whatever emerges from this process throws out its beams all around, penetrating every corner of the world, and filling the world in its own way. And so every part of the world contains the beams of everything brought about by this process. Is it then by accident or by design that these objects project their own forms? Indeed it is by design, a far more powerful influence than chance. Those substances which comprise both body and spirit (or which are of spirit alone) are far superior to those which are purely corporeal and comprise changing and impure elements. How much finer are those first substances than those which only produce an imperfect form: for the perfect form will have the same name as the substance that produces it. But just as God has created all things, beyond all reason and the laws of nature (an act which it is not for us to contemplate), similarly it is impossible for anything to pass into nothingness unless it too is beyond the laws of reason and nature; even then it may do so only by His supernatural power.

Chapter Three

From this second consideration of the ancient philosopher's work we turn to the star, represented by [symbol of circle with vertical line] . The circle cannot be produced without the straight line, nor the straight line without the point. Consequently things first came into existence through the point and the star, and whatever is on the periphery - however great it may be - cannot exist at all without the aid of the central point. Thus the central point of the hieroglyphic star represents the earth, around which both the Sun, the Moon and the other planets run their courses and make their impression. So much does she desire to be imbued with the sun's rays that she appears to have been transformed into him, and disappears from the sky until, a few days later, she reappears as I have shown her here [Symbol of lens-like figure]. By joining together this image of the Moon with its solar complement a single day was made from the evening and the morning. This is the first day according to the philosophers, on which light first appeared. For just as there is the law of first motion without which all would remain motionless, so there is the power of first and sensible form (that is, light) without which other forms would be unable to act. Next we see the Sun and Moon resting upon a rectilinear cross which [symbol of circle with horizontal radius] - by a most fitting hieroglyphic interpretation - can signify both the ternary and the quaternary. The ternary consists of two straight lines [>] and a common point connecting them; the quaternary consists of four straight lines [symbol of number 4 composed of lines] , including four right-angles produced by repeating each line. The octonary (which I doubt many will have seen before) also presents itself here, in a most secret fashion, [symbol of double 8 composed of eight lines] and you should note this especially. According to the first fathers of philosophy the magical contemplation of the ternary encompassed body, spirit and soul. From this we obtain the remarkable septenary, consisting of two straight lines [symbol of number 7 composed of two lines] sharing a common point.

Chapter Four

In the third consideration we saw that the whole encompasses everything that we can perceive. Apart from this there are certain parts, a certain substance, that remain apart from the rest. Every natural thing desires this substance, just as art requires the touch of the artisan. Exactly what this substance is I shall now tell you. Parts of us - the hands, the nerves, the eyes - are substances that are strengthened when food is taken. Blood is also part of us, and it too is a substance, for it prepares other parts of the body and is equal in strength to those other parts. I would now ask you to pay close attention to what I say: of this whole machine (the body) a necessary part is air, for it is air that binds the

heavens and the earth, that separates the heights from the depths, and yet also joins them. It receives a certain substance from the earth below, and at the same time time hermetically transfuses the strength of the stars to the earth. I consider this just as much a part of the world as I do the plants and animals. All the species of plants and animals are part of the universe since they are all part of the fullness of the universe. Even a single plant or animal may be considered a part of the universe since, although it is perishable, it is still a part of the whole at its death. In a similar way the air coheres with both the heavens and the earth, and is innate in both. For this reason the philosophers rightly call it the Hermaphrodite. Yet the natural part of any thing possesses unity, for nothing is born without unity or without the point. I do not think that you will ask out of ignorance how the earth is both part of the universe and a substance itself, but if you do then you will also need to know how it is that the heavens are also a part. This is because the universe cannot exist without either of them, for the universe is made of them, it comprises them and from both equally is nourishment distributed to all animals, all seeds, metals, minerals and all the stars. Everything is provided with as much strength as it requires, whether it be a single thing or even the world itself. And so it may be seen how it is that so many stars, however much they travel and however greedy they may be, are sustained day and night in their work and in their nourishment. For it is in the nature of all things to take as much nourishment as they require, The world, however, would desire the full amount of time that is allotted to it and seize it all in a single revolution. The philosopher provides a mundane rural analogy to explain this serious matter: he says that eggs absorb as many humours as they need to effect the birth of the animal. Thus it is agreed that the earth is ruled by nature, and in this example from the microcosm there exist veins and arteries, the former being channels for the blood, the latter for the spirit. There are similarly in the earth channels through which water flows, and others through which the air flows. It can thus be seen that nature has formed the earth in the likeness of the human body, and that both ourselves and our ancestors have named these channels of water 'veins'. But in us there is not only blood but many types of humour: some essential, some corrupt (these being thicker). There is the brain in the head, the marrow in the bones, mucus and saliva, tears and a lubricant in the limbs which makes them flexible. Similarly in the earth there are many different kinds of humours. Some of these are hardened by nature, and these become the earth of the metals. Of these metals gold and silver are the most sought after by the greedy. There are also those that are turned to stone by the action of petrifying liquid. All of these, since they contain the four elements, also contain their own seed. From each of these comes forth a pair: male and female. Air is considered to be male when it is gusty and female when cloudy and still. Fire is male when it burns with a strong flame and female when it is harmless to the touch. When the earth is especially hard and rocky it is considered male; when it is easy to farm it is female.

Chapter Five

From the fourth chapter it is clear that the dislocated homogeneous parts of the elements can show that the elements, after they have been removed from their natural places, return to them along straight lines. It will not therefore seem absurd that the mystery of the four elements (into which each compound element can ultimately be resolved) is implied by the four [symbol of four lines meeting at a point] straight lines running in opposite directions from a single point. You should take note and diligently observe that geometry teaches us that a line is produced by the flow of a point. This is similar to the way our four elemental lines are produced by the continuous fall of drops becoming a flow (by drops we mean the points of our star). Thus does it come about in our mechanical magic. Moreover, the cabalistic expansion of this quaternary according to the usual method of counting (that is, one, two, three, four) produces, when added together, the perfect number ten. As Pythagoras himself said, one, two, three and four add up to ten. Therefore it is not by chance that the rectilinear cross (which is the twenty-first letter of the Roman alphabet and considered to be formed from four straight lines) was chosen by the most ancient Roman philosophers to signify the number ten. Furthermore, its division immediately shows the quinary. Its place in the alphabet is determined also: for by multiplying the power of the ternary by the septenary establishes it as the twenty-first. It will be seen that this accords very well with the sun and moon, since through the magic of these four elements a most exact separation of the sun and moon into their own lines was effected. In addition, by the circumferences of their lines the conjunction [symbol of circle with four lines meeting at a point] was made in the solar complement (for by the laws of geometry a circle may be described for a line of any length). It then becomes clear how much the proportion of our star - signified by the cross [symbol of four lines meeting at a point] - serves the sun and moon. The dagger-like, pointed zodiacal sign of Aries is well-known to everyone (that is, the figure [symbol of Aries]). It is generally considered that from its position in the heavens comes the fiery ternary. We have added the astronomical sign of Aries, therefore, to signify the use of fire. It is agreed that this mystical sign, consisting of two semicircles joined by a single point, is most aptly assigned to the time of the vernal equinox. For a period of twenty-four hours, when arranged as at the equinox (that is, equally), denotes our most secret proportions

(by 'our' I refer here to the earth). For this reason wise men have handed down to us the hieroglyphic signs representing the elements and Aries. Therefore drink of this truly golden milk, but if you would rather hunt the hare with the sophists, then do not catch hold of the pheasant or the ferret. You should be aware that skill is obtained by increments, for who does not know that the origin of all skills was quite crude and that it was only by the passing of time and the growth of experience (the universal teacher) that they grew to perfection? This is certainly proved by the study of medicine, a skill much sought after and continually developing.

Wisdom always increases in the presence of men.

So you must be taught, says Seneca, as long as you remain ignorant (perhaps throughout our whole lives), if we are to believe in this saying. It is true that all things increase through time and that in this way the arts have developed to such an extent that the practitioners of our day far exceed their predecessors. So it is that your own skill in the study of philosophy has itself grown: if we compare the older students of the true and more secret wisdom with you, we find that they appear quite worthless. If Hermes, the father of philosophy, were to be brought back to life today, there is no doubt that he would be laughed at by the alchemists, just as the sculptors say that if Daedalus was living today and was to make such things as those which made him famous, he too would appear ridiculous. Indeed, the wise men of today far excel their predecessors in increasing the number of syllogisms for our ultimate benefit. Every skill increases: if the well is drawn off it fills up all the better. But once you have arrived at a right decision you must continue along that path, otherwise you will be led astray from the truth before you have even started out on your way. Pile up that which is rare and in short supply in the open air and, after it has been completely soaked by the water, the rotting damp and its location make it waste away.

Chapter Six

In the fifth consideration I did not attempt to demonstrate any other principle except that which Nature Herself has demonstrated. I acknowledge the spagyric art as representing the most skilful and sophisticated of all the arts, through which I am able to give you my opinion on these matters. For, as if by divine ordinance, it teaches us how to distinguish the pure from the impure, just as logic distinguishes truth from falsehood; it teaches us when to separate substances and when to bring them together; it teaches us the method most favourable to Nature, for it distinguishes between the clear and the confused, the subtle and the gross, the light and the heavy, fire and air, air and water, water and earth. In such a way as this did the Creator Himself show us everything in the First Creation. We are his imitators, and although we do not try to duplicate his work throughout the entire universe, yet we do attempt it in this small and confined world of ours. It is certain that since each of these considerations concerns the Universal Medicine, each one is also concerned with a method of enquiry. Therefore I affirm that the Universal Medicine for bodies is the philosophic gold, after it has been separated and drawn to the highest state of perfection. Our common gold has absolutely nothing in common with the philosophic gold we use to begin our task. In that respect common gold is dead and clearly useless. For just as a chicken is not born from a cooked egg, the Universal Medicine will not come from cast gold. Careful consideration must be given to what must be done, for we must not pervert nature but imitate it accurately to the best of our abilities. All the wise men agree that there is only this one substance, the One Medicine (speaking hieroglyphically), to which nothing is added and only the superfluous is removed (and even this process is achieved naturally). It is therefore a most difficult task to locate this medicine amongst the multitude of substances, although it would certainly be ignorant folly to look for it in an unnatural substance. The search is therefore rightly directed towards the sources of the metals and minerals. The philosophers set two of these above all the rest, that is, the sources of mercury and of sulphur. But just as they do not mean common gold, neither do they mean common sulphur or common mercury. The philosophers' gold is living, subtle and spiritual. Common gold is dense, hard and unchanging. The philosophers' mercury is the prime material of all things: without it the M cannot exist. But in fact liquid mercury, or quicksilver, is an impure metal which comes from its own special seed. The philosophers' sulphur is pure, permanent, white or red and flammable. Common sulphur, however, is combustible and impermanent. Hence it is easy to understand the difference between the philosophers' gold and that of those who are mistaken; between the philosophers' sulphur and that of the foolish; between the philosophers' mercury and that of the ignorant. The difference between heaven and earth is as great as the difference between the truly wise and the sophist.

The philosophers' gold is gold that has not yet solidified or hardened naturally, for if it were to do so then our man-made fire would have no effect on it, and the craftsman would be frustrated by his own skill. It is removed from the prime source of all the metals by pruning and separation through spring water, and in a natural way. For just as the Microcosm was first created out of the Macrocosm without a soul, which was later breathed into it by divine power,

in a similar way does our man (mercury) appear. Later, he too receives a soul which is brought forth and kindled by the continuously regulated movement of the fire beneath. When our Mercury is joined with either magnesia or lunaria it is more correctly known as 'aqua sicca' (dry water). This does not wet the hands and when placed near a fire it flees like a runaway slave. It is also known as Proteus, since it transforms itself into various, distinct forms and is itself transformed by this process. At times it appears in the form of dew, at times like heavenly rain, sometimes even like snow, hail, hoar frost or a cloud, as if it were dressed in a cloak. This transformation can be seen everywhere: however it comes about, whether in metals, animals or vegetable matter, it is essential for the appearance of the mercury so that the work can be brought to a conclusion.

The mercury of Hermes and of all the Philosophers is water, the water that falls from the sky as rain and which the Sun, as its father, extracts from the earth each day in a very fine vapour and takes up into that part of the sky where the downpour is formed. Here it is condensed into rainwater by the innate natural force of the Moon, its mother, using that same power with which she controls affairs below. Thus it condenses into rainwater, thickens and falls in drops by its own weight. It is moved around willy-nilly by the air or the wind (which is, after all, nothing more than the movement of the air) until it lands upon the centre point, that is, the earth, its nursemaid, who must then carry it in her lap. Perhaps this seems like a Gordian knot, yet one even tighter than Alexander's, which can only be cut by the sword of reason.

As I have often told my sons of knowledge and wisdom, the Philosophers' sulphur is first formed when the water has returned to the earth. At times it floats on the top of the water and is multicoloured, like the earth covered in foliage, or like some kind of thick broth. All these different hues derive from the greenness of the vitriol. But experience has confirmed that all water which is without spirit may be hardened by heat, and that which has spirit may be hardened by cold. He who understands how water can be hardened by heat and how the spirit can be joined with it, will certainly discover something a thousand times more precious than gold, more precious than anything. Therefore the alchemist should separate the spirit from the water and allow it to decay until it resembles a seed. After the waste has been discarded he should reintroduce the spirit into the water from above, and effect a conjunction between these two. It is this conjunction or arrangement that will produce an offspring utterly different from its parents.

Chapter Seven

The sixth consideration deals with Nature itself and so we must now define Nature. But Nature is a difficult thing to define, even amongst the wise there was disagreement about which came first, God or Nature. For if Nature came first, then God must have been created, which he cannot have been. But if God came first, then Nature must have been created, for only if Nature can have been born can it really come into existence. But some wise men define Nature as the originator of fire, and it is through fire that it enters sensible matter to enable its reproduction. Indeed it is clear that all things are created principally by fire. But Plato defined Nature as the Will of God, and this is the definition that meets with the most approval amongst the philosophers, for the Will of God is complete Goodness in its entirety and is present in all things. His will is born from his Divinity, so that things may be as they are, as they have been and as they always will be, and that Nature may be proof against aging. Nature, sensation and the whole world contains this Nature within them, in fact every living thing contains it. For each sex is fulfilled through procreation and this joining of the two or, more accurately, this unity between them-which you may well call desire or love (or both) - is quite beyond our understanding, just as much as are desire and love. However if both God and Nature are considered to exist and since neither can come from the other (for it must be that which is born of the first comes second), neither God nor Nature can be considered as having been born. Plato was quite correct when he stated that Nature is the Will of God, for God has always willed and it is necessary that he does so, for this is the truest cause of all things. Since, if it is the Will of God, Nature cannot have been born, then neither it nor God can have been born, and thus we must understand that the nature of the Macrocosm beyond the Microcosm is not Nature at all but God. For this same Nature, by which the world exists, is the Will of God; but the art that pursues Nature (that is, the Will of God) is the true knowledge of the Microcosm, and of what must be done. For it is not Nature that carries the vitriol from the mountain into the furnace, or builds a fire beneath. The true concern of man, his true art, is to prepare and produce the Medicine. Every man who has known that this art is the only true one may then practise it faithfully. He who has learned may then assume control. But whoever tries his skill should take care that he does not sin against the Will of God or the Laws of Nature.

But the greatest skill is the ability to dissemble that skill, for whoever feels it necessary to put something in writing or in speech about this great study, uses his skill in speaking to conceal his true meaning. This is to be contrasted with our more usual way of speaking, so that we may more easily agree with those appearing to speak naturally, rather than with those who have perverted that natural method of artifice.

For as Euripides says, the use of language is simple, but every man abandons that natural simplicity and comes

under our suspicion, just as if they are trying to deceive and defraud us. Consider well, then, the following simple and natural example of the Great Work: the rainwater, after it has been completely covered over and left outside in the bright sun, becomes fetid and mud collects in the bottom. It becomes sticky and has a bitter, foul taste. But in time this foulness is exhausted and disappears. The sediment, or solid matter, will separate from the water and precipitate at the bottom and remain there. Thus a pure, clean water is produced that is sweet, fragrant and flavoursome. Pour the water off from the sediment into another glass and once more place it outdoors until the sediment forms a scum. Repeat the process until no more sediment can be found. This water has been produced naturally and as a result it is incorruptible. One could say the same of oil, wine and other liquids except that spring water, as I shall explain, separates all kinds of solid matter of both contrary and similar qualities, from the vitriol of Venus and Mars. It will do all this gradually and by a natural process. If you combine this pure and perfect material with fire you will produce pyraustae. After these have been left out in the sun they ferment properly. But those fashionable Galenists and academic doctors who criticise distillation and alchemical matters generally, have not considered these matters seriously enough. They have not understood at all about the heat in wine, for example. This heat is first separated by fire from the parts with which it has been mixed, these being the cooler and more sluggish parts of the mixture. After it has been freed from these parts as if from an enemy it then exists in a fine type of distilled water without any more vigorous operation taking place. For this reason the philosophers rightly call their work (the Medicine) 'Fortitude', for this signifies the Elixir. Into its trust they rightly pledge all nature. Furthermore, the work and the true end of alchemy may be briefly described as that of 'the Body into the Body', and those of Magia as 'the Spirit in the Body'. The wise men call their results violent since they use amounts of strength that seem greater than those ordained by nature. There is more about this in the carefully-arranged books of Paracelsus, where there is a cure for diseases that aims to ease and cleanse sickness by using symbols, words and spoken formulae. But this resembles more the casting of lots and is therefore contrary to the Will of God; for this reason we reject it in our modern age.

Chapter Eight

In the seventh and last consideration I would not want to appear to be pursuing a Euclidean strategy, nor any other: you should learn from the fifth chapter of the fifth book, which concerns the secret deeds performed by the Monarch throughout his long life. In the fourth chapter it says that the Necrolii (or Necrolici) are forbidden a long life, that is, they are barred from the Great Work, which Geber calls the Third Order. The elemental substances in their crude state of blackness (according to Raymond Lull they are of a blackness blacker even than black) can produce a solution for the dead. The Scaiolae are the four elements in the vitriol of Venus after they have been purified. In the Necrolii, that is, in the First Order of the Work, are contained ridiculous travesties, sophisticated preparations indeed, that do not withstand the test of fire. Yet they do shed light on the Cyphant, in other words, on the formation of the embryo or infant (as Arnold and Lull refer to it), and which Geber refers to when he says that the instruction is not complete until the preparations of the first order have been made (these preparations were adequately shown in the previous chapter). Those who get to this stage who do not advance to the other orders and therefore do not produce pyraustae are referred to as Alloeani by Paracelsus, since they are superficial imitators of the form and sophisticated white-washers of the tinctures of Venus and the Moon. But if we suspect that anything might go wrong with the liquor then we should proceed as follows: the distillation should be repeated more often so that the favourable path to the good may be sufficiently open to you. That is, we should distinguish between the right way, which leads to the more perfect material and the left, which relates to imperfect bodies. Some philosophers refer to these enigmatically as the eastern and the western parts.

Water envies the Scaiolii and conceals the liquor of the lunaria from them. Now he who possesses the ability to extract spring water in a torrent is known as a water diviner; he who softens using fire is called a firetongs. Such a man laughs at the sophists, since they have little experience and act just like the easily-disturbed Necrolii when they are dormant, for they do not fix the tincture properly, which develops naturally up to a certain stage before flying from the fire. They are careless, as has often been said, about the poppy seed, which brings sleep just like the fifth essence of the vitriol. This essence brings about the coagulation of Mercury, which is alternately hard and soft. The alchemists refer to this process as fixing. This essence also brings sleep in a similar way to mandrake. But Aequaster, the anatic material of the completed operation, will not destroy the position of the Scaolii, for it delights to be in that spiritual seat of the Scaolii, that is, of the philosophers' Mercury. But if the Sun or the Moon is to be added to this crude preparation something must first be removed, in other words, the receiving material must be prepared by transmutation: this is the extent of the medicine of the second order. But the greatest Adech exceeds even this with the medicine of the third order, for the Mercury is first prepared philosophically and then accurately and fully gathered together. Thus prepared, the Mercury advances our purpose since, according to Geber, it brings

the material we have already mentioned to advance the work. But this is not all, for in this order there is a difference in the method and the subtlety of the preparation. Once the pure Nymphidic spring water has left the Moon, the latter passes through the water of the Scaolii and undergoes another transformation, where it will remain difficult to work with and virtually insoluble. This has been decreed by the earthly sun, for this process is indeed death by fixing and life by the lightening of the Scaolii. The White Sun also agrees to join with the Moon in the early stages but he undergoes a change towards the end, since the King turns red at the end of the work. But all that is written at the close of the book concerning travesties and the Nymphidic spring water lead to obscurity, since they pervert the traditional order. This is something which the teachers of this wisdom often do, since (as Augurellus has it) they are dedicated to the laws of this intricate art. So that we may comprehend the Nymphidic and understand the Aniadic Year, in other words, how we may become immortal through hard work and suffering, we should first learn the characters (known as the gift of Venus) which, as Paracelsus says, even though you may understand them in relation to each other, you do not have practical knowledge of them. For the man who summons Palemon and Leucothea does so in vain if he has not first attracted Nereus. Nor will he attract Nereus if he has not first worked on the primary trinity of life. His work will have no firm grounding at all unless he has first attracted Vestra. For the aqueous nature of the Moon is referred to mystically as Saturn while it makes one revolution around the earth, by the science of the Scaolii. For the same reason it is also given the name of Jupiter. But after it has turned through the elements three times we represent it more obscurely, in this way: [symbol of lunar crescent with lower cross] , which is usually known as Mercury. You can see how lunar this symbol becomes: [symbol of lens-like figure with lower cross] . Some wise men would hold that it is produced by the fourth revolution, but this in no way contradicts our secret purpose. Only the purest magic spirit will carry out the work of whitening in place of the moon. Through his spiritual virtue, once he is alone with us, he may speak hieroglyphically without words for almost a whole day, introducing and impressing into the purest and plainest earth prepared by us those four geogamic figures, or instead that other figure shown nearby. But is not the mystical sign of Mars produced by the combination of the hieroglyphs for the Sun and Aries? And is not the teaching of the elements included in this? And is not, I ask, the sign of Venus produced from a fuller exposition of the Sun and the elements? These planets therefore have regard for the solar revolution and the work of rehabilitating metals by fire, where there arises during its progress that other Mercury, which is indeed the uterine brother of the first. He appears once the lunar magic of the Sun and the elements has been completed, just as the hieroglyphic messenger tells us most expressively, if we will only fix our eyes upon him and give him a more attentive hearing. By the Will of God he is that most famous Mercury, he is the Microcosm, he is Adam. Yet some experts would put the Sun in his place, something which we in our present age are unable to do unless we put in charge of this golden work a certain spirit that has been separated from its body by the pyromic art. This is difficult to do and very dangerous because of the fiery and sulphurous fumes that are produced. But this spirit will be wonderful indeed, joining Venus and even Mars to the disc of the Moon (or at least to that of Mercury) with indissoluble bonds. This then produces the Sun of the philosophers in what they call the third position, which completes our septenary number. Care must therefore be taken when such an operation takes place in the Vitriol to ensure that the central heat can change water into air, so that it can spread out over the flat earth and scatter the residue, with the aid of the rain, throughout the channels of the earth. Finally the opposite will also come about: the air will turn to water of a particularly fine type. This occurs if you bring about the overwhelming of the gold and silver by the Old Man, that is, our aqueous Mercury, so that the water consumes them: eventually he will die and be consumed as well.

The ashes of the gold are then to be sprinkled on the water, and the water boiled until it is ready. You will then have a medicine for curing leprosy. But take care that you do not use cold instead of hot, or hot instead of cold. Mix like natures together, but if you must use a substance that does not occur in nature then separate it until it resembles a natural substance. In the end - by the Will of God - the Great Work is achieved not by hand but by fire.

Final Chapter

In conclusion, can I really put a price on my work, when all I do is provide a brief sketch of the lunarium of the philosophers? I do not even possess all the required knowledge; and even if I knew how to express myself coherently would I even dare? For I consider this matter to be old enough to be common knowledge, while it is always the modern writers who believe that they can make clearer and surpass the unskilled ancients in their writing. But however it comes out my work will at least, to the best of its ability, help to recover and restore the ancient lost arts of knowledge and science to their descendants.

By lunarium it is generally agreed that the ancient writers refer to Chalcantum, whether it be cupric or hungaric Chalcantum. Its body is metallic, called 'blacking' by the Romans. It exists in two forms: it can be dug out of the ground and can be produced artificially. When it is out of the ground it is sometimes dark, sometimes pale.

Occasionally it is white, occasionally transparent like glass, which is why it is commonly known as vitriol. You may get to know the bowels of the earth well with this metal, and by purifying it you will discover the Hidden Stone, the True Medicine. Its artificial form is produced by the action of rainwater flowing through the metals and forming a pool. After passing through those substances bound to the metals, it is collected in large clay vessels where after a few days it hardens in the air. Under certain conditions this water can turn Mars into Venus. But what happens if the natural form is improved upon by the pyromonic art? As the vitriol bubbles, two vapours are released from the channels in the stone: these create the metals. The first is therefore to be found in the elements of earth and water, with the Sun acting upon them and producing the vitriol; the second cause is in the chalcantus; the third and last in the vapour, that is, in the twin spirits of sulphur and mercury that are the source of the metal, after its mother has first been impregnated by wild nature. The philosophers have laid claim to lunaria themselves, due to the aqueous nature of the Moon. Raymond Lull is chief amongst these, for we find the following repeatedly in his writings: 'take up the stone, whatever its form, and pour on the lunaria'. The flower of the air is considered to be Cheiros, that of Mars is rosemary. The magicians take this for their own and call it Martagon, as if it were born of Mars. Undoubtedly chemistry cannot be understood without practice and experience. For all metals can be reduced to a vitriol resembling their own aqueous source., without any diminution in their composition. This vitriol is the lunaria, otherwise known as the philosophers' tree. According to Borissa this has seven branches representing the seven qualities of the metals. The root of this tree is the metal-bearing earth; its trunk is red, solid and suffused with black. Its leaves resemble those of marjoram: there are thirty of them in all, fifteen corresponding to the length of the Moon's waxing and fifteen to its waning. Its smell is like that of musk; at the full moon its fruit resembles the finest saffron. If Mercury is removed from it at the time of the full moon or at the waning and replaced there at this same time, it turns into the Moon. If this is then boiled six times it turns into the Sun. In short, from this pure form flows pure water. But this water, although similar to ordinary water, because it comes from a very deep well, must never be assumed to be too much like ordinary water. For the elements have been interchanged, just as it says in the Psalterium of Sonus: but although their various names have been changed, yet their influence remains throughout. Such a precise description enables you to bring to a conclusion all that has taken place in the operation. For this reason have you praised your people in all their endeavours, Lord, and you have honoured them with glory. You have not disdained them, rather have you stood by them at all times and in all situations.

Thus nothing of value can arise in man's affairs,
unless his mind first spurns all thoughts of grandeur,
and wonders at and worships the One and Only God.

Prayer

Eternal, unchanging and Infinite God, you who are truly born of yourself, and from whom all other things are created; you who are Good without comparison; you who are great without limit; eternal without time; omnipresent but in no single place. You are the only true virtue, the only perfection that alone embraces all other forms of perfection and enters into each one far and wide. You appear to us greater than the greatest; you have in your power the way to perfection. Only when we have remained in continual contemplation for a long period of time will we be fortunate enough to achieve this goal ourselves; however ignorant we may be, let us not be ignorant of this at least. Therefore, for as long as we seek you in the wilderness, let us not lose ourselves. Bestow upon us your fatherly and infinite goodness and mercy, so that we may come to find you in some way at least, by loving your glory and majesty, worshipping, admiring and adoring them. May we embrace and possess them through your only son, Our Lord Jesus Christ, who always welcomes us. We seek this from you and ask of you with our most heartfelt prayers that you will bring it to pass through your Holy Spirit, for you are truly the best and greatest God, because of the love that you freely give to us. May there be praise and honour bestowed upon you, the One Godhead and the Three-in-One, the only Living and True God, for all eternity and for all time, Amen.

Philemon Philadelpiae Rosae Crucis

Speculum sopicum rhodostauroticum

The 'Mirror of Wisdom' of Theophilus Schweighardt

Translated by Donald Maclean ©

Introduced by Adam McLean ©

[Back to Rosicrucian texts.](#)

The Rosicrucian movement was given its impulse through the publication of its three well known texts, the manifestos of the *Fama Fraternitatis* and the *Confessio Fraternitatis* in 1614 and 1615 respectively, followed by the 'Chemical Wedding' in 1616. Those wishing to penetrate the mystery of the Rosicrucians must inevitably return to these documents to seek some insight into the Brotherhood's ideas, beliefs and practices. There are however other texts of the period that equally contributed to the Rosicrucian event, and though many of these have been almost entirely neglected, some particular texts deserve study and investigation. Foremost among these neglected secondary texts is "The Mirror of the Wisdom of the Rosicrucians" written in 1617 by Daniel Mogling under the pseudonym of Theophilus Schweighardt and first published in 1616. This text contains three important engravings.

The title page has at its head "under the Shadow of your wings" with the four lettered name of God JHVH thrice repeated. Immediately below this are two male figures one in an attitude of prayer (ORA), and another working with metal on an anvil (LABORA). The text on the right says "Here is clearly expounded all the skill of the whole world, all Art and Science at the same time. But seek first the kingdom of God and then contemplate this matter and take note carefully of everything". The adept is then exhorted by the text on the left not only to look outward at the wonders of Nature but also to look within, "If you understand and follow my feelings, you will never desire anything else, and like myself you will be content and ask little of the world's misery. And I know how to maintain myself in this and no money nor goods shall be lacking to me".

Further below two female figures are set in niches one labelled PHYSIOLOGIA and the other THEOLOGIA. Physiologia who represents the spiritual transformative forces working in the human soul from out of our bodily nature holds a winged flaming heart in her right hand and three symbols - a Rose, a feather quill pen, and a latin cross, while above her is the statement "This I hold for my radiant joy". Her syzygy Theologia, representing the spiritual force working from above into the human soul, holds a heart bearing the first and last things, the Alpha and Omega, A and Z, Aleph and Tau, the alchemical AZOTH, while in her left hand she hold a ruler and compass labelled "The Art of Nature", and above her is written "God's word which remains in eternity".

In the middle below the booktitle is a panel with a complex of symbols at the centre of which is a cross surrounded with a wreath of roses with the words "I am practiced in this". To its left is the cryptic remark "Behold Reader what stands before thy eyes. This is my true counterfeit, my life and my whole position, whereby my name will be known. In this sign is my name". Below, an island rises out of the sea of ignorant opinion and useless speculation, while above, a ship set on its course to the Rose Cross is guided by the hand of God holding the angelic wings.

The title page is rather elaborate, introducing this book to us as :

"The Mirror of the Wisdom of the Rosicrucians.

The Detailed Unveiling of the College and Axiomata of the specially illumined Fraternity of the Christian Rosy Cross to all those desirous of and expecting wisdom and to the further confounding of those who don't understand (Zoiles) and to their inextinguishable shame and mockery.

Theophilus Schweighardt Constantiensem.

With the Privilege of God and Nature, not to be overturned in Eternity, 1618."

On the bases of the two columns we find written on the left "Unless you understand my true teachings, you will never understand another book", while on the right "I have explained it so clearly and brought it before your eyes with figures".

Schweighardt's text expresses clearly enough the search for the Rosicrucians as being an inner quest. Schweighardt, who must have been close to the mystery of the Rosicrucians (the Rhodo-staurotic Brotherhood as he refers to them) as anyone of the time, clearly identified the fraternity as an inner brotherhood of aspirants working within the sphere of a common constellation of symbols. In his third chapter he outlines the polarities that must be united within our souls if we are to consider ourselves as brethren of the Rosy Cross. - Adam McLean.

Through the mediation of the Elohim

I, Theophilus Schweighart Centralleanicus with the blessing of the times, herald of the Divine - Magical, Physical - Chemical, Triune - Universal Philosophy with the Grace of God, revealed to the unworthy, wish to all those who have been granted by God to contemplate my "Sophy speculum oculis intelligentiae" peace, joy and constant prosperity from the glorious Father of Light reigning through the generations.

Dear brethren and fellow labourers in God, it is for ever the greatest cause of astonishment by what wonderfully contrary and world-loving opinion the majority of human creatures have landed in an incurable desperation, for they cannot recognise the salvation that hovers before their eyes and the final reforming of their errors, but they withstand all the grace and mercy of God. Look at and observe this age that is ending, contemplate the manifold businesses and affairs of mankind which are for the most part vain and of no account, not to mention public calumny and infamy, upon which may God have pity, in high and low degree. All this has so much got the upper hand that instead of being punished it is held more in esteem than godly virtues and heroic deeds. Oh vanity of vanities. Oh depraved human nature! My heart would leap from my body every time that I contemplate this miserable condition of such seeming joy; and though I know myself much too puny and in need of help to ward off this evil by my own person I cannot in Christian love ignore my neighbour and refrain from expounding my "Pandoram" with figures which have been published for the same reason; and from revealing the much desired Collegium, Lodge, or Dwelling of the highly praised Rhodostaurotic (Rosicrucian) brotherhood and their true philosophy, the "fidelibus, pansophiae, studiosis" to the end that mankind be wakened from its sleep of sin, and with freshly opened hearts, with heads bared and bare feet, go joyfully towards the newly rising sun and salutifero Heliae. Wherefore loving brethren in God, nature and wisdom, receive and mark this my faithful instruction, read it and examine it earnestly, and you will find what many thousands have desired from the beginning but what few have found. So be you pious, God-fearing, compassionate, well-doing and silent, otherwise this wisdom that is here made public and laid before your eyes in a manner that could not be brighter will not only shut up your treasure and close its storehouse but will turn to mockery, offence and shame. But thou, God-loving brother and friend, who wast named in the title somewhat obscurely, wilt know thyself through thy manifold experiences and promises made unto thee brought unto me in other ways, thou shalt have this Christian, godlike and nature-politic "Speculum Sophicum" as thine own gift and to thine honour as a lover of its content and one dedicated to the salvation of the faithful. And this all the more because in the past two years thou hast shewn thyself to mine unworthy self in such fashion by confiding to me thine especial secrets that I cannot but think thereon without astonishment and a corresponding brotherly affection. For thou, O brother, didst offer to hear my pansophy, thou hast shewn me the way of my work, thou wast, art and shalt be in eternity the author and refuge of my thoughts.

And although the Theonic generation of vipers have dared to set obstacles in the way of some of our departed societies and brotherhoods by unexpected means and ways, and have undone them for the cursed intention of outer appearance, I shall nevertheless hope and trust that thy humanity and thy superior understanding will ascribe to me more belief and confidence, when I speak with an open and candid spirit, than other "Zoili" with their despicable calumnies. If thou doest this, thou mayst expect something greater and more worthy in the coming year while contending thyself with the present proffered writing which, as I have said, is in thine honour, friendship and brotherliness, with the prayer to God the Almighty that he will unite it in thee with the "Pansophica studia in centro Sacratissmae Alethiae".

Given on the 1st March 1617 from the Musaum Centralleanicum.

SPECULI SOPHICI UNIVERSALIS

Chapter I

A Brief but Thorough Description of the Collegium of the Fraternity, Highly Illumined by God, of the Rose Cross.

It is not unknown to me, true-hearted reader, with what great appetite yet for the most part with what vain hope information is sought concerning the Collegium, Lodge, and Dwelling of the far-renowned Rosicrucian Brotherhood by persons of high and low rank hitherto. For hardly a day goes by in Frankfurt, Leipzig, and other well known

places, and particularly in the city of Prague, without ten, twelve or even twenty different kinds of person attempting to gain information from art-dealers, booksellers and print-makers etc., not to mention other people of high authority who seek after the aforementioned Collegium with zeal and earnestness, and yet are so cheated and led astray by false brethren that it were better to be silent than to bring people to mockery and disadvantage in their public dealings. In order to avert such evil and the misfortunes which spring from it I have resolved to place the oft named Collegium and its statutes openly before all the world and right before all eyes in various languages, and so hopefully to prevent these terrible errors. Know therefore, brother who lovest God and art, that according to the announcement of the brethren although the incorporated gathering of all Rosicrucians does not take place in one particular place, nevertheless a true-hearted, devout and upright man can easily and without great trouble come to speak with one of the brethren; I say a devout and upright man, but not a gross and high-faluting Thraso, a gold-greedy Ardelio, or a worldly-wise Authophilus.

And now thou askest, how shall I come thereunto? Attend unto what Iulianus de Campsis says in his epistle: "I wandered through many kingdoms, principalities, domains and provinces; I turned towards the sunrise, noon and evening and finally towards midnight etc." These words will explain the Collegium clearly enough unto thee and it helps but little if thou wander through all kingdoms and seaport towns and art not worthy to receive. Study my figure, Serpentarius and Cygnus have shewn thee the way thirteen years ago to the Holy Spirit and have not the blessed videamini called unto the brethren? What shall it avail thee if thou comest with unwashed hands and a mind desirous of money? Little can the ringing of the bell or blowing of the horn help thee, and even though thou seest the gates open before thee thou mayest not enter, for thy name stands not written there, for thus it is written: "Come ye who are worthy. Thou however must be an unworthy Christophilus though thou beest a Christophilus." Therefore the fraternity shall bethink themselves of Jehova, their leader, rather than give thee a reply. Shall we be moved? even let us be moved - that is an evil message. If that should happen thou shalt certainly either miss the Collegium or if thou art not content with this and wilt climb higher against all will, thou shalt sing the paenitere (penitence) in the dirt. Therefore hasten slowly. Pray, work and hope. If God pleases by many distinctions of things. At last. Thou seest that the Collegium hangs in the air, where God wills, he can direct it. It is moveable and immoveable, constant and inconstant, it relies upon its wings and wheels, and though the brethren call the "venite" with sweet trumpets, Iulianus de Campus stands with the sword, and thou must undergo his examination, wherefore beware. If thou pass not the examination and hast a bad conscience neither bridge nor rope shall avail thee. If thou comest high, high shall be thy fall, and thou must die and spoil in the pit of errors and opinions. Follow me, imitate the birds as in my figure, fly in the free air, go gently. There is no peril in delay, but in haste. Let the dove fly from thine ark and seek out the land. If she bring thee an olive branch be sure that God has helped thee, and thou shouldst in turn help the poor. But if the dove stays away without a sign then go into thy herb garden and feed thyself meanwhile upon the lovely herb "patientia" (in so far as it has been planted in thy garden), but beware, as thou lovest thy soul, of the weed "desperation", for although Iulianus says: "He who is not ready today shall be less so tomorrow" which is to be applied to presumptuous heads who would break into wisdom against the laws of God and nature - may the thrown dice fall! This I say: walk with a stick, for thou who art not ready today shall be so one day, for not all the day is evening, and what is not to be hoped for today shall yet come to pass. Do thou only what thou canst (as the aforementioned Campanus says) and thou shalt be in his good time released from the flood of ignorance.

There is a building, a great building lacking windows and doors, a princely, aye imperial palace, everywhere visible, but hidden from the eyes of men, adorned with all kinds of divine and natural things, the contemplation of which in theory and practice is granted to every man free of charge and remuneration, but heeded by few because the building appears as bad, little worth, old and well-known to the mind of the mob who are ever heedless and seekers after things new; but the building itself is so precious, so delicate, artistic and wonderful in its construction that no wealth, gold, jewel, money, goods, honour, authority or reputation in the whole world can be named which is not to be found in that high reputable palace in high degree. It is itself so strongly fortified by God and nature, and preserved against the onslaught of the ignorant, that even though all the mines, cannon, battering-rams and petards and such recently invented military devices were used against it all human endeavour and toil would be useless and in vain. This is the Collegium ad S.S. of the Rosicrucian Brotherhood, this is the royal, nay more than imperial palace of which the brethren in their "Fama" make mention, herein are hidden the inexpressible costly treasures and riches - let this be a sufficiently lucid account thereof. Oh how many men go unknowing and without understanding through all the rooms, all the secret hidden places of this palace, unseeing, uncomprehending, worse than a blind man, or as the saying goes, as a donkey on a bagpipe, because they have not been sufficiently prepared and made worthy. He who hath ears, let him hear.

It is not possible to speak more clearly, but it is possible, and unfortunately more than common to twist the meaning of the words. Try it at your peril. I vow to thee by the salvation of my soul, that what I write and describe here is from no presumptuous or deceptive intent, but from a true and well intentioned brotherly heart. But not long ago I was taken by a person of rank in an imperial city who had written about the Fraternity in friendly fashion, and was heard by the judges not without some despite to mine own person; and nothing was made of it than of a philosophical display and a figment of the printers just for the benefit and trouble of bookworms, so you can see how such societies are discovered and unexpectedly disappear again so that no more is heard of them just like the people on the first of April. O uncomprehending man "phy tibi tuisque?" thou think that the brethren have nothing else to do than to call upon thee with writings, beseeching thee and supplicating thee? Nay, if thou wilt not prepare thyself and adjust thyself to the signs of favour already given, thou hadst better leave it alone - herein use thy senses. I tell thee in truth, whereas the brotherhood was once in being and growing, it exists now, and there are such a number of well intentioned "collegari" (members?) (God be praised) that they do not need thee nor thy like calumniants, stay behind the stove lest the hairsplitting "philosophia" will cudgel thy lofty reason, and thou seest no more therein than buffoonery, barrel-organ, low songs and other such shameful verses, which serve only to bring some money into the booksellers' bag. Nevertheless all and sundry who hitherto have dealt with the writings of the brethren (as they must confess themselves) have suffered little harm from them, which in no way detracts from their innate, intrinsic and essential authority, but happens only by accident; and in this another benefit is hidden than can be got by a coarse intellect and perception, but I go too far.

As far as the Collegium is concerned, I know no more than this: Look about thee and pray earnestly to God and thou shalt certainly find it. The brethren are nearer unto thee than thou thinkest, whosoever thou beest, wheresoever thou art, good or evil, high or low, poor or rich, near or far, and yet they are no "ubiquitists" or devil's artists, but Theosophi. I beg thee for God's and thine own salvation's and advantage's sake, only follow, thou shalt not regret it, for thus it is if I may bring the Collegium to light in a few words to the advantage and profit of many erring persons, and beg the same heartily they will seek it in vain and they should cease from their quest, for if they are not worthy, it will not avail them as I have already said, neither blowing the horn, nor ringing the bell, nor knocking and yelling, neither writing nor travelling, for thus it must be. Moreover it is not necessary that thou go into much danger, for it must be a mean place where no brother has been within four weeks (consider my wheel in the figure) the same brother knows and recognises the thoughts better than thou canst shew him, therefore only be calm, still, place thy hope in God, pray unto him without ceasing, hearken unto and read diligently his word and ponder it in thy heart. From my heart I speak: go into thyself, put all worldly things behind thee, contemplate the two old theological works of Thomas a Kempis of 150 years ago, follow after them, in them thou hast the whole art so worthily and beautifully that they are worth setting in silver, gold and precious stones, and guarded as thy highest treasure. If thou canst and doest this thou art more than half a Rosicrucian, and soon the "Magnalia macro and microcosmica" will be found; and I will assure thee that a brother will appear in person to thee. It seems wonderfully incredible, but I beg thee, as thou lovest thy soul and thy salvation, follow the two aforementioned more than costly little books as much as thou canst, and contemplate besides with diligent study the "Parergon", and I assure thee, thou shalt find the Art and Collegium, and this is the only way, for else there is no avail to seek the palace, for it is not and yet it is.

Seek not, in vain is all thy toil,
Mark now what I inform thee here,
If thou doest it, and followest my teaching
A brother will soon be with thee.
Write not, thou hast then proved thyself,
With prayer hast been admitted to the school.

CHAPTER II

ERGON ET PARERGON FRATERNITATIS TYPICE

(The Work and Secondary Work of the Fraternity - In the Figure)

Outline

Now that we, in a true-hearted mind, have made public the Collegium, and by means of divine help so far demonstrated that hopefully the same may bring to many that labour no little profit and advantage, we shall now, in so far as is permitted to us, take the matter further in hand and reveal faithfully the Axiomata and Conones brevier

of the above mentioned Rosicrucian Order. But herein the well-meaning reader, desirous of art, shall so know how to comport himself that instead of proceeding in a Rhodo-staurosophic manner (as he should) he will avoid browsing without understanding upon the writings, all and sundry and without discrimination, of the peripatetics, stoics, the Ramists, Lullianists, Paracelcists, and what more of that ilk, and posing as a monarch of this literary empire (of which such antisophic heads there are now plenty to be found); but he will be mindful that the intention of the highly laudable fraternity is wholly and totally set - as the writings of the above mentioned and other authors stand to be mildly (mildly I say) corrected - on holding the concordances against one another and bringing them to the centre of truth in a pansophic globus. In order that this may be brought about it is imperative that thou first empty thy heart before God, thy Creator, and as St. Paul enjoins, examine all thy human dealings, especially thine own possessions, and cast out utterly all cursed "philautie" (love of self), and go with thy thoughts into thyself, into the inner man, and contemplate the remaining sparks of divine goodness: to God thy merciful Father (in whom all wisdom has her source) call fervently beseeching his grace and support; that he may be helpful to thee in the difficult work which thou hast undertaken, and know thyself too small and weak for it, and bethink thee as soon as thou trustest to thine own forces and faculties thou takest a step upon the right pansophical general road.

I know now that many who read this my brotherly admonition and the recently published "Pandoram" will hold this against me; thinking to himself: "Thou hast promised before in thy 'Speculo pandoram ante publicata' to explain thoroughly, but all thou dost is to go on singing the old song about knowing God and thyself." To him I give this answer: "If only thou knewest, dear brother, how much store the work of the brethren sets not only on thee as a philosophus, but on all and every individual human being thou wouldst not take exception to these my repetitions; other words I cannot use unto thee in this, only the 'Parergon' as thou shalt hear more extensively of."

The Holy Divine Scripture is the fount and fundament of the fraternity, neither what thou buildest upon it shall ever fall: yea they shall bring humanity to the sustenance of life, but the Theosophi prefer to hear, curing the soul before the body. Imprint this firmly on thy mind, else is all further toil and work in vain, thou shalt lose work and reward if thou lose God. Consider thine own salvation and let this Ergon be acceptable unto thee, and then in the following "parergi" thou shalt progress the more happily in understanding. More I cannot say unto thee of this, but if thou desirest more information concerning this fundament and preparatory work, thou shalt find more thereon in the aforementioned little books of Thomas a Kempis, for the author in the same book does nothing else but teach thee to practise this work rightly and well, and so it may be called his golden writing, well and truly a fount and origin of the Rhodo-staurotic teaching. Hoc de priori.

Now thou descendent from the heights and betakest thyself among the creatures and Magnalia of God to serve thy neighbour. In this is all learned wisdom and philosophia which hitherto has been practised by many hundreds and right little understood and brought to a happy conclusion. Is this parergon general or special? The more widely it is practised the better is its effect, and so it shall be spoken of here next. Thou shalt see its theory in the figure on the page: His father Sun (which Trismegistus says), Mother Moon; he bore the wind in his belly, his nurse is the earth. This is the matter and subject of our philosophy or of our general physiology, which are provided by time and occasion not by money. For this thou needest no wishing-cap or bag of fortune, nor special art or athletic speed, but only time and place. Contemplate my figure properly and well, the most important thing is hidden therein and it is impossible to indicate it more clearly. No father would place it more clearly before the eyes of his son than I have done before thee, wherefore I beg and enjoin thee (lest thou desire aught more useful and profitable to find in this): let this figure be highly and well recommended to thee, observe it, contemplate it, examine it not once but often, for there is nothing included in it in vain, but can be seen with our open eyes, that thou mayest boldly believe, for I am not here as a deceiver but as a brother and friend, wherefore I have not minced my words) but spoken everything freely, openly and roundly, against the will and good opinion of many.

Twofold is the matter. One comes from heaven, the other out of the earth. How little and bad dost thou appear unto the children of men, how precious however to him who understands. If thou wilt mark it, I have told thee enough, more I may not say, draw back O Harpocratis, however much I should like. If God has helped thee so far, doubt not, though it may go forward but slowly, nature will obey thee (but on the bliss of thy soul bethink thee and use it not other than a parergon, otherwise it would be better for thee if thou hadst a millstone round thy neck and wert sunk to the bottom of the sea) and open unto thee her lovely art and treasure house. As far as the Operation and Practice is concerned, because the same are clear and distinct with both old and new, they are repeated without trouble in this "Methodicum speculum". Use the figure as an aid, and whether thou straightaway gettest the long desired treasure into thine arm and power, so be mindful at all times of this: O Jehova thou gavest, may the praise be unto thee.

And here we should speak of the *Physiologia generalis* from which the *specialis* is derived. But because at the present time on account of dangerous misuse it would appear inadvisable to bring it into the public, if my true-meaning request with the present figure should reach thee, art loving reader, that thou mayest make do with the figure until either conversation by word of mouth or other means of further instruction may be given thee. Phy: saeculo! in quos incidimus annos.

CHAPTER III

Mirror of Art and Nature - *tam Naturantis, quam Naturatae* the Whole Science of the Brotherhood.

Hitherto we have specially treated of the Collegium, Work and Secondary Work (the *Ergon* and *Parergon*) of the highly to be praised Rosicrucian Brotherhood. But so that the true-hearted Philopansophus may have some information, and may not complain of the author's work, it seemed good to us to treat of what has been already mentioned in the foregoing work but not dealt with in detail. Therefore we shall repeat the matter in this third chapter as in a short compendiolum. May thou, O Reader desirous of art, give thine attention to the following figure, because in it are hidden many useful and highly necessary things, so shalt thou serve God and thou shalt not be able henceforth to thank the author enough, in so far as thou regardest thine advantage and salvation, nor desirest to misuse such divine Magnalia. Know however, O God-loving man, friend and brother in Christ, that what I, the author of this little tract, have in good faith revealed herein and uncovered, goes neither against God nor nature, but on the contrary is so much favoured of them both that all human efforts were too puny to overturn it in all eternity. It is not just an empty human trifling, or my own facile invention, but the eternal and only naked philosophical truth itself, which God the almighty creator of all things has implanted in nature from the beginning, and which right up into these our times has been preserved in sundry Christ-loving people in wonderful fashion: the greatest things though hidden to the examination and human cleverness may through the omnipotence of the Creator's goodness be resuscitated in the rational soul as divine sparks and flames. When thou apprehendest this aright like as in a mirror, bethink thee and believe firmly that thou shalt attain the highest point of human knowledge in this life happily, and wilt have satisfied thy mind so desirous of art. The sign of thine erudition will be a calm and peaceful conscience, contempt of all pride, and self-love (*philautos*), compassion on the poor, love of God and thy neighbour, hatred of the world, longing for eternal life, and all such divine virtues; but as long any one of their counterparts is allowed to remain in thee, thou mayest not think that the Virgin Sophia will take pity on thee and allow thee in time to enter her pleasure garden; as I myself (so that thou mayest know it) am not yet by any means perfect in my person, and human frailty and especially the devilish self-love gives me all too much pain and hindrance. But I have to thank God my merciful Father that through his grace and Holy Spirit I have climbed so high in my pansophical studies that I should not wish to exchange for it great riches and treasures of this world, and I hope also to be not too far from the goal (and I mean with the *Ergon*, not the *parergon*, that the things of others mean nothing to me) and may God grant me his grace in the future.

In order that I may not keep thee too long, gracious reader, so in God's name mark my speech, and imagine to thyself that it be no other than if thou wert hearing it from thine own father, for I desire thy harm less than my soul. Pray God the almighty Father of all wisdom, that he grant thee his grace and support herein, that thou mayst progress through God's visible help (for human power is all too slight for this). Fall with me therefore upon thy knees (mock not) and call to the creator of all things, setting all human affairs, frivolity and profitless thoughts behind thee, in the following words:

"Lord Father of all wisdom be gracious unto me poor sinner, illumine my heart to see thy wonders, and take from me all human frailty, that I may know thee and thy Magnalia in strong faith and true confidence, that I may understand the sparks of thy goodness which thou hast bequeathed, and that I may be useful to and understanding with my neighbour, for the sake of Jesus Christ thine only-begotten Son, who together with thee and the Holy Ghost ruleth, liveth and overshadoweth from now into eternity. Amen. Amen. Amen."

Quod igitur foelix faustumque esse velit

TER - MAX : Mundi MONARCHA.

Here begins auspiciously
THE PANSOPHIA RHODO-STAUROTICA

By God the Almighty established herein from eternity unto the world,
and graciously reserved for the sons of the blessed generation.

Rouse, rouse thine ears
Whosoever hath ears to hear with, let him hear
Whosoever hath eyes to see with, let him see
Whosoever hath a tongue to speak with, let him speak
And proclaim the almightiness of the All-highest.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." John 1.

This Word is the first that has been hereunto from eternity and again shall remain in eternity, without beginning and end, no thing before him, no thing after him, all things out of him one and alone. This is the Sun, the eternal, the perfect triad, *sacratissima monas triade ligata* in the upper sphere: from him is the life, the art of light and knowledge of all things in so far as it is granted to man in this life to explore, in short this is the highly-blessed God Jehova, the first creator, beginning, fount and origin of all creatures and Magnalia, so as the human being may wish and think of him; from him alone come riches, honour, favour, authority, skill, wisdom, health, strength and eternal life. Whoever has this has everything in him, for he Jehovah our God is almighty and an inexhaustible source of all that is good. Whoever obeyed him before the Fall need never be in care for wisdom, just as Adam suffered no lack and was free of doubt; and we his descendents would have been given the same form if the so cursed devilish Philauti (which our ancestors called the snares of the devil) had not come up behind us, and so obscured the divine eternal shining of light (alas may God have pity) that from those brightly shining flames hardly a few little sparks are left up to this last time that is coming to an end, whereby the long awaited rising of the Holy Gospel that alone imparts bliss, and the revelation of the Son of God shall finally dispel that darkness, the beams of divine wisdom shall shine forth more and more, and hopefully soon kindle the last fire to consume the godless world and with it the stubborn hearts of those wandering in error and perilous labyrinth, who have often seen the Parergon, and because of that same darkness did not desire to comprehend the shining of the eternal divine light.

We, however, who now see the grace of God near at hand, should open our hearts, and amend our ways and life, receiving the good news with joy, and go towards the brightly shining Sun with a calm conscience and thoughts of God (not thoughts of gold). We, I say, ought to seek the little spark of divine omnipotence which has been hidden for so long, and the Pansophical Concordances which have been concealed for so many hundreds of years up till now, with earnestness and Christian zeal, and not remain sworn the whole time to slavish human opinions which are for the most part in every respect erroneous. Bethink thee, dear son, of the nature of our study, and I will proceed a little. Go to the universities, academies, gymnasia, whithersoever thou wilt, thou shalt not find aught else than useless and vain quarrelling, unnecessary questions on the meaning of this or that Aristotelian, Platonic or any other philosopher's texts, many hundreds of disputations over doubtful things, from which thou wilt come out knowing no more than before, and rarely shalt thou find a matter really and truly elucidated to its kernel. There they do not enter into experience of nature or reasoning of the mind and the senses, but for the most part it is what this one or that one says, and that is right and must stay right even though it drives nature back - may the professors and doctors forgive me, I do not speak of them all but of the majority - though they would deny that they do it to win praise. Be that as it may take thou timely advice. I do not forbid Aristotle, Hypocrates, Ramus, Paracelsus or such like, but only where they err I would not approve, but correct such error with the light of nature by means of God's help: herein is to be found the first beginning of Pansophic wisdom. If thou askest, who teaches me such correction? I answer, if thou wilt and desirest and follow the advice of good-hearted and true people then read this our Pansophia Rhodostaurotica briefly outlined often and diligently which further declares:

God the Almighty, after having, as already stated, created in the beginning heaven, earth and all creatures, set the same under the dominion of man (as his image), intending for him as well as for the whole universe a future perfection, and so implanted in each and every creature a hidden divinely working force, by means of which all

creatures might be sustained in their being and in their growth. This is called Nature, a rule and guide for all art, a handmaid of God and mistress of all human artifices, a mother of all animals, vegetables and minerals, a bright shining of divine flames.

This Nature is understood by human reason (which is directly inspired solely and only by the Creator) (for the spirits or intelligences will not be communicated here for certain reasons). All the things that Nature operates and does happen and are ordered by four of the same handmaids or rather four kinds of matter which are and are called the four elements of all things, fire, air, water and earth (concerning the special matter of the sky and the stars we shall be bounden to no one) out of whose appropriate mixing and contemperation all things have their second origin or as long as it pleases God their indefinite continuation, not however to be understood as directly and immediately, as believed by many hitherto, but through seed and a soil (medium) according to the twelve little chymical tracts which constitute no mean prelude to my pansophic studies: thus the four elements give birth out of themselves by the stimulus of Nature sperma or seeds which are cast into the centre of the earth and there elaborated and transformed by different kinds of adaptations, and this sperma is the Sun, the one perfect triad, the most precious monad triply bound, in the lower or sublunar sphere, out of which secondarily everything has its origin, in which all health, strength, wealth, treasures, skill and goods of the whole world are to be found dependent; and the Physiologia generalis, which has already been mentioned, treats of these. He who knows this will soon grasp the particularia. In the previous figure it is so plainly and clearly set before the eye that it is impossible to write it more clearly.

This sperma divides its creatures out in three principal kingdoms, in animal, vegetable and mineral, and is found in each one although thou and others may read otherwise in the writings of the philosophers, but mark that everything which thou hast seen hitherto and contemplated comes together in thyself as in one centre and image of God, for all things are from one, and all things go to one, whence comes the same "Know thyself", "Know thyself" I say, and so thou shalt come to pansophic perfection, which (that thou mayest be truly informed) proceeds as follows:

Man is composed or made up of two parts, the visible transient body and invisible, imperishable soul. The more the latter is like to be of glorious, precious and divine nature, the more its perfection is to be regarded as high and great, and so we become released from our human nature and frailty, and are reunited blissfully with our Archetype, God the Almighty, we die away from the evil godless world and are new-born into the heavenly blessed Jerusalem. This is the most blissful and best art which human understanding may apprehend. Of this Boetius writes: it is a great crime that we do not love the best - and he says rightly and truly - the best should be the dearest, and this love should not regard profit or unprofit, furtherance or harm, win or loss, praise or blame, or spite, or any of these things (as our Thomas a Kempis says), but what in truth is the noblest and best that must be our dearest, and that for no other cause than that it is the noblest and best. The best, however, is the soul's perfection which comes about when we rightly recognise the inner man, and contemplate his sin and impotence, be mindful of God's mightiness and mercy, put behind us all human thoughts, commending unto him all things, obey his will, hallow his name, pray, praise, call upon and glorify him without ceasing. This is the Ergon, the preliminary work, the greatest and foremost art and science of not only the brethren of the Rose-Cross but also of all Christ-loving men. To the eyes of the worldly-wise it seems slight, but they will find with ruth how glorious and precious this treasure is, which is no other than the perfect treasure of which St. Paul speaks (I Corinthians 13). When the perfect shall come, the partial shall cease. This perfect is a being that contains and comprises everything in him and in his being, without which and outside of whom no true constant being is, in whom all things have their being, for it is the being of all things and is in himself unchanging, unmoving, and yet changes and moves all things (Acts 13). But the partial or imperfect is that which arises from the perfect, and in which it has its origin and goes forth like a splendour and a shining flowing from the sun or a light, and is formed into whatever it may be, and is called creature or imperfect and among these imperfect things there is nothing perfect. And here is to be noted that the created soul of man has two spiritual eyes; the right eye can see into eternity, and the left eye can see into time and creatures. To recognise the difference between what is better or less, and what shall best give the body life and maintain it, that is the Parergon.

Now mark, even as much as the soul (as already mentioned) is more glorious than the body, so is the superior Ergon more glorious than this afterwork the parergon, and know and bethink thee, if thou shouldst fail in the first, thou shalt never come to the latter. Mark also what our dear brother a Kempis further says. These two eyes of the human being may not practise their work together at the same time, but when the soul looks into eternity with the right eye, the left eye must refrain from its work and not look at the creatures, but keep itself as if it were dead; but if the left eye is practising its work looking outward into time and dealing with the creatures then the right eye is hindered in

its contemplation (of man is to be understood) and in its Rhodostaurosophic experience, above which there is nothing more blissful in the world, namely thus:

Look first with the right eye into eternity, know God thy creator and thyself, beseech him for gracious sustenance and for the forgiveness of thy sins, - this is the one and foremost thing - and keep thy left eye shut the while. Afterwards climb down from the mountain and look with thy left eye (but with the right eye maintaining its precedence) into time and the creatures. Look first at Nature at what is possible for it (and that thou canst learn as well from experience and by thine own eye as from good and error-free writings which have partly and partly not yet published), then the elements and how they operate through it, the sperma, and then the three different kingdoms of Nature, mineral, vegetable and animal, and then therein finally thyself again, whence thou mountest up again to God the Almighty, thy Creator, contemplatest his mercy and remainest thus in the globe of truth, contemplating with inward pleasure God and his creatures, yet all the while casting thy left eye no further than thy body's needs and thy neighbour's obligations require.

Behold, dear Christian, this is Pansophia Rhodo-staurotica, this is man's highest perfection in this world, wherein (as already stated) all treasure, riches and skill is hidden, outside of which and without which there is nothing on the surface of the earth. All theological acumen and spirituality, all justice of the law, all medical healing, all mathematical subtlety, all ethical, political, economic practice, all metaphysical, logical, rhetorical, grammatical finesse, in sum all that a man may speak and think is contained in it, only how and in what way it is not necessary here to paint as it were before the eye and so offer any ill-disposed person the instructions and occasion to misuse it in the forgetting of honour.

But to any one who means well and is Christian, and with whom the Ergon goes from the heart, I will give my sincere advice. Let him not grudge a little money, but buy at the booksellers the oft-mentioned little book of Thomas a Kempis, read it and re-read it often, and order his life as humanly possible accordingly, and if he does this from his heart, a brother or such like will soon present himself (as was stated in the first chapter) either in writing or orally to him with the Parergon. Let him not weary the while, but let him wait in patience, hope and quiet silence. Praise be to God the brotherhood against all expectation goes mightily forward, and I do not believe there is a place in Europe where at least one brother if not more is hidden, but it is not yet time to cry out and write about it abroad on account of certain motives and causes. But if thou wilt take my writing aright thou shalt also proceed haply to the Parergon, for I have given thee instruction as far as it behoves me ; more I cannot do, more I may not do, yea I bethought me before I revealed this, and it had never come about, had not a faithful good friend with Christ-loving earnestness and zeal held me to it insistently for some time ; therefore take it in truth and goodness and be mindful that thou has a little script but a great work before thee. For further information concerning this (for further speaking is forbidden until a later time) consult the attached figure whose truth cannot be paid for with all the goods of the world.

To this belongs the figure of the cup.
Hereafter the tree of Pansophia.

Resolution to the God-loving and Art-loving Reader.

Behold now, gracious reader, I write to thee little of what thou shalt receive in future and of what thou mayest expect from the Brotherhood, but if thou understandest this then thou understandest more than if thou hadst imagined thou hadst all the writings of the philosophers (without exception) at thy finger-tips.

What wonderful judgements will be made of my writings I know and understand beforehand, but little I care.

"Let each man write what pleases him, my work is not affected thereby; and whether it is held in high or low esteem, what I have written once I will write again."

Nevertheless I have often been in great danger and pestered on account of my only beloved Pansophia, but how much I seek thereafter my writings show. Whosoever will not be instructed may remain who he is, for I remain who I am ; and let the noble symbol of Theophrastus be highly commended unto thee when he says : Let him not be another's who can be his own. Verily, verily, let this be a brotherly warning unto thee : begin not higher than thou trustest to accomplish. I remember the time when I thought myself fortunate when I was in high authority and esteem, but I revoke, I revoke. Nay, nay, I desire this no longer (thus speaks the innocent studiosus and can content

me a while with much less. From youth up I have been pregnant with greater pansophic thoughts (though my ill-wishers say I have dreaming of the devil), and I have through God's help proceeded not to the end but a long way, and I trust to serve my neighbour and myself in time with this, but that I should boast, be that far from me, for I cannot boast of aught save my own weakness and knowledge of God - and a good wine needs no label or certificate - for it speaks for itself, nor is it necessary to cry the pansophical precepts and method far and wide. If thou understandest and art devoted thereunto thou needest not much enjoiner. Why should I not be content that I have no particular gain from this, but what I do, I do for the sake of the common good and Christian love. God the true Father of all wisdom grant his grace and Holy Spirit through Jesus Christ the true and right Brother of the Cross, and may he haply continue the reformation which has truly begun. Amen. Amen. Amen.

TIBI NON NOBIS

Bacstrom's Rosicrucian society

This article was first published in the *Hermetic Journal* No 6, 1979.

[Back to Rosicrucian texts.](#)

Bacstrom's Rosicrucian society

Adam McLean

Dr Sigismund Bacstrom was one of the most important scholars of alchemy in the last few centuries, being active at the end of the eighteenth and the beginning of the nineteenth century. Little is known of his life, except that he was probably of Scandinavian extraction, and that he spent a deal of his early life travelling around the world as a ship's surgeon. Later he was to settle in London and gather around him a small circle of contacts (including Ebenezer Sibley and General Rainsford), amongst whom he circulated a number of his own translations of alchemical texts from Latin, German, and French into English. This select group of people provided the vehicle for Bacstrom's impulse to reconnect people with the ancient wisdom of the alchemical tradition, and it seems that spiritually he sowed the seed for the rebirth of interest in alchemy later in the nineteenth century, which developed through Thomas South and his daughter Mary Anne Atwood, and later Frederick Hockley (1809-85) who seems to have had copies in his own library of some of the Bacstrom manuscripts. Hockley's scholarship and library was in turn passed on to Ayton, Westcott and Mathers, and must have provided some of the material that was worked into the Hermetic Order of the Golden Dawn. At much the same time, Madame Blavatsky also had access to Bacstrom material (particularly Bacstrom's translation of the 'Golden Chain of Homer', which she printed in 1891 in the theosophical journal *Lucifer*).

Many volumes of his manuscripts are still extant and some are in private hands at present. It would be of the greatest value if some of this material could be made available to the public once again.

It is important to realise that at the time when Bacstrom was collecting and translating alchemical material, there was little available in the outer world. Most of the great public collections and libraries only came into existence later in the nineteenth century. Bacstrom's material and his access to sources was of the greatest import, and he must have been one of the most knowledgeable men at that time in the alchemical tradition. It may be that he could not have achieved this without the aid of certain Rosicrucians with which he had definite connections.

On 12th September 1794, Dr Sigismund Bacstrom was initiated into a *Societas Roseae Crucis* by Comte Louis de Chazal, on the island of Mauritius. The Count, then a venerable old man of some 96 years, seemed to have recognised in Bacstrom, his greatness as an hermetic student, and offered to take him on as a pupil and teach him the great work, and during this period, Bacstrom was allowed to perform a transmutation under Chazal's guidance and using his substances. Chazal seems to have obtained his own alchemical knowledge while he was in Paris in 1740, and J.W. Hamilton Jones in his edition of *Bacstrom's Alchemical Anthology* (1960 Stuart and Watkins, London) even suggests that his teacher was the Comte de St Cernain.

When Bacstrom settled in London, one of his more important pupils was the scotsman Alexander Tilloch, the editor of the *Philosophical Magazine*, which concentrated on papers and articles of early scientific research.

In 1980 I discovered Tilloch's own copy of his admission document to Bacstrom's Rosicrucian Society, which is signed by Bacstrom, in the Ferguson Collection at Glasgow University Library. I decided to print this admission document in its entirety as it gives a valuable insight into the type of organisation and principles which Bacstrom

worked within. It is likely, considering the possible Comte de St Germain connection, that this was the kind of Societas Roseae Crucis which was operating throughout the eighteenth century. There is attached to this document in the Ferguson Collection a further item of Rosicrucian Aphorisms - the Process of creating the Stone, which I will publish subsequently.

When undertaking research for this article, I realised that A.E. Waite had in fact already reprinted this document in his *Real History of the Rosicrucians* (1887), as the submission of Bacstrom to join the Societas Roseae Crucis of Chazal, and which is signed by Chazal 1794, however, since this book of Waite's has been out of print for many years, and he does not give any reference as to sources, I have decided to go ahead and print the Tilloch version which is an exact copy of that which is found in Waite.

This initiation document consists of fourteen promises or obligations, most of which are quite straightforward. One important item is the fourth obligation, which has a long concluding paragraph on the equal rights of women in regard to membership of the Societas Roseae Crucis. This is very important when seen against the historical background. It seems to indicate that the Rosy Cross remained a separate stream from the Freemasons, which was (and still is) quite strongly patriarchal and would not allow woman as members. In article 9 there is an indication of a rather critical attitude towards the established Church of the time. However, the charity of the brotherhood in curing the sick is curious restricted in obligation 13.

Bacstrom translated many volumes of alchemical texts, and one wonders just where he obtained his source material. Perhaps we have in Bacstrom a direct connection through Chazal and the Comte de St Germain with a continuing stream of Rosicrucian mystery wisdom. We should come to see that Bacstrom did not found his little alchemical school on his own resources, but that behind him lay this esoteric Order of the Rose Cross which provided him with the material and impulse to continue and develop the alchemical science. All students of alchemy in the twentieth century owe a profound debt of gratitude to the unseen work of this little-known man, Bacstrom, in gathering and translating alchemical material, and inspiring others to work with the wisdom he recognised in the ancient alchemical texts.

In the name of Jehovah Elohim

the true and only God manifested in Trinity

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

One of the worthy members of the August most ancient and most learned Society, the Investigators of Divine, Spiritual and Natural Truth (which Society, more than two centuries and a half ago, did separate themselves from the Freemasons, but were again united in one spirit amongst themselves under the denomination of Fratres Roseae Crucis Brethren of the Rosy Cross - that is the Brethren that believe in the grand atonement made by Jesus Christ on the Rosy Cross, stained and marked with his blood for the Redemption of Spiritual Nature *) having thought me worthy to be admitted into their august society, in quality of a Practical Member and Brother (one degree above a Member apprentice) and to partake of their sublime knowledge, I hereby engage in the most solemn manner.

[* Laying naked at the same time our universal microcosmical subject (ChADMH), the best magnet for continually attracting and preserving the Universal Fire of Nature, in the form of incorporeal spiritual Nitre, for the regeneration of matter.]

1. That I will always, to the utmost of my power, conduct myself, as becomes a worthy member, with sobriety and piety, and endeavour to Prove myself grateful to the Society for so distinguished a favour as I now receive, during the whole course of my natural life.
2. I will never openly publish that I am a member of this august Society, nor reveal the name or Persons of such members as I know at present or may know hereafter, to avoid derision, insult or persecution.
3. I solemnly promise that I will never during my whole life prostitute, that is publicly reveal, the secret knowledge I receive at present or may receive at a future Period from the Society or from one of its members, nor even privately, but will keep our secrets sacred.
4. I do hereby promise that I will instruct, for the benefit of good men, before I depart this life, one person, or two persons at most, in our secret knowledge, and initiate and receive such person (or persons) as a Member Apprentice into our Society, in the same manner as I have been initiated and received (in quality of a Practical member and brother); but such a person only as I believe to be truly worthy and of an upright well meaning mind, blameless conduct, sober life and desirous of knowledge.

And, as there is no distinction of sexes in the spiritual world, neither amongst the blessed Angels nor among the rational immortal spirits of the Human race; and as we have had a Semiramis, Queen of Egypt, a Myriam, the prophetess, a Peronella, the wife of Flamel, and lately a Leona Constantia, Abbess of Clermont, who was actually received as a practical Member and Master into our Society in the year 1796, which women are believed to have been all possessors of the Great Work, consequently Sorores Roseae Crucis and members of our Society by possession, as the possession of this our art is the key to the most hidden knowledge. And moreover as redemption was manifested to mankind by means of a woman (the Blessed Virgin), and as salvation, which is of infinitely more value than our whole Art, is granted to the female sex as well as to the male, our Society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every spiritual felicity in the next life. We will not hesitate to receive a worthy woman into our Society as a member apprentice, (and even as a practical member or master if she does possess our work practically and has herself accomplished it), provided she is found, like Peronella, Flamel's wife, to be sober, pious, discreet, prudent, not loquacious, but reserved, of an upright mind and blameless conduct, and withall desirous of knowledge.

5. I do hereby declare that I intend with the permission of God to recommence our Great Work with my own hands, as soon as circumstances, health, opportunity and time will permit, that I first - I may do good therewith as a faithful steward
second - that I may merit the continued confidence which the Society has placed in me in quality of a practical member.

6. I do further most solemnly promise that (should I accomplish the Great Work) I will not abuse the great power entrusted to me by appearing great and exalted, or seeking to appear in a Public character in the world, by hunting after vain titles of Nobility and vain glory, which are all fleeting and vain; but will endeavour to live a sober and orderly life as becomes every Christian, though not possessed of so great a temporal blessing. I will devote a considerable part of my abundance and superfluity (Multipliable infinitely) to works of private charity, to aged and deeply distressed people, to poor children, and above all to such as love God and act uprightly, and will avoid encouraging laziness and the profession of public beggars.

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

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

9. I will neither build churches, chapels, nor hospitals and such public charities, as there are already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give a Salary to a Priest or Churchman as such to make him more proud and indolent than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light of a Private distressed individual only. I Will give no charity with the view of making my name known in the world, but Will give my alias privately

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

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

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

13. I do hereby Solemnly promise that I will not encourage wickedness and debauchery, thereby offending God, administer the Medicine for the human body, nor the Aurum Potabile to a patient or patients infected with the venereal disease.

14. I do promise that I Will never give the fermented metallic medicine for transmutation, to any Person living, no not a single grain, unless the person is an initiated and received Member and Brother of the Society of the Rosy Cross.

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

In testimony that I have initiated and received Alexander Tilloch Esq. in quality of Practical Member and Brother, a degree above a Member Apprentice, on account of his practical knowledge and philosophical acquirements, I have hereunto set my hand and seal,

Sigismund Bacstrom

M.D. London April 5. 1797.

The Rosie Crucian Prayer to God

There is an interesting Rosicrucian prayer included in John Heydon : *The holy guide: leading the way to the wonder of the world: (a compleat phisitian) teaching the knowledge of all things, past, present, and to come; viz. of pleasure, long life, health, youth, blessedness, wisdom and virtue; and to cure, change and remedy all diseases in young and old. With Rosie Crucian medicins, which are verified by a practical examination of principles in the great world, and fitted for the easie understanding, plain practice, use and benefit of mean capacities...* London, printed by T.M. and are to be sold by Thomas Whittlesey at the Globe in Cannor-Street, near London-Stone, and at all other booksellers shops, 1662

[Back to Rosicrucian texts.](#)

The Rosie Crucian Prayer to God.

Jesus Mihi Omnia.

Oh Thou everywhere and good of All, whatever I do, remember, I beseech Thee, that I am but Dust, but as a Vapour sprung from Earth, which even the smallest Breath can scatter; Thou hast given me a Soul, and Laws to govern it; let that Eternal Rule, which thou didst first appoint to sway Man, order me; make me careful to point at thy Glory in all my wayes; and where I cannot rightly know Thee, that not only my understanding, but my ignorance may honour thee.

Thou are All that can be perfect; Thy Revelation hath made me happy; be not angry, O Divine One, O God the most high Creator, if it please thee, suffer these revealed Secrets, Thy Gifts alone, not for my praise, but to thy Glory, to manifest themselves.

I beseech thee most gracious God, they may not fall into the hands of ignorant envious persons, that cloud these truths to thy disgrace, saying, they are not lawful to be published, because what God reveals, is to be kept secret. But Rosie Crucian Philosophers lay up this Secret in to the bosome of God, which I have presumed to manifest clearly and plainly. I beseech the Trinity, it may be printed as I have written it, that the Truth may no more be darkened with ambiguous language.

Oh stream thy Self into my Soul, and flow it with thy Grace, thy Illumination, and thy Revelation. Make me to depend on Thee: Thou delightest that Man should account Thee as his King, and not hide what Honey of Knowledge he hath revealed.

I cast my self as an honourer of Thee at thy feet. O establish my confidence in Thee, for thou art the fountain of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my Souls Sovereign, in the obedience of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelation of that Divine Guide, which thou hast commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, my God, I know it is a mysterie beyond the vast Souls apprehension, and therefore deep enough for Man to rest in safely.

O thou Being of Beings, cause me to work myself to thee, and into the receiving armes of thy paternal Mercies throw myself. For outward things I thank thee, and such as I have I give to others, in the name of the Trinity freely

and faithfully, without hindering any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the Adjectamenta of thy richer Graces; the Mines and deprivation are both in thy hands. In what thou hast given me I am content.

Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more then thou hast given, and that to continue me, uncondemnedly and unpittiedly honest.

Save me from the Devil, Lusts, and Men, and for those fond dotages of Mortality, which would weigh down my Soul to Lowness and Debauchment; let it be my glory (planting my self in a Noble height above them) to contemn them.

Take me from my self, and fill me but with thee.

Sum up thy blessings in those two, that I may be rightly good and wise; And these for thy eternal Truths sake grant and make grateful.

Secret Symbols of the Rosicrucians

This 18th century compendium, drew on 17th century alchemical sources such as Adrian von Mynsich, with mystical pieces from Valentin Weigel, and Abraham von Franckenberg's works on Jacob Boehme. It was an important and influential source of Rosicrucian ideas, albeit filtered through an 18th century perspective.

Geheime Figuren der Rosenkreuzer, aus dem 16ten und 17ten Jahrhundert. Erstes Heft. Aus emem alten Mscpt. zum erstenmal ans Licht gestelit. Altona, 1785. Gedruckt und verlegt von J. D. U. Eckhardt. Zweites Heft. Altona, 1788.

[Back to Rosicrucian texts.](#)

The Teachings of the Rosicrucians of the 16th and 17th Centuries

or

A Simple ABC Booklet

For Young Students

Practising Daily in the School of the Holy Ghost

Made clear to the eyes by pictorial figures

For the Exercises of the New Year

In the

Natural and Theological Light

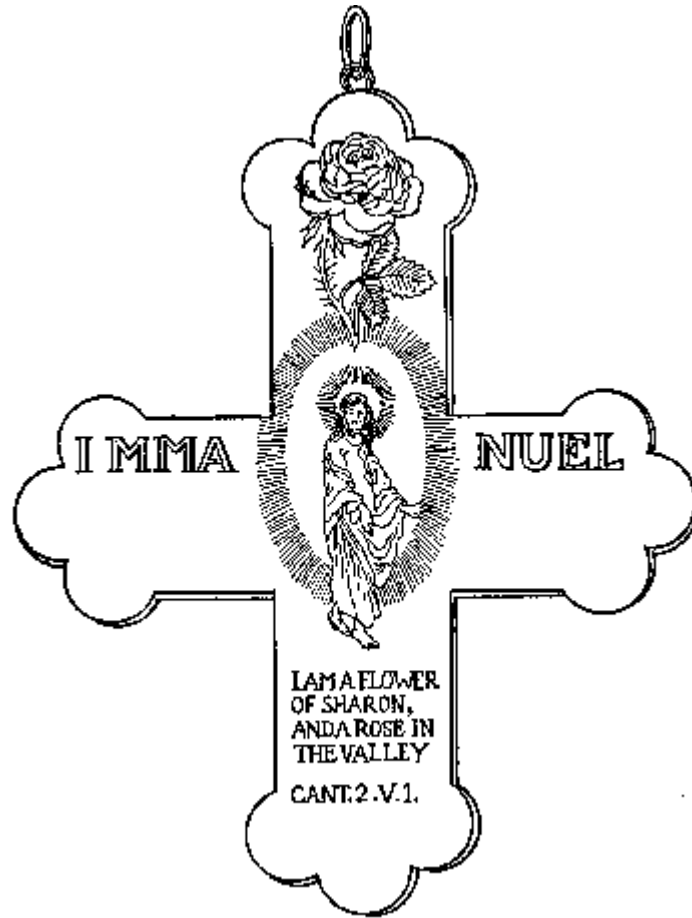
by a Brother of the Fraternity of the Rose Cross Christi P.F.

For the first time made public

and

with several figures of similar content added by P.S.

Altona. Printed and Published by Joh. Ad. Eckhardt, Book-Printer to H.M. the King of Denmark.



The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet - Proverbs 27, 7.
A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth - Proverbs 14, 6.



[An anonymous treatise on the Philosopher's stone](#)

**If a philosopher you wish to be,
Let only patience dwell in thee.**

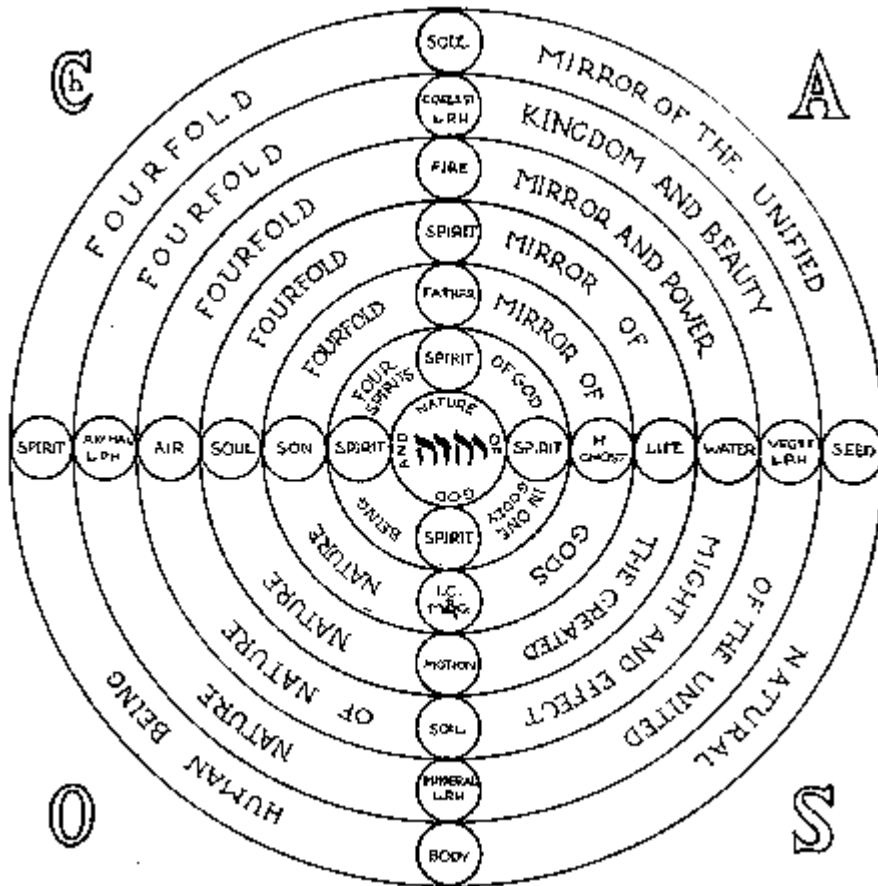
Where on this globe lives a man so wise,
 Who'll ever learn what four ones do comprise,
 And even if he'd know all this,
 He'd still always be an apprentice.
 Therefore, O human, with all thy might,
 Recognise God and thyself in God's and nature's light,
 Both these lights God pours into thee,
 That a likeness of him thou mayest be,
 He is one fourfold God, let thou be told,
 As thou art a piece of clay fourfold.
 This maketh nature to thee well known,
 With wisdom, light and understanding to thee is it shown.
 To nothing can thine eye be blind,
 Be it of body or of mind.
 Therefore be thankful to thy God,
 Who in time this before thee hast brought.

Be thou not jealous of the scoffer's fame,
Do not begrudge every mocker's great name.
With sophisticated vanity they strut,
Unbeknownst to them is what thou'st got.
Be happy with what God to thee gave,
Defy, that four in one they have.
Fiat and Amen, be my treasure,
A fourfold sphere always together.
O Domine quam mirabilia sunt opera tua.

**Lord, thine eternal Spirit is in all Things.
Salvator Mundi
Coelum et Terra.**

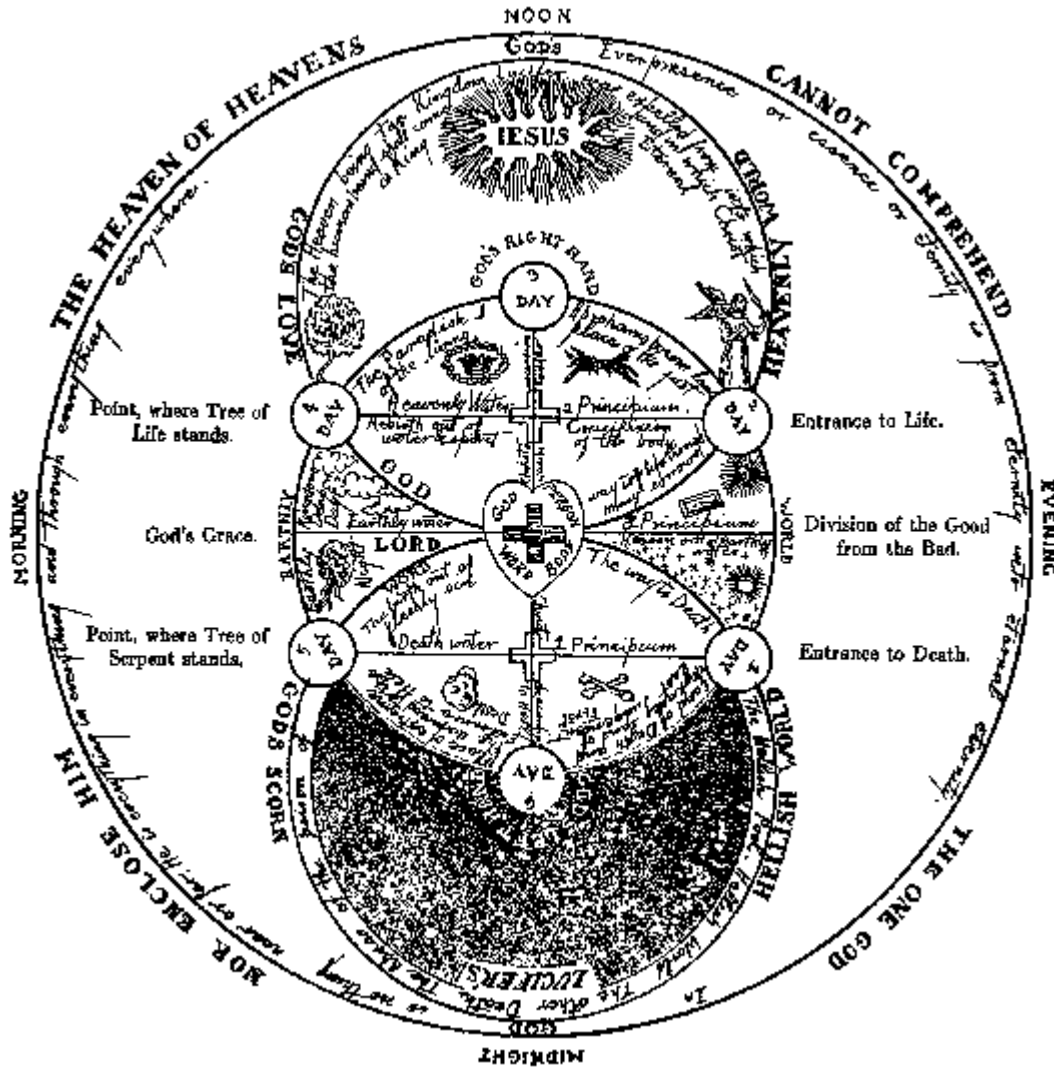
There is never a philosopher who Nature's ultimate Principle doth not know.

Speculum divinum occultum atque
Natura rerum seu instrumentarum
Igneum philosophorum et
Laboratorium perpetuum
Four fires are floating in this world,
Wherein God holdeth a Center,
That is locked up in four,
Out of which Heaven and Earth were poured
So thou has all in all,
Earth and Heavens in one together,
Look well at it, it is to thy good,
And pondering over, thou wilt not rue it.
Notice Nature in its strength,
Look at its great life-power
From God it, and all things spring
And return to their centers again.
Friend thoughtfully look at this mirror,
See how Nature is revealed,
Always watch the inner center,
Turn the outer spheres around it.



Look well for the golden Magnet. If thou findest it thou wouldest get rid of thy sorrows.
 Study well the law 'Know thyself', that thou may not be deceived any more.
 Unum sunt omnia, per quod omnia.
 Make known to thee the Terra Sancta, so that thou mayest not go astray.

Figurative Image of how within this world three Worlds in each other, namely this earth Sun-World, and also the Heavenly and the Hellish world have their effects. And the darkness cannot conquer the light. It also shows that the land of the dead, the entrance to Hell or superficial darkness, where there is wailing and gnashing of teeth, as well as the land of the living, the heavenly paradise or third heaven are from this world. And that the human being has all these things in his heart; heaven and hell, light and darkness, life and death.



The outer and inner Mind
 Without God's light you cannot find
 Only the Spirit alone knows
 Reason in flesh is blind.

I. GOD

God is free everywhere
 Within and without all Creature
 Time measure of Nature
 The Angel with six wings.

II. FATHER.

God is the Alpha and Omega
 The Beginning and the End
 Time measure of the Law
 Lion with six wings.

III. SON.

God is the first and the last.
 Time of the Evangelium
 Ox with six wings.

IV. HOLY GHOST.

And there is no God
 But the one God

Time of fulfillment
Eagle with six wings.

The way of life is above to the wise, so that you shun the hell beneath. Prov. 15, 24.

The Tree of Good and Evil Knowledge

There is one tree bearing two kinds of fruits. Its name is the tree of the knowledge of good and evil. Like its name, are its fruits: namely, good and bad fruits of life and death, of love and hate, of light and darkness. This tree was put before Adam, and even if he had in his innocence the liberty to look upon it as a tree of God's wonders. God's prohibition did not allow him to place his desire in it and eat of it, but threatened that (if he would do so) he would die from its fruit. For this was a tree of division where good and evil battled with each other: but in a battle there can be no life: For battle brings forth destruction, and destruction brings forth death, life lives in the sweet unity of love.

Therefore, when Adam ate from this tree, a battle started within him, and in this battle he lost his life. Nevertheless wretched men will not learn through such fall and damage. His desire is still for that tree and its fruits. Man is always desirous to have the division of manifold things, and man is always battling, when he could return to the unity of simplicity, if he only would come in peace. Life's light stands in the middle to point out to men the way to this first rest, and the Father in the heaven lets his Sun rise over good and evil: But everything grows after its own fashion, and man is only too apt to look upon the stars of the manyfoldness, and in his own discretion, to choose them for his ladders, though they make him stray many times from the true light, and detain him in the whirlpool of uncertainty. This whirlpool of uncertainty leads more and more out of the innermost face of the Sun into the outer (world) and can find neither end nor place of rest, unless it leads from the outer (world) back again and seeks the beginning, from which all the smaller star-lights originated.



There is also among 7 stars, hardly one turning its rays inward to direct the searching mind to Bethlehem, and amongst 7 eyes winding around the whirlpool of searching desire is hardly one which stands towards the Sabbath in the innermost; but the restless movement of the working days move them through all spheres, and even if they take a look at God's wonders, they only look upon the surface and every eye looks upon that which is shown through its own desire. God made man to live in an eternal Sabbath, he should not work, but let God work in him, he should not take with his own hands, but only receive what God bestowed plentifully upon His mercy. But man left the Sabbath, and wanted to work himself, raised his hand against the law to take in his own desire what he should not have taken. Therefore, God let him fall, and since he had despised the quiet, he had to feel painfully the restlessness. In such restlessness of life all children of man still extend their hands, trying to grasp their pleasures. And as is their understanding and will, so is their grasping. Some grasp for the good, some grasp for the evil. Some grasp for the fruit, some only for the leaves, some for a branch with fruits and leaves on it. And they derive pleasure from the things they have grasped, these poor fools do not know that all their pain and labor had only been a Studium particulare. They grasp for pieces, where they could obtain the whole. They seek for quiet and cannot find it; for they look from the outside into the restlessness of movement, which dwells in the inner solitude of the inner Centri, and though one may grasp more than the other, it is still piece-work. At times there may be one amongst 7 hands coming near the secret and it grasps the whole stem of the tree at that point where all the divided branches return to unity. But even this hand is still far from the roots of the tree, only grasping and holding the secret from the outside and cannot yet see it from the inside. For the root of this tree is understood only by the eye of wisdom, standing in the Centro of all spheres. These roots go from the visible world of mingled good and evil, into the sphere of the invisible world. This eye looks with the greatest peace upon the wonders of all movements and also looks through all the other eyes, wandering about outside of the rest in the unrest, all those eyes which want to see for themselves without the right eye of wisdom, from which they have received all their seeing-power. This eye can prove all spirits, how intelligent, pure and acute they be. It understands the sources of good and evil. Plain before it is light and darkness. It understands time and eternity, visible and invisible, present and future things, earthly and heavenly things, things of the body and things of the spirit, high and deep, outwardliness and inwardliness. And nevertheless, none of these things are disturbed by it, for the eye lives in the Centro of peace, where everything stands in equality outside of any strife, and whatever it sees it possesses. For in the Centro of its peace is its kingly throne, everything being subject to it. Therefore, dear man! If thou wouldst return to right understanding and right peace, cease from thy works and let God alone work in thee, so that the eye of wisdom will open in thine own self and thou wilt attain a studio particulari ad universale and One find All.



I am the Alpha and the Omega, the beginning and the end, saith the Lord,
God liveth in a Light, since no one can come to Him, or near Him.



This is the Omega, which has caused so many
evil days and restless nights.



This is the trifling matter over which so many
hundreds of people moaned in vain.



Notice here the eternal end without beginning, the eternal
revolution and circle, in eternal love, willpower and centro,
whose principle reveals itself since eternity began.



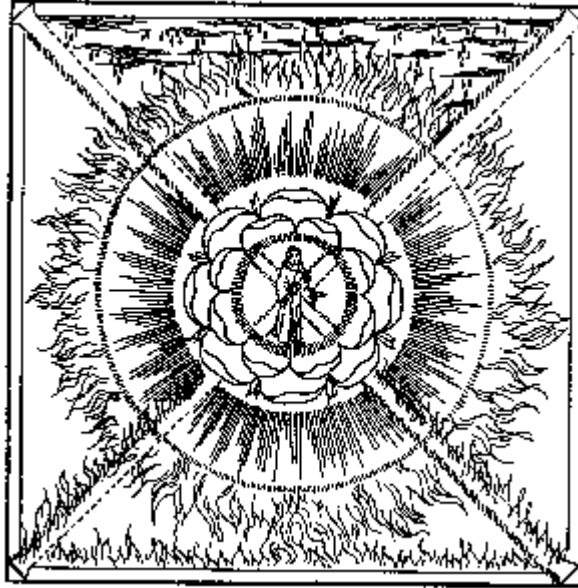
You will see in this the eternal nature in its seven
apparitions, revealing itself in the centro of the eternal
Bottomless depth since eternity began.



The Centrum of the eternal bottomless depth of light and
darkness is in the infinite inexpressible width and depth everywhere.
Therefore is said: The light inhabits the darkness and the
darkness cannot grasp it.



An eternal holy fire -
An infinite God sent flame -
A heavenly secret -
The great indescribable spirit of fire, inexorable in eternity.



**Harmonious Conception of the Light of Nature.
From which you can deduce the restoration and renovation of all things
emblematic.**

The art is just, true and certain to the
Man who fears God and is assiduous,
And behaves rightly towards all natures.
The art makes him a lord, not a servant.
Do not make haste, stay on the right track,
So thou wilt have much profit and much joy.
If God grants many things in thy life,
Give plentifully to the poor,
Be faithful and silent about the art,
For this surely is God's will,
Keep truth and faith, think of me,
So thou wilt be free from all evil.

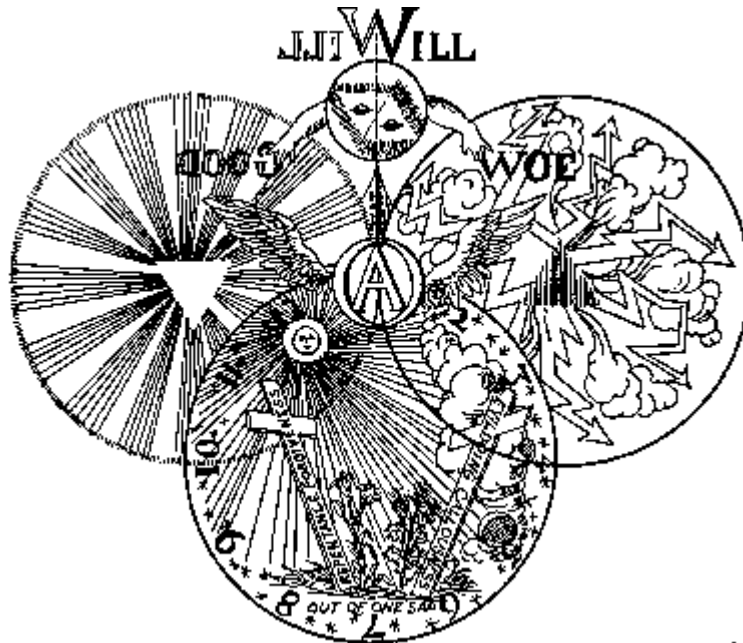


Mons Philosophorum.

The soul of men everywhere was lost through a fall, and the health of the body suffered through a fall, Salvation came to the human soul through Iehova, Jesus Christ. The bodily health is brought back through a thing not good to look at. It is hidden in this painting, the highest treasure in this world, in which is the highest medicine and the greatest parts of the riches of nature, given to us by the Lord Iehova. It is called Pator Metallorum, well known to the philosopher sitting in front of the mountain-cave, easy to obtain for anybody. But the sophists in their sophistic garb, tapping on the walls, recognise him not. At the right is to be seen Lepus, representing the art of chemistry, marvellously white, the secrets of which with fire's heat are being explored. To the left one can see freely what the right Clavis artis is; one cannot be too subtle with it, like a hen hatching a chicken. In the midst of the mountain, before the door stands a courageous Lion in all its pride, whose noble blood the monster-dragon is going to shed; throwing him into a deep grave, out of it comes forth a black raven, then called Ianua artis, out of that comes Aquila alba. Even the crystal refined in the furnace will quickly show you on inspection Servum fugitivum, a wonder-child to many artists. The one effecting this all is Principium laboris. On the right hand in the barrel are Sol and Luna, the intelligence of the firmament. The Senior plants in it Rad. Rubeam and albam. Now you proceed with constancy and Arbor artis appears to you, with its blossoms it announces now Lapidem Philosophorum. Over all, the crown of the glory, ruling over all treasures.

Be diligent, peaceful, constant and pious, pray that God may help thee. And if thou attain, never forget the poor. Then thou wilt praise God with the legion of the angels, now and forever.

Mercy - Choice



Light, strength, joy in the recognition of God's virtue and hymn of praise.
Darkness, evil-doing, fear in Godlessness, sin and vice.
Come ye to the Mercy-Seat. Go ye to the pit of fire

Mars: Fear, heat, therein consists the sensibilities.

Mercury: Bitter, drawing and moving out of the harsh quality, which causes a sting within, and remains in that spirit, the existence of mobility.

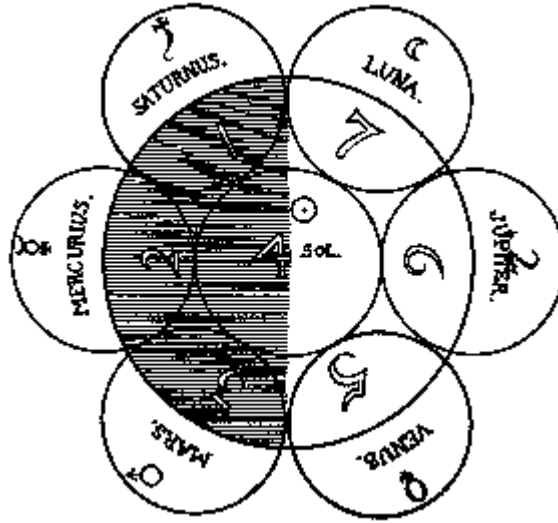
Saturn: Harsh, hard, cold, severe, sharp, sour, inclined to rudeness and earthliness, its desire consists out of these qualities.

Sun: Fire or life, half in darkness, half in light, is the setting alight and the goal of separation.

Moon: The being, made of of the forenemaed six spiritual qualities, in which they lie bodily and in readiness, as in their coffer.

Jupiter: Is the power from the life of light, in it is fulfilled God's word of the cognition, sound, call and tone.

Venus: Light, love, fire, which burns in the oil of Mercy, in which consists the heavenly life.



The first and dark Principium. God the Father, being called a consuming fire.

The other Principium of light, being God's Son, is one with the eternal world of light.

The Principium of the fire belongs to the world of the four elements, being an offspring of the first two, and is the third principle.

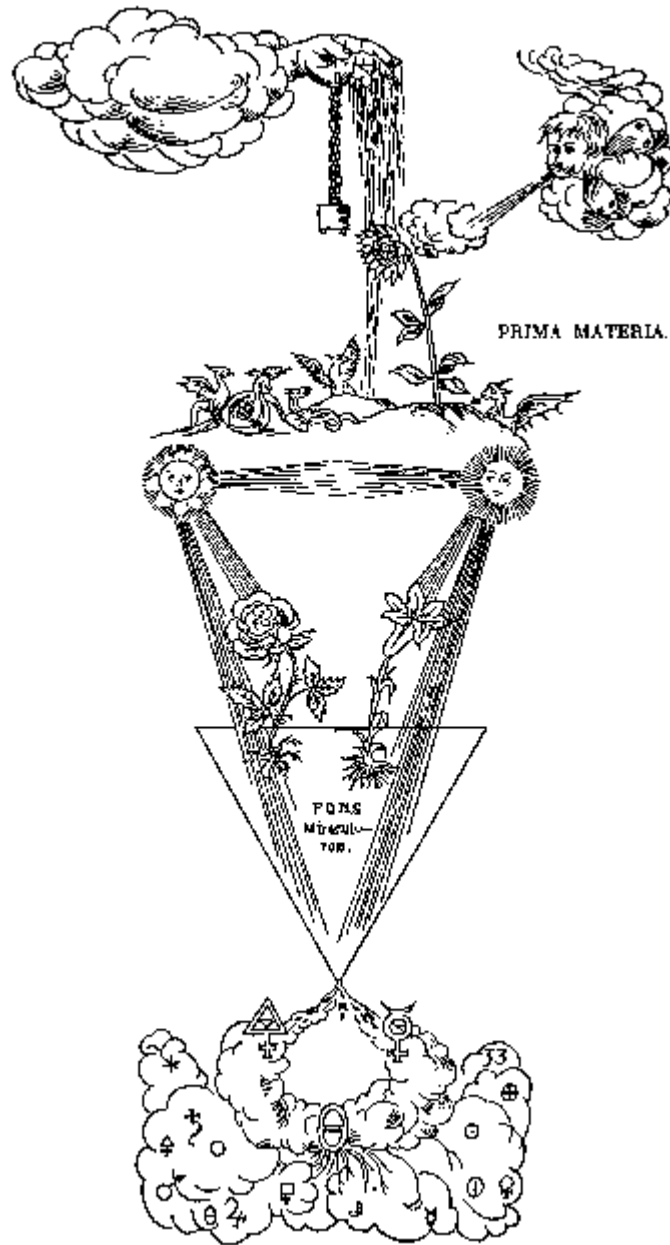
Whenever the first three qualities of the first dark Principii gain the upper hand, then the others are tied up around their Centro and all seven are evil. Then Saturnus stands for avarice, Mercurius for envy, Mars for wrath, Sol for vanity, Venus for lewdness, Jupiter for cunning and Luna for bodily desire, which are the seven evil spirits ruling within the old human being.

But when the three in the Principio of light have the upper hand and are born out of the dark Centro, so that they are in accordance with their innermost depths of light, which is the new birth in man, all seven are good, and then Saturnus stands for compassion, Mercurius for doing good, Mars for gentleness, Sol for humility, Venus for chastity, Jupiter for wisdom, and Luna for Christ's flesh or body.

The Hermetic Philosophy

I attract all those seeking God and the truth; those alone will find the art.

I am the Magnet-Stone of divine love; attracting the Iron-hard men on the road to the truth.



I am the moisture which preserves everything in nature and makes it live, I pass from the upper to the lower planes; I am the heavenly dew and the fat of the land; I am the fiery water and the watery fire; nothing may live without me in time; I am close to all things yea; in and through all things, nevertheless unknown.

Nevertheless I only am in the grasp of the Philosophers.

I unfold and fold up again,
 Bringing contentment to the artists,
 Without me thou canst do nothing
 Furthering any of your affairs.

Therefore fear God, pray and work in patience, if you find me your want would cease and you have a merciful God who befriendeth thee and giveth thee whatever thy heart may desire.

This moisture must be caught lest it should change into vapour or fume.

The two vapours are the roots of the art.

The Prima Materia derives its existence from the Fiat, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God's life giving air. Then, too, air brings to life everything within the elements. The fire warms all things, the water refreshes, delights and saturates all things:

And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire burn, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous salt of nature, the one good thing God has created in this visible world. The same Salt-Mother of the elements is the nitrous, aluminous and spiritual gumosic water, Salt earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young Icarus, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.

Maier - Laws of the Fraternity of the Rosy Cross

Themis Aurea. The Laws of the Fraternity of the Rosie Crosse. Written in Latin by Count Michael Maierus, And now in English for the Information of those who seek after the knowledge of that Honourable and mysterious Society of wise and renowned Philosophers... London, Printed for N. Brooke at the Angel in Cornhill: 1656.

[Back to Rosicrucian texts.](#)

Chapter 1.

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

As laws do differ not only in their institutions, but their acceptance; so, if not tyrannically imposed, they Centre in the public good; for if by them humane society is maintained, Justice executed, virtue favoured, so that no man may fear the insolency and oppression of another, we may conclude that they profit and advance a Commonwealth: if every man duly receives whatever belongs to him, he hath no cause of commencing a suit with any, or to complain, much less to engage in a war; but on the contrary, all (as in the golden age) shall enjoy peace and prosperity, but the laws defend this justice by which only peace is established, contention ended, Themis worshipped, and lastly, all things in a flourishing state and condition. Whence the poets advisedly feigned Themis to be the daughter of heaven and earth, to be the sister of Saturn, and aunt to Jupiter, and have done her very much honour, and celebrated her fame, because she so constantly administered Justice: for equity and upright dealing were by her enjoyed, and all virtues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as Festus observes) but what should favour of honesty and religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

Others were of an opinion that this Themis was a prophetess amongst the Grecians, and did foretell what should happen, by which endowment she got great authority; so that they esteemed her an enthusiastess, and thought that she had familiarity with spirits, may even with the goddess themselves, from whom she sprung and had her original; to whom also after her decease she was supposed to have returned, where they have enlarged her Commission in relation to mankind. When she was accounted the goddess of justice, by her King's held their dominions; she instructed them in their duties to their subjects, and made the rude multitude pay due homage and subjection to their lawful Princes. She laid the foundations of magistracy and built an orderly structure of politics; for which cause she was in so high estimation amongst the heathens, that they supposed the world by her divinity to be upheld and supported. They erected temples to her, and instituted divine rites and ceremonies in honour of her. The first that was dedicated to her was in Boetia near to the river Cephissus, at which after the flood Ducalion and Pyrrha are said to have arrived; where they inquired of the oracle, how mankind which had perished in the deluge, might again be restored, as Ovid Liber primo.

O Themis, show what art it is that repairs,

Lost mankind, vouchsafed to help our sunk affairs.

This also was allegorically spoken concerning our Themis, that she being very prudent and more beautiful than all her contemporaries, was beloved of Jupiter; but after much sollicitation he was repulsed, and all intercourse broken off till at length she was surprised in Macedonia, and forced to be espoused to him, by whom she was with child,

and brought forth three daughters; Equity, Justice, and Peace. She is reported to have had by the same Jupiter a son named Medius Fidius or the righteous, being faith's Guardian; wherefore an oath sworn by his name was sacred and unalterable: and this solemnity the Roman patriarchs challenged to themselves as their due, because it was held an execrable thing for an ingenious man to be fore-sworn.

Although we are confident that there was never upon the face of the earth any such Themis, who after consultation returned that oracle; much less that she was translated into heaven, as the heathens ignorantly imagined; yet we confess that the true idea of Justice, or an universal notion of virtue may herein (though occultly) be insinuated; for out of her springs good laws, and not as some think out of Vice, which is only a thing accidental.

This equity keeps kingdoms in safety, Commonwealths and cities in order, and lastly, improves small beginnings to a great height and degree of perfection.

This equity is that rule by which men ought to frame their words and actions. Polycletus a famous statuary made a book in which was proportionably expressed to the life each member in man's body, and he called this a pattern by which other artificers might examine and prove their pieces. Such rules indeed there are in all arts and sciences named axioms, which by deduction of things from their principles do rightly conclude.

This equity doth so poise all our manners and actions that they are not swayed to injustice and wickedness, whereby very many inconveniences are eschewed which happily might lead us away: for as luxury and riot are the causes of diseases, so injustice hath annexed to it as an inseparable companion loss and punishment: and on the contrary, as health renders men most happy, not only because of itself, but as it is big with other benefits: so by this equity, wholesome laws are enacted to the great comfort and advantage of mankind. But because this is so clear to every rational man, in vain are words spent to demonstrate it.

Chapter II.

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

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

Seeing therefore that these positions or laws, laid down by the father of the honourable Fraternity are worthy of special view, we shall truly according to their nature, and the advantages men may receive from them, Crown them with due commendations, counting them not only worthy of acceptance, but an Encomium.

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

Something may be said concerning their number of 6, which hath very much of perfection in it; so that the society by an abundance of laws is not in confusion, nor yet by the paucity and fewness tied up from all liberty. When there are multitudes and great diversity of laws, we may probably conjecture that there will happen many crimes and enormities; for he that slighteth the straight path of Nature and reason, will certainly be misled into many windings and labyrinths before he comes to his journeys end. From these inconveniences our laws are free, as well in quality as number; they are voluntary, and such to whom all may easily assent as most rational.

They follow in their order.

1. That every one of them who shall travel, must profess medicine and cure gratis.
2. That none of them, notwithstanding their being of the fraternity, shall be enjoyed one habit; but may suit themselves to the custom and mode of those countries in which they reside.
3. That each brother of the Fraternity shall every year upon the day C. make his appearance in the place of the Holy spirit, or else signify by letters the true cause of his absence.
4. That every brother shall chose a fit person to be his successor after his decease.
5. That the world R.C. shall be their seal, character, or cognisance.
6. That this Fraternity shall be concealed an hundred years.

The brethren are solemnly sworn and strictly engaged to each other, to keep and observe these conditions and articles; in all which we find nothing either prejudicial to themselves, or hurtful and injurious to others; but that they have an excellent scope and intention, which is the glory of God and the good of their neighbour. We shall further prosecute these things, and by running through their several causes and circumstances, give any one a greater light into them.

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

It is most certain that a Prince who is as it were a head to his subjects that are his members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of laws: for chiefly it belongs to the Emperor, then to each King, because they have right to govern. Lastly it concerns any Princes or Civil magistrates.

But laws that are brought in by inferiours, extend only to those that have a particular relation to them; neither are they long lived, nor do they excuse from the laws of superiours, being only obligations which respect time, place, the person and subject.

Amongst the ancients those men who were of best repute for their wisdom, learning, authority, sincerity, and of greatest experiences, might set up laws in any city or nation. Thus we see that Moses was made regular and chieftain amongst the Hebrews, and amongst the heathen the first law-givers were called Zephyrians: after them Zaleucus in imitation of the Spartans and Cretians (who were thought to have received ancient laws from Minos) wrote severe laws, and found out suitable punishment; he left rules whereby men might try their actions, so that many afterwards were frighted into good manners; for before him laws were not written, but the sentence and state of the cause lay in the judge's breast.

Afterwards the Athenians received laws from Draco and Solon; upon which they proceeded in all courts of Judicature, from whom the Romans who lived after the building of the City three hundred years, had their laws of the twelve tables published by the Decemviri and these in process of time being enlarged by Roman magistrates and the Caesars, became our civil law which at this time is used amongst us.

Other nations also had their respective lawgivers, as Egypt had priests, and Isis, who were taught by Mercury and Vulcan. (These were golden laws, and such as owed their birth to the fire.) Babylon had the Caldeans, Persia had magicians, India had Brachmans, Ethiopia had the Gymnosophists; amongst the Bactrians was Zamolsis, amongst the Corinthians was Fido, amongst the Nilesians was Hippodamus, amongst the Carthaginians was Charonda, lastly amongst the Britons and French the Druids.

From what have already been said there may be gathered thus much, viz. that any one hath liberty (his companions complying and faithfully engaging) to prescribe laws to himself and them, especially if such laws are founded upon reason and equity; for (as the comedian has it) amongst the good ought to be transacted just and honest things; but as the combination of the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats and sure deceits; their constantly but obstinacy, their oaths cursings their rules methods of villany, their laws are commands to wickedness.

Our author indeed was a private man, and no magistrate; but in his particular relation he was invested with much authority, whereby he might oblige and bind others, be both Lord and Father of the society, and the first author and founder of this golden medicine and philosophical order. If any one shall attempt to usurp jurisdiction over against their wills and consent, he shall find his Labour to be in vain; for he must needs suppose them to have a prejudice against such designs, since he plays the bishop in another's Diocese: but certainly the case is different here, because by a fair resignation they devoted themselves to his command.

Surely for confirmation we may take notice of the time; they have been kept and observed for many ages, and this doth not a little strengthen the first authority; for if you prescribe laws to any who were not under such before, and such laws continue a long season unviolated, it will follow that those laws being just and good may yet endure; for that nothing hinders, but that this private legislative power may be in force, being neither contrary to Divine or civil statutes, the laws of nature, any positive law, or custom of nations.

To some it may seem a strange thing that our author's name should not be known; to which we answer.

Our father indeed hath lain hid as being long since dead, and his brethren although they live and retain in record and memory his sacred name; yet because of some secret and weighty causes, are not willing to have his name or person known. Besides they have a continual succession and genealogy from him to themselves; and they received afterwards a lamp from a known confederate and colleague of their fraternity; they can read the author's soul in his books, view the true feature in the picture, Judge of the truth of the cause by the effect; whose actions confirm their goodness and sincerity; their hands are set with eyes, so that their belief goes beyond their sight; where other men foolishly and ignorantly think incredible and vain, they know how to be real and possible.

Shall we deny that those men who were chosen and selected to be of the fraternity, were unacquainted with our author? Surely they were most intimate and familiar with him, and performed with alacrity whatever he commanded or enjoined them.

To those indeed to whom the knowledge of him was no benefit, he was not, neither was it necessary that he should be known, unless such persons over curious pried into matters which concern them not, for as it belongs not to us to have intelligence what designs are in agitation within the walls of Troy, or who in India doth administer justice or give laws; so likewise ought they not to intermeddle with this author and his brethren altogether unknown to them. If we behold smoke breathing out of an House, we presently concluded that there is fire within. And why should not we although the father and the fraternity have not been seen by outward eye, yet because of their works, by the eye

of our minds discern and satisfy ourselves concerning them? We can pass a judgement upon a tree by the fruit, although the fruit be plucked off; it suffices to the knowledge of a man if we hear him speak: whence Socrates spake thus to a young virtuous man, but one that held his peace; speak (said he) that I may hear thee. A dog discovers himself by his Barking, a Nightingale by her sweet chanting notes; and we judge of all other things according to their actings. And why then cannot we distinguish this our author from cheats by his positions and laws, since it is the others whole design to delude? They make gain of their tricks; that which would be irksome to another, they take pleasure in, and make a sport of dangers and hazards.

Our author is nameless, but yet worthy of credit, unknown to the vulgar, but well known to his own society. And some may ask the reason of his concealment. We know that the ancient philosophers counted themselves happy in a private life; and wily may not moderns enjoy the same privilege, since necessity may put these more upon it than them? The world is now more burdened with wickedness and impieties: indeed the whole creation as it flowed from God was exceedingly good, but man's fall have brought a curse upon the creatures. Polidorus had not been so credulous, could he have foreseen his fate; by whose example others have got wisdom, they dare not entrust themselves with the rude multitude, but secretly do withdraw themselves; for commonly an handsome opportunity makes a thief; and he that exposes his treasures upon a high hill to all means eyes, invites robbers. Men called Homines have both their name and nature ab humo, from the earth, which sometimes been parched with extreme heat opens; sometimes seems to be drowned with floods; which depend upon the Sun, wind, showers, either of them either yielding no influence at all, or exceeding in their operations. Even so the mind of man is not always in the same condition; sometimes it enlarges itself in covetousness, sometimes Vice is more pleasing to its than virtue, and plundering is preferred before honesty and justice. But I would not be thought to include all men in this censure; for we intend only those who having neither reason nor learning, to differ very little from the brute beasts.

Wherefore the father of this fraternity was not so much careful of concealing himself in respect of his own interest; but herein he wisely consulted the good and welfare of his successors and the whole fraternity. Shall we esteem him a wise man who is not wise for himself? So that Aristippus, Anaxarchus and many others do worthily bear their disgraces. Everyone by dangerous achievements and noble exploits can get renown; and some have grown famous by notorious and execrable villainies; as Herostratus who fired the great temple of Diana: but this our author and his successors conceal themselves, very well knowing what a sting, honour and popularity carries in the tail of it; not that they hate or scorn human society, but that they may as it were at a distance behold the enormities of men, being only spectators and not actors. Democritus is reported to have put out his eyes that he might not see the vanity and emptiness of the world in respect of goodness and virtue, and its fullness of deceit, luxury and all Vice: but our author and his successors have taken a very wise course to conceal themselves: no man that would exactly see an object, will fix both his eyes upon it; neither will a wise man put himself into the hands of either Mercury or Mars, they being patrons of thieves and robbers; neither will he entrust himself with Jupiter or Apollo since that the one is armed with thunderbolts, the other with arrows, by which the unfortunate Hyacinthus perished, and was metamorphosed into a flower bearing his name.

Chapter III.

Concerning the general intent and effect of these laws with the particular circumstances of place, time, means, and the end.

We have already at large discoursed of the maker and efficient cause of these laws; now we shall treat of their effects and circumstances.

That is probably termed an effect which in all points agrees with its cause: so that if our author was an upright man, these laws which flow from him shall likewise be good, it being a very rare thing to see a virtuous offspring degenerate from their parents and ancestors.

It is evident enough that these laws do answer their intention, by that order and firm knot of friendship which yet continues amongst that Honourable Society; for if reason, Nature, and truth, had not justified their proceedings, doubtless they had long since been ruined and come to nothing. Many indeed aim well, but yet hit not the mark; and we know that a sudden storm crosses the endeavour and desire of the mariner in arriving at his safe haven: even so he that sets himself to any noble exploit, shall find blocks in his way; and if he goes through with it, God should have due thanks by whose Providence and blessing he obtains so happy an issue.

Hitherto these brethren have not repented of their condition, neither will they ever, being servants to the king of kings, all the fruits of their labours they dedicate to him. Religion with them is in greater esteem than any thing in the world; as well in the book of Nature as the written word they read and study God's omnipotency, his providence and his mercy; they account it their duty to help and relieve the poor and oppressed; and surely such actions become Christians; so unworthy a thing it is that heathens and Turks should out-stripe us in them!

It is not necessary that any should know their place of meeting, but they whom it properly concerns. We are sure that it is not in Utopia, or amongst the Tartars, but by chance in the middle of Germany; for Europe seems to resemble a

virgin, and Germany to be her belly; it is not decent that a virgin should discover herself, lest she rather be accounted a strumpet than a Virgin: let it suffice that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a virgin womb, yet she have teemed with many rare and unknown arts and sciences. We mean Germany which at present flourishes and abounds with roses and lilies, growing in philosophical gardens where no rude hand can crop or spoil them.

The Hesperian nymphs have their abode here Aegle, Heretusa and Hespertusa, with their golden boughs, lest they again become a prey to Hercules, are here secured. Here are Geryons vast bulls in fair and safe pasture, neither Cacus, nor any malicious person can steal or persecute them. Who can deny that the golden fleece is here, or the princely garden of Mars and Aeta who is feigned to be the son of Phoebus and Phaeton's brother? Here are fed the sheep and oxen of the Sun called Pecudes, whence is derived the word Pecunia, money, the Queen of the world. It would be to no purpose to speak of the means by which these things have been deduced from their first author; since that the brethren in their book entitled their Fame and Confession, and in other writing have at large declared them. He brought them first from Arabia into Germany his native country, and then designed to make up the Fraternity; and these made the first part of the book called M of which there is so much mention in their Fama; which was afterwards translated out of Arabic into Latin; out of which book M they learned many mysteries, and in it as in a glass they clearly saw the anatomy and idea of the universe: and doubtless shortly they will let the book M come abroad into the world, that those who covet after knowledge may receive satisfaction: nay I confidently believe that happy day to be at hand; so we may judge of the Lion by his paw; far as the ebbs and flowings of the Sea (as Basil Valentine reports) doth carry much wealth to diverse kingdoms; so these secrets coming into public view, having much in them of the worlds harmony so much admired by Pythagoras, may yield us no less profit and content.

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

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

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

In this case the scales hang very even, inclining neither to the one nor other, and the first Unity is equivalent to the fifth, or second and third linked together; every one (as the proverb hath it) will christen his own child first; and rivers (as the wise man speaks) stream not out, unless the fountain is full; he gives best, that gives so to one that he may give oftentimes.

But when were these laws first promulgated, you may learn out of the Fama by chance about the year 1413! If he was born in the year 1378 and travelled at 16 years of age, he was out six years, and returned at the end of eight but expected five years before he brought his business to any end, and gave his laws: but these things are rather conjectural than certain, in regard that we want the history in which they are distinctly set down.

Chapter IV.

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

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

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

Necessity hath forced men to invent Arts for their help; curiosity hath set others on to work to satisfy fancy; and luxury hath not been idle in seeking out means to please itself. Now amongst these arts and inventions, some are more noble and excellent, both in respect of themselves and in the estimation of men. Do not we count it a Divine and majestic thing to govern? What more glorious than to wage war with success? There are merchants, handicraftsmen and husbandmen in a commonwealth, and every one acts in his proper sphere. In any profound points in divinity we consult the able clergy; in a doubtful and subtle case we go to an able and honest lawyer; in desperate sickness we seek to an experienced and learned physician. But Medicine deservedly seems to have pre-eminence; for a physician in sickness governs the Emperour, prescribes rules and directions which the lawyer cannot do, for the law-giver being present, the law has no force, and may be changed and altered at his pleasure who first instituted them.

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

Wherefore a physician's employment is so far from being contemptible, that it is concerned in a man's chiefest outward good and happiness, in maintaining health and curing diseases. God at first created man. Nature, God's

handmaid, conduceth to the generation of him from the seed of both sexes; and it is the physician's office to recover man diseased, and to restore him to his native health. So that this Art hath much in it of divinity, having the same subject with the creation and generation, viz., Man, who being created after the image of God was His by creation, being begotten was Nature's by generation; nay Christ himself being incarnate did not disdain to be as well as the physician of the Soul, so also to be the physician of the body. The prophets among the Israelites practised physick, the priests among the Egyptians, out of whose number the Kings were chosen. Lastly great princes have studied this Art, not covetously for the reward, but that they might help the sick. We have heard of some who having slain many in a just war, yet to cleare themselves have freely given physick, doing good to me to expiate the hurt they had formerly done.

Wherefore since the profession of physick is so high, so noble and sacred, we need not admire that amongst other arts and sciences in which they excel, these Brethren of the Honourable Society should choose and prefer this above them all. I confidently believe that they, knowing the most intimate secrets of Nature, can naturally produce very strange effects, which as much amaze an ignorant spectator as the Gorgon's head, but Medicine was dearer to them, as being of most profit and greater value.

But some, perhaps, may exclaim against the Brethren, saying that they are not physicians, but mere empirics, who intrude upon physick. Such, indeed, should first look at home and then abroad. I confess that few of the Brethren have had their education, but yet they are great scholars, not fresh or raw in profound learning, but the greatest proficient. They compound that Medicine which they administer, it being, as it were, the marrow of the Great World.

To speak yet more plainly, their Medicine is Prometheus his fire, which, by the assistance of Minerva, he stole from the Sun and conveyed it unto man; although diseases and maladies were afterwards by the Gods (as the poets feign) inflicted on men, yet the balsam of Nature was more powerful than the distempers. This fire was spread over all the world, conducing to the good both of body and mind, in freeing the one from infirmities, the other from grievous passions; for nothing doth more cheer and make glad the heart of man than this Universal Medicine. Precious stones wrought into subtile powder and leaf gold are the ingredients of this powder, commonly called Edel heriz Pulver. Aeschylus doth attribute the invention of pyromancy, the composition of Medicines, the first working upon Gold, Iron and other metals to Prometheus; hence the Athenians erected an altar common to him, Vulcan and Pallas, considering how much fire conduced to the finding out of the secrets of Nature. But we must know that a four-fold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is lost.

Chapter V.

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

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

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

The Brethren also have variety of Medicines; some called Kings, some Princes, some nobles and others knights, each one being denominated according to its excellence and worth. But we must take notice that they prescribe not according to the purse, but the infirmity of the patient; neither do they desire a reward beforehand; they likewise fit not a child's shoe to an old man, because a due proportion ought to be carefully observed; a dram is sufficient for the one, and an ounce of the same Medicine for the other. Who would not think it absurd to apply the same plaster to the hardened and brawny hand of a ploughman and to the delicate and neat hand of a scholar or gentleman?

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

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

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

The Galenists say that the first qualities do alter, that the second do either thicken or attenuate, and so foolishly and ignorantly of the rest; whereas each vegetable hath in it virtue essentially to chase away that disease in which it may rightly be applied. It is here in Medicine as in an Army; if each soldier falls out with the other or they mutiny against their commander, the enemy gets strength and makes use of their weapons to slay them.

Some may ask what is here meant by Specific? I answer that I intend that which the illiterate Galenists call an occult quality, because it is neither hot, cold, moist or dry; because indeed true profound knowledge was above their reach or understanding.

Valescus de Taranta, lib. 7, cap. 12, defines the Galenical occult quality. A question is started how a locust hanged about the neck doth cure a Quartain? To which they answer, that if these empirical Medicines have any such virtue, they have it from their occult quality, which contains the specific form of the distemper conjoined with the influence of the Stars. But then we may ask what that total propriety is? Averrhoes calls it a complexion; others say that it is the substantial form of a compound body; some will have it to be the whole mixture, viz., the form, the matter and complexion, which Avicenna names the whole substance, when he said that a body hath neither operation from the matter, nor quality, but the whole substance or composition.

But to speak truly and clearly as it becomes Philosophers, we hold that there is a natural virtue and certain predestination flowing from the influence of heavenly bodies, so particularly disposing the form to be introduced, that it is (as it were) determined to its proper object, whereby after due preparation of the matter, and conjunction of the form, the whole substance or mixed body necessarily produces a proportionable effect. And Avicenna perhaps meant thus much; whence Arnoldus, in his book De Causis Sterilitatis, saith that the peculiar property of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult quality, to most men unknown because of its difficulty. Hence it is that Nature is styled a complexion, not because it is so properly, and found out by reason, its secrets being only discovered by experiment and practice; by this the understanding knows that experience is above reason; because there are so many experiments of which we can give no rational account, nor find out any method to satisfy ourselves concerning them.

By what hath hitherto been spoken, it plainly appears that the whole propriety of anything is not the complexion; for if it were so, all things which have the same propriety, would consequently have the same complexion, which is false; for Rhubarb and Tamarinds, from their whole propriety do attract and draw choler, and yet are not of the same complexion. Thus Valescus.

It is therefore evident that the true propriety of medicinal things is only known by experiment, and not by the false Galenical rules of Art, which do not give us light into the nature of any simple. For instance, consider the Rose, it sends forth a most pleasant perfume and is of a ruddy lovely colour, not in respect of the quality cold and dry, but of that proper virtue essentially in it; neither can there be any deduction from these qualities, being not subject to taste, to feeling, to hearing and consequently none at all, because specifics have another original.

How are the first qualities observed? Not from their essence and nature, but as sense discovers them, whence reason draws a conclusion: But we see not how reason can determine concerning the qualities of a rose, whether it is hot, cold, moist and dry, unless it hath been informed by the senses as by the colour, scent, taste or touch.

But these rules are altogether uncertain and fallacious, and there are more experiments to overthrow than to confirm them; for who dare affirm that all cold things can have no scent; that all hot things have scent? That all scented things are hot; that all that have no scent are cold; or that white things are cold or hot; that red things are hotter than white; or contrarily that bitter things are hot, narcotic cold etc.? For opium, the Spirit of Wine, the Rose and more things will confute such an opinion, so that the qualities do depend upon such uncertainties in respect of every simple, that it is far better to trust to experience, to search into the secrets of Nature, than vainly to trifle away time in gathering the second qualities from the first, and the third from the second, or to gain reason by sense, a thing most ridiculous unless it be in the cure of diseases, where the qualities are in confusion.

When the Egyptians understood this they studied and most esteemed of that physick which was experimental and not notional, and therefore they used to place their sick persons in the streets, that if any one of the people that passed by had laboured under the same disease, he might tell the specific remedy with which he was cured; whence it sometimes falls out that an old woman or an empiric in some certain diseases may effect more by one proper specific than many physicians by their methods and long courses.

I would not be misunderstood, as if there were no judgement to be used in the administration of physick, but that experience should be the only guide. Medicine, whether speculative or practical, must concur and meet in truth. I say we must not, as to the invention or prescription of physick, trust too much to reason enformed falsely and concerning the nature of things, but when experience hath confirmed us in mysteries and secrets, because reason is too weak-sighted to teach them, we must not perversely slight them, disesteeming enviously what we cannot attain. I do not account him a rational physician who hath only a large scroll or bill of simples in his memory, and can distinctly tell you what are hot in the first degree, what in the second, what in the third, and can run through the

second qualities and third; and if at any time he is called to a patient, from this rabble, as from the belly of the Trojan horse, issue many receipts, many bands, when he is ignorant of the most inconsiderable simple, and knows not how rightly to apply it. Shall not he who understands and is well acquainted with his Medicines, be of more repute? A few select prescriptions that are infallible and effectual to the cure are of more worth than a rude multitude of Galenical receipts.

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

We read in histories of the courage and skill of a Spartan King, who, with a band of four hundred stout Lacedemonians, possessed the straights by which Xerxes should pass with an army of one million, seven hundred thousand and made there a great slaughter of them. When the insulting Persian boasted that they would close the Sun with their arrows, the Spartan King answered that then we will fight in the shadow.

By these examples it appears that a select company of choice soldiers have great advantage against a confused multitude. And why are not a few choice remedies beyond a heap of vain receipts? Some have said that an army is complete that hath an hundred thousand, and if the number exceeds, it will be tumultuous and in no order and discipline. We may assert the like of Medicine, if it increaseth to a great number it rather kills than cures; for every specific waging war or being opposite to another, must necessarily disturb Nature's peace and tranquillity.

Chapter VI.

Although other Physicians may challenge, as indeed they deserve, a due reward, yet the Brethren do cure gratis, not valuing money.

We read in history that great persons, Kings and Princes, have entertained famous and learned physicians, not only allowing them a considerable annual stipend, but have raised them to great preferment and honour. Eristratus found out the disease of Antiochus, viz. his love of his mother in law, of which he recovered him and received of his son Ptolemy one hundred talents. Democides restored the tyrant Polycrates for two talents of Gold. The same person, for curing Darius, had given to him a very rich chain of Gold and two golden cups. Jacobus Cocterius, physician to Louis the second, King of France, had fifty thousand crowns yearly paid to him and Thaddeus the Florentine got fifty crowns daily, travelling up and down to cure the sick.

The rewards and gains physick bringeth in hath caused many students to employ all their time and labour therein, who for the most part look more to the profit than health of their neighbour, and good of the commonwealth. If we indeed consider to how many infirmities we are subject, we shall find physick to be as necessary as food and raiment, and then able physicians are to be sought for, who may judiciously administer it; but no man will employ all his pains, cost and labour, in that of which he shall reap no harvest; Who will be another's servant for no wages? Will a lawyer plead without his fee? Neither is there any injunction or law to command and oblige a Doctor to cure for nothing. It would be very hard and rigorous, if any man should be forced to give away what should properly belong to him. Menecrates the Syracusan had nothing for his pains, but affected divinity; he would be thought and accounted Jupiter, which was worse than if he had required a reward suitable to his calling.

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

Coelius, lib. 16, cap. 10, tells us of Philo, a physician, who found out certain Medicines which he called The Hands of the Gods; but this great title was but as ivy hung out for a show to take the eyes of the spectators, to surprise the ears of the hearers, which promised more than they performed and rather deluded than helped any, having a glorious outside, but within dregs and corrupt. But the Brethren, although they have the most efficacious Medicines in the world, yet they had rather conceal the virtues than boast of them. Their powders perhaps may be accounted a little Cinnabar or some slight stuff, but they effect more than seems to be expected from them. They possess the Phalaia and the Asa of Basileus; the Nepenthes that drives away sorrow of Homer and Trismegistus; the ointment of Gold; the fountain of Jupiter Hammon, which at night is hot, at noon is cold, lukewarm at sun rising and setting. For they condemn gains and income by their possession, neither are they enticed with honour or preferment, they are not so overseen as one of whom Tully speaks, who wrote against others affectation of esteem and placed his name in the frontispiece of his book that he might be more known; they embrace security and are not buried, but live and are active in silence.

Is not this a rare society of men who are injurious to none, but seek the good and happiness of all, giving to each person what appertains to him? These Brethren do not adore the rising Sun, mere parasites who conform themselves to the becks of great men; their words and actions are masked with cheats.

It is reported that the statue of Diana by art was so framed that if a present was brought her by a pilgrim, she would show a cheerful and pleasing countenance, but if anyone came empty she frowned, was angry and seemed to threaten. Even so is the whole world, wherein all things are subject to Gold. This dust of the earth is of no value with them, because these things are low in their eyes, which others most adore. They had rather find out a mystery in nature than a mine, and as Gold serves to help forward their studies, so they esteem of it. They wish and are ambitious of the age of Solomon, wherein there was so great plenty at Jerusalem as tiles on the houses, Silver as common as stones in the Street; so in the Golden Age its use was not known; men were contented with what Nature freely afforded them, living friendly under the government of the father of the family, without broils, luxury, pride, much less war.

Chapter VII.

Abuses in Medicine censured, as the long Bills for ostentation, that the Physician may not seem an Empirick, and for the Apothecaries gain, without respect to the benefit and purse of the diseased, when a few choice simples might do the cure.

We daily see how many weeds sprung from Gold, have and do still overrun the whole world. It hath not only overthrown cities, destroyed commonwealths, but also hath corrupted the Arts, and of liberal hath made them almost servile.

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

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

That which we complain of is the great multitude of omnium gatherum put together of herbs, roots, seeds, flowers, fruits, barks, hot or cold in the first, second and third degree; so that you shall have thereby forty or more ingredients in one receipt, to show the memory and art of a dull and blockish physician, and to help the knavish apothecary, who extols his gain for learnedness, the quick utterance of his drugs for experimental knowledge.

On the contrary, if anyone making conscience of what he undertakes shall prescribe a few rare and approved simples (as that famous Crato did, physician to three Caesars) he shall be thought an ignoramus, if not a mere empiric, although he excel those receipt-mongers by far in all parts of learning.

Take notice how the apothecaries slight a short though effectual bill, because it brings in little profit; but if they receive a bill of a cubit long, they bless themselves and thus the patient pays for his sickness, when, if he recovers, his purse will be sick.

Consider how injurious these are to each person and the commonwealth; by destroying the one they diminish the other; for if they remain, yet are they but poor members thereof. The disease is protracted by the contrariety of Medicines and Nature weakened. We account it absurd when a straight way leads to the wood, for haste to countermarch and make windings which may confound and not further. Multitude breeds in most things confusion, but especially in Medicine, when the essences of simples are not known.

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

It is therefore an expedient course out of many things to choose a few, out of those that are good to pick the best, which may assist and strengthen Nature in her conflict. If these observations were taken notice of, a physician would not be reputed able for his large, rude bills, but for the quality of his ingredients; the apothecary would have more custom, because men would not be frightened with the charge and die to save expenses, but willingly submit to an easy and honest cure.

Everything is not to be esteemed according to its bulk; we see that brute beasts in body and quantity exceed a man, but yet the lesser, being rational and wise, doth govern the other. A little Gold is worth more than a heap of stones, than a mine of base metals; so in Medicine a small quantity may have more virtue in it than a great measure of many simples.

It is sufficiently known to wise men, that the same herbs do alter under several climates; and that which is innocent in one may be poison in another; wherefore it is not safe to compound India, Arabia, America, Germany and England together, for the Sun and planets have a different influx upon this or that country and accordingly alter the plants. Nay we cannot be ignorant that the same field abounds, as with wholesome, so with venomous herbs; we have example of this truth in minerals, for common Salt alone is harmless, as also our vulgar Mercury; but if these two be sublimed together, they become a venomous and rank poison; but perhaps some may think that this proceeds from Mercury, which indeed is false, for it may be brought by Art to run again, and then its innocency returns. So likewise the Spirit of Vitriol may be taken without danger, mixed with another liquor, and the water of Saltpeter may be received into the body, but if these two be distilled together, they make a water that will eat any metal except Gold and certain death to anyone that shall take it. But if you add to the former Armoniack, its strength is increased and it will reduce Gold into a watery and fluid substance, yet its nature is pure and perfect.

It may be objected that Treacle, Mithridate, and confection of Hamech, with others, were compounded of many simples, which being after long fermentation well digested, became most sovereign remedies and have been in use almost six hundred years and have helped many thousands of people.

We deny not but these compositions are excellent and have been in great esteem in foregoing and latter ages; we likewise approve perhaps of six hundred more, if they are grounded upon experience. For they who first invented these Medicines did not consider whether the qualities were hot or cold, but to their nature and essence as they either resisted poison or conduced to the evacuation of ill humors in the body, as in Treacle there is vipers flesh and many others of the same virtue. Our discourse is against the vain, extemporary ostentation in prescribing of Medicines compounded of plants hot, dry, cold and moist, either in this or that degree.

We knew a physician who was wont to boast that he knew not any one particular experiment, but all remedies were alike to him, respective the first, second and third qualities: and this surely proceeded from his ignorance of what was to be known; but a wise and prudent spirit searches more narrowly and descends to particulars. For indeed it is more easy by general rules to pass a judgement of simples, than by experience to find out the proper virtue of specifics; and the reason is because each simple hath a peculiar property which distinguisheth it from another and sometimes contrary; nay the qualities do not only differ in respect of others, but the same simple may have effects differing in itself as it appears in Rhubarb, which in respect of its first qualities, hot and dry, it doth increase choler in man's body, but in respect of its essence and specific nature it purgeth it. To pass by Opium and Vinegar, with many others, we see how the same thing in their first second and third qualities have many times contrary operations; so Rennet makes thin thickened blood of the hare, but if it be very fluid it thickens it; so also Vitriol, according to its nature, doth penetrate and is astringent, yet it doth repel and disperse lead outwardly applied to it; though Quicksilver is most weighty, yet by the fire it is sublimed and ascends and though it is a thick, gross body, it may by Art be made to pierce any body and afterwards be reduced to its own native purity.

Many more proofs might be brought, for there is nothing in the world, how abject and low soever, but it hath a stamp upon it as a sure seal of its proper virtues, of which he that is ignorant hath hitherto attained but the husk and shell, the outside of knowledge.

Lest therefore this error in judgement should corrupt practice, and men's lives thereby should be in danger, we thought is a good piece of service to desire those who bend and employ their studies in the honorable faculty of Medicine, to seek more after a few rare and certain specifics, than to follow generals which so commonly deceive. We ought not to show ourselves so impious and undutiful, as being in honour, having encrease of riches, to scorn our poor parents; so experience is the mother of Art; and shall we now condemn her as having no need of her? Experience has been stiled the Mistress of Fools, and Reason the Queen of wise men; but in a different respect they ought not to be separated, as many experiments beget reason, so reason maintains and adorns experience.

Chapter VIII.

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

Besides the abuses mentioned in the foregoing chapter, another is crept in; the former were cheats in respect of quantity and quality; here by this the purse is emptied; for they fall in with men's humours, who think a thing good when they have well bought it.

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

As this is clear in many diseases, so especially in hypochondriac melancholy, called the shame of physicians because rarely cured, wherein the non-effecting of the cure depends upon the prejudiced imagination of the patient, who despairs of help; for cares, grief and despair, do alter and change the blood, corrode the heart, overwhelm the spirits that they cannot perform their offices; if therefore these can first be removed, there is very great hope of recovery. Under this cloak many cover their knavery and covetousness, who seek nothing but gain by their practice; for they call their Medicines by great names, that the imagination of the patient, closing with so rich and precious remedies, may promote the cure; and therefore they compound their Medicines of rare ingredients as Gold, Silver, Pearls, Bezoar, Ambergris, Musk and many more, and then they christen them according to their birth. They call them the Balsam of Life, the Great Elixir, the Restorative of Life, Potable Gold, Butter and Oil of the Sun; and who indeed can reckon up their tricks by which they draw in and delude such multitudes of ignorant people? Yet their great names are not altogether insignificant; for by this Balsam of Life they mean that which maintains and keeps themselves alive.

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

We may also question whether they deal honestly and do not sell a little Salt for Gold and rank poison for the Balsam of Life; we have known some at death's door by their Mercury. I speak this that others may be cautious. Think what would come of it when one mistaking administered Opium for Apium or parsley. Thus they try experience upon men's bodies and kill one to save another.

Besides, though these may be very excellent cordials or antidotes, yet are they not appropriated to the disease, and so consequently little conducing to the grief.

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

It is not hard to prove that each country abounds with simples suitable to the diseases of that country, and that we need not go to India or use exotic drugs.

This question has been handled by many learned men; at present we will not spend much time about it. We deny not the use in food and physick of India[n] and Arabic spices, neither do we condemn other most excellent gifts of God; but here we find fault with the price. Let us, therefore, use them in their place and time. Perhaps such precious things were intended for great persons, but yet great care must be used in the preparation that they be not sophisticated. I say rich men may afford to pay for these Medicines, who delight to eat and drink Gold, and hope as by that they can purchase all earthly things, so they may buy health.

Neither would we be thought ignorant of the great virtues and efficacy of Gold, but we speak against the abuse of those imposters who instead thereof do cheat and rob: and we can assure all that there is no worth in the boiling and reboiling of Gold. They indeed give their menstruous stuffs for dissolved Gold, which, being reduced to a Spirit, may corrode (and let all men beware of it); imitating a careless cook, who if he hath lost the broth in which the meat hath been boiled sets now upon the table which hath no heart nor strength in it. So they, when they have consumed and lost their Gold with Salts and other ways, they sell that which remains. When the bird is gone they sell the nest, and this they call Potable Gold, spiritualised because invisible. It may be they put Gold into their furnace, but that they by those means can produce such Medicines we deny. There were many Alexanders, many called by the name of Julius, but yet but one Alexander the Great, one Julius Caesar; the others agree only in name.

Should anyone enquire into the excellency of our own countries simples, he would have work enough upon his hands. We shall leave this to another time and place.

But besides the price, may we not justly suspect the preparation; that they, instead of true, may well sell false compositions, failing in their art and profession? For the balance of human frailty being at the one end by justice, at the other by profit, the last overweighs; because honesty may be an hindrance to us, but profit brings pleasure and delight along with it. So now merchants count it part of their trade to learn and skill the adulterating of their commodities. When the Thebans would admit no such persons to the magistracy, unless they had left off their trade at least ten years before, by which time they might forget to cozen; but I will not here censure all of that calling. The same may be said of those who sell Medicines, whether physicians or apothecaries, if they abuse their profession. It remains to show that specifics or vegetables and things of little worth, are more powerful against any disease than those which are of so great price; neither is the reason fetched far; for they whose property absolutely resists the malady, they (I say) must needs be more effectually than those who accidentally suit the disease, and by mere chance work a cure. In mechanic arts if a man excellent in one should boast of his skill in another which he never saw, you would find him a bungler in it, but employ the same in that trade wherein he hath been brought up and he will show himself to be a workman; so in diseases, when each specific doth its own office there is a happy issue, but applied to another proves of no effect. Neither can it be expected from one man (though he had an hundred hands) to

conquer an army, which yet choice bands of experienced soldiers may easily overcome; but we have been tedious about this subject.

Chapter IX.

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

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

Some dare not taste cheese all their life, some abstain from it for a few years, some drink only water, refusing wine or ale; and in these there is great variety. No less is the difference amongst minds, whence it is that two meeting when neither hath seen or heard of the other, at the first sight, shall desire and seek each other's friendship; and, on the contrary, whence is it that one hates another from whom he hath never received injury? as evidently appears by one coming where two are gaming, he presently shall find his affection to close with the one, and if his wish might succeed he should win, and he would gladly have the other lose, though he neither received courtesy from the one, nor harm or ill word from the other.

Now as much as the understanding excels the taste and dull and sensual faculty, so much a truly wise man surpasseth one that only outwardly seems judicious. One by reflection considers and weighs the matter, the other not so acutely apprehending is tempted to rashness. Thus many learned men, whose fancies have not been in due subjection to their understandings, have abused themselves and have heedlessly embraced this as good and cast off that as evil.

It may seem as strange in Medicine that some Doctors should only prescribe vegetables and Galenical physick, perfectly hating chemistry, and that others, wholly inclined to novelty, should refuse all Medicines that are not chymically prepared.

Both parties (in mine opinion) are swayed more by fancy than by reason; for I suppose it absolutely necessary to study first your ancient, dogmatical Medicine, both as to the speculative and the practical part, and to correct the faults as we have already pointed in the first, second and third qualities; and the same course is to be taken in chymistry, so that they be without suspicion and deceit; and first we will begin with the old and proceed to the new. We have sufficiently proved that there are occult properties and specific virtues in simplex, as no learned Galenist ever denied; who have also confessed that these did not work from their qualities or degrees, but their natures, to mitigate symptoms, take away the cause of the disease and to enthrone health in man's body.

If this be true, why are not physicians more careful in gathering and rightly understanding the nature of simplex? Fernelius in his book *De abditis rerum causis*, saith that this specific virtue, which he calls the form, lies hid in every part of a simple and is diffused throughout all the elements. Hence if by chymistry water is drawn off, oil is extracted and salt made out of the ashes, each of these, the water, oil and salt, hath the specific virtues of the simples; but I suppose one not so much as another, yet all joined together are perfect and complete.

These things being laid down and confirmed, we must confess that the outward, tangible body of any simple, that may be beaten, cut, sifted, boiled, mingled with any other, to be the bark, the carcass and habitation of the specific quality, which is the pith, the Soul, the householder. And now what shall we say of our common preparations in apothecaries' shops, which have good and bad, nay most corrupt in them? Would not all laugh him to scorn who being commanded to call a master out of his house, will needs have the house along too? That cannot use the birds unless the nest be an ingredient, that cannot eat oysters unless he may also devour the shells? But the apothecaries think this lawful enough, because they can do no better. These Occult qualities, indeed, are so subtle that they make an easy escape unless they be narrowly watched and with a great skill housed or incorporated. Camphor loseth its strength unless it be cherished with flax seed. Rhubarb is preserved by wax and the Spirits of Wine. The Salt of goats' blood does evaporate if it be not close stopped in glasses.

What shall we then say of these specific qualities separated from their bodies? Will not they return to their first principles? For who can separate the quality of burning from the fire? the quality of moistening from the Water? But if this be impossible in simple bodies, how much more difficult in compound?

I could, therefore, wish that Medicines were used which were lawful, possible and reasonable, that laying aside ostentation and pride truth might flourish.

Perhaps we might allow of Syrups, Juleps, Conserves did not that great quantity of Sugar clog the natural operation of the Simple. Perhaps we might approve of Electuaries, Opiates, Antidotes, unless the multitude of Simples confusedly put together did hinder, if not totally extinguish the true virtue. Perhaps pills and all bitter, sour, sharp, stinking Medicines are good; but yet they destroy appetite, cause loathsomeness, that a patient had better endure the disease than the remedy. If bitterness, sourness, sharpness and an ill savour are the specific qualities, they should

be rather checked than let loose, and indeed they are but handmaids to their Mistress, but subservient to the Specific Quality and the true difference is discovered by Chymistry, for it separates the impure parts from the pure if rightly used. Yet mistake not, we say not that chymical preparations are altogether spiritual and without any body, but are more piercing and subtile, more defecated than gross bodies made more heavy by a great quantity of Sugar, so that they are not free and at liberty to act and play their parts.

By this time you may see the folly and madness of those who hate chymistry, which ought to be used, but with care and judgement; for it is not the part of a physician to burn, lance, cauterize and to take away the cause of the disease by weakening the patient and endangering of his life, but symptoms must be abated, nature restored and comforted by safe cordials. One Archagatus was the first chirurgeon that came to Rome and was honourably received; but coming to use lancing and burning he was thought rather an hangman; and for the like cause at one time all physicians were banished [from] Rome. One Charmis, a physician, condemning the judgement of his predecessors, set up new inventions of his own and commanded his patients in frost and snow to bathe in cold water as Pliny reports; who saith also that he hath seen old men sit freezing by his direction. Acesias about to cure the gout, looked more to the disease than pain, which he neglect increased, whence the proverb had its original, Acesias medicatus est, as Erasmus hath it, when the condition grows worse, Acesia his cure.

It is clear enough from what hath been delivered that Nature is best satisfied when profitable and wholesome Medicines are applied. Asclepiades, an intimate friend of Cn. Pompey, first showed the benefit of wine to sick persons, recovering a man carried to his grave. He taught to maintain health by a moderate use of meat and drink, an exact care in exercise and much rubbing; he invented delightful and pleasing potions; he commanded bathing and for ease to his patients invented hanging beds that sleep might surprise them in such a careless posture. The same Pliny saith that Democritus was a physician, who in the cure of Considia, daughter to Consul Sereilius, did forbear harsh means and by the long and continual use of goats milk recovered her.

Agron, as Coelius reports, Lib. 13, cap. 22, was a physician at Athens, who, in a great plague, when many were infected, did only cause to be made great fires nigh to the place; and thus did Hippocrates, for which he was much honoured.

Whence we may learn that mild and gentle usage in a disease is more efficacious to the taking away of the cause and to healing the symptoms, than harsh and rugged dealing. The mariner doth [not] pray for a full gale many times to force him into his desired harbour, neither doth the traveller go in a direct line, yet both in the end attain their hopes. We read that Fabius, by delay conquered his enemy, so that it is a masterpiece of prudence well and naturally to deliberate and then to execute; yet the method of curing remains and the axioms are firm, viz.: if the cause be taken away, the effect ceaseth; if the disease is cured the symptoms do vanish and wear away.

But chymistry stores and supplies us with Medicines which are safe, pleasant and soon perform that for which they were intended: and others have abundantly set forth this in their writings, and therefore it will not be requisite to stand longer upon it.

Let us face about and view those who are mere chemists. These would be called young Theophrasts, affecting like their master a Divine title, which he neither had by his father nor mother, but assumed it to himself as most magnificent and glorious. But without all doubt he was a man of eminent and admirable knowledge in the Art of Physick, yet surely it would be worthily judged madness for his sake alone to forsake the Ancients and follow his new inventions.

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

Is not the world now ancient and full of days and is it not folly to think of recovering and calling back its youth? Surely their new Medicine cannot revive the dying world, it may weaken it and hasten its end. Yet stay, I pray you, do not imagine that I do at present censure the excellent and plainly divine preparations of chemistry, but rather the persons who profess it, who make it their business to destroy but endeavour not to build, who trample on others to raise and exalt themselves; as Thessalus of old did, railing against all men who were not their followers. So Chrysippus, master to Eristratus, to gain pre-eminence, despised and changed Hippocrates. These and such like men are wont to promise much, but perform little; for we may certainly conclude, that although such persons may affect greatness, yet they shall never attain it by such indirect means. I would many of the Paracelsians did not too much conform to their Master's vices. If many late writings were scanned and their abuses and tart language against others left out, I doubt [not] their volumes would very much shrink. It were much better that diseases, the common enemies, were more looked after than private grudges amongst physicians themselves revenged. Brute beasts do bark and show their teeth and spit venom; a man's weapon is Reason, by which he should foil his adversaries.

As touching chemistry, we highly commend and admire those things in it which are good, but yet so as not to despise Galenical physick, which in some cases is as effectual. My own opinion is that each ought to be used in its proper place. Men are not mere Spirits, but corporeal substances and therefore need not Medicines exalted to their

highest degree of perfection, as least in every grief applied to every person and to every part or member. There are some diseases, which, being hot and dry, are not to be cured by chymical prescriptions whose ingredients or preparations have the like qualities. In a commonwealth there is a merchant, there is a husbandman, but one ought not to supplant the other; so a prudent physician will make use of both as he sees occasion, the one for a countryman, the other for a delicate person; the one in a slight distempers, the other in dangerous cases; the one for pleasantness, the other for efficacy as necessity requires.

Vaughan's Preface to the Rosicrucian Manifestos

This is the preface written to the English translation of the Rosicrucian manifestos, *The Fame and Confession of the Fraternity of R: C: commonly, of the Rosie Cross. With a præface annexed thereto, and a short declaration of their physycall work. By Eugenius Philalethes* London: J. M. for Giles Calvert. 1652. [I have not transcribed the Greek words as it is difficult to format these in the html code. The meaning of these Greek words is, in any case, usually apparent from the context, or explained in the sentences following.]

[Back to Rosicrucian texts.](#)

The Preface.

If it were the Business of my Life or Learning, to procure my self that noyse which men call Fame, I am not to seek what might conduce to it. It is an Age affords many Advantages, and I might have the choyce of several Foundations, whereon to build my self. I can see withall, that Time and Employment have made some persons Men, whom their first Adventures did not finde such. This suddain Growth might give my Imperfections also the Confidence of such another start: but as I live not by common Examples, so I drive not a Common Design. I have taken a course different from that of the World, for (Readers) I would have you know, that whereas you plot to set your selves up, I do here contrive to bring my self down. I am in the Humor to affirm the Essence, and Existence of that admired Chimera, the Fraternitie of R.C. And now Gentlemen I thank you, I have Aire and Room enough: me thinks you sneak and steal from me, as if the Plague and this Red Cross were inseparable. Take my Lord have mercy along with you, for I pittie your sickly Braines, and certainly as to your present State the Inscription is not unseasonable. But in lieu of this, some of you may advise me to an Assertion of the Capreols of del Phaebo, or a Review of the Library of that discreet Gentleman of the Mancha, for in your Opinion those Knights and these Brothers are equally Invisible. This is hard measure, but I shal not insist to disprove you: If there be any amongst the Living of the same Bookish faith with my self, They are the Persons I would speak to, and yet in this I shal act modestly, I invite them not, unless they be at Leasure.

When I consider the unjust Censure and indeed the Contempt, which Magic even in all Ages hath undergone, I can (in my opinion) finds no other Reasons for it, but what the Professors themselves are guilty of by Misconstruction, and this in Reference to a double Obscurity, of Life and Language. As for their nice (or to speak a better truth) their Conscientious Retirements, whereby they did separate themselves from dissolute and brutish spirits, it is that which none can soberly discommend; nay, it is a very purging Argument, and may serve to wipe off those contracted, envious scandals, which Time and Man have injuriously fastned on their Memory.

For if we reason discreetly, we may not safely trust the Traditions and Judgement of the World, concerning such persons who sequestred themselves from the World, and were no way addicted to the Affairs or Acquaintance thereof. It is true, they were losers by this Alienation, for both their life and their Principles were crosse to those of their Adversaries: They lived in the shade, in the calm of Conscience and solitude, but their Enemies moved in the Sun-shine, in the Eye of worldly Transactions, where they kept up their own Repute with a clamorous Defamation of these innocent and contented Eremites. The second Obstacle to their Fame, was partly the simplicity of their style, which is Scripture-like, and commonly begins like Solomon's Text, with Mi Fili. But that which spoil'd all, and made them Contemptible even to some degree of miserie, was a corrupt Delivery of the Notions and Vocabula of the Art: for Magic like the Sun, moving from the East, carried along with it the Orientall Termes, which our Western Philosophers who skil'd not the Arabic or Chaldee, etc. did meet unhappily and corruptly transcribe, and verily at this day they are so strangely abus'd, it is more then a Task to guess at their Original. But this is not all, for some were so singular, as to invent certain Barbarous Termes of their own, and these conceited Riddles, together with their Magisterial way of Writing (for they did not so far condescend as to Reason their Positions) made the world

conclude them a Fabulous Generation. Indeed this was a strange course of Theirs, and much different from that of Trismegistus, in whose genuine works there is not one Barbarous syllable, nor any point asserted, without most pregnant and Demonstrative Reasons. Certainly Hermes as to his course of life was public and princely, in his Doctrine clear and Rational, and hence it was that not onely his own times, but even all subsequent Generations were most constant Tributaries to his Honour. On the contrary (if we may conjecture by Effects) there succeeded him in his School certain Melancholy envious Spirits, whose obscure inscrutable writings render'd their Authors Contemptible, but made way for that new noyse of Aristotle, which men call Philosophie. I may say then of these later Magicians what Solinus sometimes said of those contentious successors of Alexander the Great: That they were born, *Ad segetem Romanae gloriae, non ad Haereditatem tanti Nominis.*

It is equally true, That some skulking Philosophers whiles they enviously suppress the Truth, did occasionally promote a Lye: for they gave way to the Enemies growth, till at last the Tares possess the Field, and then was the true Graine cast into the Fire. Nor indeed could it be otherwise, for this Bushel being placed over the Light, the Darkness of it invited Ignorance abroad: and now steps out Aristotle like a Pedler with his pack, the Triumphs of whose petulant School had but two weak supporters, Obscurity and Envie. Both these proceeded from the Malignancie of some eminent Authors, whom God had blest with Discoveries Extraordinary: These to secure themselves and the Art, judged it their best course to blot out the path, that such as were unworthy might never be able to follow them. It cannot be denied but this Mystery and cloud of the letter carried with it both Discretion and Necessitie, but what spoyle'd all was the Excess of the Contrivers, for they past all Decencie both in the Measure, and the Maner of it. I could be numerous in Examples, and proofs of this kind, but that I hold it superfluous to pause at a point which is acknowledged on all Hands. To be short then, this Umbrage and Mist of their Text required some Comment and Clearness, but few being able to Expound, the World ran generally to the other side and the School-men have got the Day, not by Weight but by Number.

This considered, it cannot be thought unreasonable and certainly not unseasonable, if a Society conscious of the Truth, and skil'd in the abstruse principles of Nature, shall endeavour to rectifie the world: for hitherto we have been abused with Greek Fables and a pretended knowledge of Causes, but without their much desired Effects. We plainly see, that if the least Disease invades Us, the School-men have not one Notion, that is so much a charm, as to cure Us: and why then should we imbrace a Philosophie of meer words, when it is evident enough, that we cannot live but by Works. Let us not for shame be so stupid any more, for 'tis a Barbarous Ignorance to maintaine that for Truth which our own dayly Experience can assure us to be False. But some body will reply, That the Antiquitie of this Peripatism may claim some Reverence; and we must complementally invite it abroad, not churlishly turn it out of Doors. This in my opinion were to dance before Dagon, as David did before the Ark: to pay that respect to a Lye, which is due onely to the Truth, and this is Answer sufficient.

As for that Fraternity, whose History and Confession I have here adventured to publish, I have for my own part no Relation to them, neither do I much desire their Acquaintance: I know they are Masters of great Mysteries, and I know withal that nature is so large, they may as wel Receive as Give. I was never yet so lavish an Admirer of them, as to prefer them to all the World, for it is possible and perhaps true, that a private man may have that in his possession, whereof they are Ignorant. It is not their title and the noyse it hath occasion'd, that makes me commend them; The Acknowledgment I give them, was first procured by their Books, for there I found them true Philosophers, and therefore not Chimaera's (as most think) but Men. Their Principles are every way Correspondent to the Ancient and Primitive Wisdome, nay, they are consonant to our very Religion, and confirm every point thereof. I question not but most of their Proposals may seem Irregular to common Capacities; but where the Prerogative and Power of Nature is known, there will they quickly fall even, for they want not their Order and Sobriety.

It will be expected perhaps, that I should speak something as to their Persons and Habitations, but in this my cold Acquaintance will excuse me; or had I any Familiarity with them, I should not doubt to use it with more Discretion. As for their Existence, (if I may speak like a School-man,) there is great reason we should believe it, neither do I see how we can deny it, unless we grant, that Nature is studied, and Books also written and published by some other Creatures then Men. It is true indeed, that their Knowledg at first was not purchased by their own Disquisitions, for they received it from the Arabians, amongst whom it remained as the Monument and Legacy of the Children of the East. Nor is this at all improbable, for the Eastern Countries have been always famous for Magical and Secret Societies. Now am I to seek how far you will believe me in this, because I am a Christian; and yet I doubt not but you will believe a Heathen, because Aristotle was one.

Take them amongst you a more acceptable Ethnic, I mean Philostratus, for thus he delivers himself in the life of Apollonius. He brings in his Tyaneus discoursing with Prince Phraotes, and amongst other Questions proposed to the Prince, Apollonius asks him, Where he had learnt his Philosophy, and the Greek Tongue, for amongst the Indians (said this Greek) there are no Philosophers? To this simple Quaere the Prince replies, [*greek*] and with a

notable Sarcasm, [greek], etc. Our Forefathers (said he) did ask all those who came hither in ships, if they were not Pirates; for they conceived all the World (but themselves) addicted to that vice, though a great one: But you Grecians ask not those strangers who come to you, if they be Philosophers. To this he adds a very dissolute Opinion of the same Grecians, namely, that Philosophy, which of all Donatives is [greek] the Divinest, should be esteemed amongst them as a thing indifferent, and proportionate to all Capacities: And this, I am sure (saith Phraotes to Apollonius) is a kind of Piracy tolerated amongst you: [greek] which being applied here to Philosophy, I should make bold to render it Sacrileg. But the Prince proceeds, and schools his Novice, for such was Apollonius, who was never acquainted with any one Mystery of Nature. I understand (saith he) that amongst you Grecians there are many Intruders, that unjustly apply themselves to Philosophy, as being no way conformable to it: These usurp a Profession which is not their own; as if they should first rob men of their Clothes, and then wear them, though never so disproportionate; and thus do you proudly straddle in borrowed Ornaments. And certainly, as Pirates, who know themselves liable to innumerable tortures, do lead a sottish and a loose kind of life: Even so amongst you, these Pirates and Plunderers of Philosophy are wholly given to Lusts and Compotations; and this I suppose is an Evil that proceeds from the Blindness and Improvidence of your Laws. For should any Man-stealer be found amongst you, or should any adulterate your Coyn, these were Offences Capital, and punished with Death: But for such as counterfeit and corrupt Philosophy, your Law corrects them not, neither have you any Magistrate ordained to that purpose. Thus we see in what respect the Greek Sophistry was with the Indians, and that clamorous Liberty they had to distract one another; some of them being Epicures, some Cynics, some Stoics, some again Peripatetics, and some of them pretended Platonics. It is not to be doubted, but the scuffling and squabbling of these Sectaries did at last produce the Sceptic, who finding nought in the Schools but Opposition and Bitterness, resolved for a new course, and secured his Peace with his Ignorance.

Phraotes having thus returned that Calumny, which Apollonius bestowed on the Indians, to the Bosom of this conceited Greek, gives him now an Accompt of his own Colledg, I mean the Brachmans, with the Excellent and wholesom Severity of their Discipline. And here I cannot but observe the Insolence of Tyaneus, who being a meer stranger in the Indies, notwithstanding runs into a positive Absurdity, and before he had conversed with the Inhabitants, concludes them no Philosophers. These bad Manners of his I could (and perhaps not unjustly) derive from the Customary Arrogance of his Country-men, whose kindness to their own Issue distinguish'd not the Greeks and the Sages: but the rest of the world they discriminated with a certain Sheep-mark of their own, and branded them with the name of Barbarians. How much an Aspersion this is, we shall quickly understand, if we attend the Prince in his Discourse, for thus he instructs Apollonius. Amongst us Indians (saith he) there are but few admitted to Philosophy, and this is the manner of their Election. At the Age of eighteen years the person to be elected comes to the River Hyphasis, and there meets with those Wise men, for whose sake even you also Apollonius are come into these parts. There he doth publicly profess a very ardent desire and affection to Philosophy; for such as are otherwise disposed, are left to their own Liberty, to follow what Profession they please. This done, the next consideration is, whether he be descended of honest parents or no; and here they look back even to three Generations, that by the Disposition and Qualities of the Ancestors, they may guess at those of the Child. If they find them to have been men of a known Integrity, then they proceed to his Admission; but first they try him, and prove him with several Tentations. For example, whether he be naturally modest, or rather acts a counterfeit Bashfulness for a time, being otherwise impudent and lascivious: Whether he be sottish and gluttonous, or no: Whether he be of an insolent bold spirit, and may prove Refractory, and disobedient to his Tutors? Now those that are appointed to examine him, have the skill to read his Qualities in his countenance; for the Eyes discover most of mens Manners, and in the Brows and Cheeks there are many excellent Indicia, whereby Wise men, and such as are skilled in the Mysteries of Nature, may discover our minds and dispositions, as Images are discovered in a glass. And certainly since Philosophy amongst the Indians is had in very great Honor, it is necessary that those who would know the secrets of it, should be tempted and proved by all possible Tryals, before ever they be admitted.

This was then the Discipline of the Brachmans, and indeed of all the Magi in the Election and Proof of their Pupils. But all this was News to Apollonius, and therefore he asks Phraotes, if these Wise-men, mentioned in his Discourse, were of the same order with those, who did sometimes meet Alexander the Great, and had some Conference with him [greek], concerning Heaven, for it seems they were Astrologers. To this the Prince answers, that these Planet-mongers were the [greek], who were a people disposed to the Wars: [greek]; And for Knowledg (saith he) they make a great Profession of it, but indeed they know nothing that is Excellent. But he proceeds: [greek] etc. Those Wise-men (saith he) who are truly such, dwell between the River Hyphasis and Ganges, into which place Alexander never came, not that he durst not attempt it, [greek] but as I think (saith the Prince) the Reverence due to their Mysteries kept him off. To this he adds, that Alexander knew the River Hyphasis was passable, and that he might with ease beleagure the City, wherein these Magi did dwell: [greek], but their Tower (saith he) had he brought with him a thousand such Souldiers as Achilles was, and three thousand such as Ajax, he could never have taken it. To this he

gives his Reason, namely, that the Magi did not make any sallies to beat off their Enemies, but keeping quietly within their gates, they destroyed them with Thunder and Lightning.

Here was a story might have startled Apollonius, who knew not the power of Gun-powder, but in these our days there is nothing more familiar and credible. But notwithstanding the Improvements of this fatal Invention are not known even to the present Generations, for the Pyrography of Cornelius Agrippa, and the Powder of Friar Bacon were never yet brought to the Field. And now let us hear the Friar himself, who discoursing of several wonderful Experiments, tells us amongst the rest of a secret Composition, which being form'd into Pills, or little Balls, and then cast up into the Air, would break out into Thunders and Lightenings, more violent and horrible than those of Nature. Praeter vero haec (saith he) sunt alia stupenda Naturae: nam Soni velut Tonitrus et Coruscationes possunt fieri in Aere: imo majori horrore quam illa qua fiunt, per Naturam. Nam modica materia adaptata, scilicet ad quantitatem unius pollicis, sonum facit Horribilen, et Coruscationem ostendit vehementem: et hoc fit multis modis, quibus Civitas, aut Exercitus destruat. Mira sunt haec, si quis sciret uti ad plenum in debita quantitate et materia. Thus he. But let us return to Apollonius, for now he trots like a Novice to the River Hyphasis, and carries with him a Commendatory Letter to the Brachmans, having requested the Prince to tell them he was a good Boy. Here these admirable Eastern Magicians present him with such Rarities as in very truth he was not capable of. First of all they shew him (as Philostratus describes it) a certain Azure, or Sky-colour'd Water, and this Tincture was extremely predominant in it, but with much Light and Brightness. This strange Liquor (the Sun shining on it at Noon) attracted the Beams or Splendor to it self, and did sink downwards, as if coagulated with the Heat, but reflected to the Eyes of the Beholders a most beautiful Rainbow. Here we have a perfect Description of the Philosophers Mercury, but there is something more behind. Apollonius confesseth how the Brachmans told him afterwards, that this Water was [greek], a certain secret Water, and that there was hid under it, or within it, [greek] a Blood-red Earth. In a word, they told him that none might drink, or taste of that Liquor, neither was it drawn at all for any ordinary uses After this most mysterious Water, they shew him also a certain mysterious Fire, and here for my part I do not intend to comment. From this Fire he is brought to certain Tubs, or some such Vessels, whereof the one was called the Vessel of Rain, and the other the Vessel of Winds: all which are most deep and excellent Allegories. But these Rarities imply no more than the Rudiments of Magic.

Let us now come to the Medecine it self, and the admirable Effects thereof. The Brachmans (saith Apollonius) anointed their Heads [greek], with a gummy Medicine, and this made their Bodies to steam at the pores, and sweat in that abundance, as if (saith he) they had purged themselves with Fire. This is enough to prove them Philosophers. And now let us see what kind of Habitation they had, and how much a parallel it is to that place or dwelling of R. C. which his Followers call Locus S. Spiritus. The Wise-men (saith Apollonius) dwelt on a little Hill, or Mount, and on the Hill there rested always a Cloud, in which the Indians housed themselves (for so the word signifies,) and here did they render themselves visible or invisible, at their own will and discretion. This Secret of Invisibility was not known to the Dutch Boor, nor to his Plagiary, the Author of the Manna: but the Fraternity of R. C. can move in this white Mist. Ut nobiscum autem convenias (say they) necesse est hanc lucem cernas, sine enim hac luce, Impossibile est nos videre, nisi quando volumus. But Tyaneus tells us something more; namely, that the Brachmans themselves did not know whether this Hill was compassed about with Walls, or had any Gates that did lead to it, or no; for the Mist obstructed all Discoveries. Consider what you read, for thus some body writes concerning the Habitation of R. C. Vidi aliquando Olympicas domos, non procul a Fluviolo et Civitate nota, quas S. Spiritus vocari imaginamur. Helicon est de quo loquor, aut biceps Parnassus, in quo Equus Pegasus fontem aperuit perennis aquae adhuc stillantem, in quo Diana se lavat, cui Venus Ut Pedissequa, et Saturnus ut Anteambulo, conjunguntur. Intelligenti nimium, Inexperto minimum hoc erit dictum.

But to clear the Prospect a little more, let us hear Apollonius in a certain speech of his to the Aegyptians, describing this Elysium of the Brachmans: [greek] I have seen (saith he) the Brachmans of India dwelling on the Earth, and not on the Earth: they were guarded without Walls, and possessing nothing, they enjoyed all things. This is plain enough, and on this Hill have I also a desire to live, if it were for no other Reason, but what the Sophist sometimes applyed to the Mountains: Hos primum Sol salutatur, ultimosque deserit. Quis locum non amet, dies longiores habentem? But of this place I will not speak any more, lest the Readers should be so mad, as to entertain a suspicion, that I am of the Order.

I shal now therefore proceed to the Theory of the Brachmans, and this only so far as their History will give me leave. I find Jarchas then seated in his Throne, and about him the rest of his Society, where having first placed Apollonius in the Seat Royal of Phraotes, Jarchas welcomes him with this unconfined Liberty: [greek]. Propound (said he) what Questions thou wilt, for thou art come to Men that know all things. Here Tyaneus puts in, and very wisely asks them, What Principles the World was compounded of: To this the Brachmans reply, It was compounded of the Elements. Is it made then (saith Apollonius) of the four Elements? No (said the great Jarchas) but of Five. Here the Grecian is puzzled; for besides Earth (saith he) and Water, Air and Fire, I know not any thing: What then is this fifth

Substance? It is (saith Jarchas) the aether, which is the Element of Spirits: for those Creatures which draw in the Air, are Mortal; but those which draw in the aether, are Immortal. And here I cannot but observe the gross Ignorance of Apollonius, who being a profest Pythagorean, had never heard of the aether, that famous Pythagorean Principle. But let us come to his second Question, which of all others doth most betray his weakness and insufficiency. He requests Jarchas to inform him, Which of the Elements was first made? To this Absurdity the learned Brachman answers like himself: They were made (said he) all at once; and he gives this Reason for it, Because no living Creature is generated [greek], by peece-meals. This was a wholesom and a rational Tenet, for the Chaos was first made, and in that all the Elements at one and the same Instant, for the World was manifested, and brought out of the Chaos, like a Chick out of an Eg. To this Apollonius replies like a pure Sophister: And must I think then (saith he) that the World is a living Creature? [greek] (saith Jarchas) [greek]. Yes verily, if you reason rightly, for it giveth Life to all things. Shall we then (saith Tyaneus) call it a Male, or a Female Creature? Both, said the wise Brachman: [greek]. For the World being a Compound of both Faculties, supplies the Office of Father and Mother in the Generation of those things that have life.

We are now come to Apollonius his last Philosophical Quere, and sorry I am that he had not the wit to propound either more or better Questions, but we must take them as they are. He asks Jarchas, whether the Earth or the Sea did exceed in quantity? To this the Indian replies, that if he only consider'd the Mediterranean, or some other particular Channel, the Earth without question did exceed: but if you speak (said he) [greek], concerning Humidity, or Moisture in general, then verily the Earth is much lesser then the Water, for it is the Water that bears up the Earth. This indeed is sound Reason, and conformable both to Scripture and Nature: for the very Spirit that animates and supports the Universe, hath his Habitation in the Water.

And now I suppose it is apparent to the understanding Readers (for others I would not have) that the Brachmans were not a fabulous, superstitious Society, but men of a severe Doctrine, whose Principles were answerable to the very Rigour of Nature, and did not wanton beyond her Law. I could wish Apollonius had been more able to deal with them, but so short was he of Philosophy, that he knew not what to ask them, and that ample Liberty which they gave him, was all of it to no purpose. This is clear to such as know any thing out of his former Queries, which we have already mentioned: but if we look on the rest of his Problems, they are most of them but so many Historical Fables, which he brought with him out of Greece, and now he begins to shake his Budget.

The first thing comes out, is the [greek], a Monster, which Mandevil could never meet withall: and then he questions Jarchas [greek], concerning a certain Water of the colour of Gold, and this indeed might signifie something, but that he understood it literally, of common, ordinary Well-springs: and therefore Jarchas tells him, that he never heard of his Martichora, neither was it ever known, that any Fountains of golden Waters did spring in India. But this is not all: In the Rear of this strange Beast march the Pygmies, the Sciapodes, and the Macrocephali: to which might be added all the Animals in Lucian's History. But as we commonly say, that there is no Smoak without some Fire, so amongst those foreign Fables came in some Indian Allegories, and probably the Brachmans themselves had given then out, at once to declare and obscure their Knowledg.

These Allegories are but two, and Jarchas insists much upon them, besides a solemn Acknowledgement: [greek], There is no reason (said he) but we should believe there are such Things. The first of these two Mysteries is the Pantarva, which Ficinus corruptly transcribes Pantaura, and of this Apollonius desired to know the Truth; namely, if there was such a Stone at all, and whether it was enriched with so strange a Magnetism, as to attract to it self all other precious Stones? This Question the Brachman satisfies experimentally, for he had this goodly Stone about him, and favour'd Apollonius with the sight thereof.

But for our better Information, let us hear Jarchas himself describe it, for he doth it so fully, that a very ordinary Capacity may go along with him. This Stone (saith he) is generated in certain earthy Caverns, some four yards deep, and hath in it such abundance of Spirit, that in the place of its Conception, the Earth swells up, and at last breaks with the very Tumor. But to look out this Stone, belongs not to every Body, for it vanisheth away, unless it be extracted with all possible Caution; only we that are Brachmans, by certain practises of our own, can find out the Pantarva. These are the words of Jarchas, where you shall observe, That he hath confounded the first and second Generation of the Stone, it being the Custom of the Philosophers never to express their Mysteries distinctly. The second Birth then he hath fully and clearly discovered, for when the Philosophers first Earth is moistened with its own milk, it swells, being impregnated with frequent Imbibitions, till at last it breaks, and with a soft heat sublimes; and then ascends the Heavenly Sulphur, being freed from his Hell, for it leaves behind the Binarius, or Terra Damnata, and is no more a Prisoner to that Dross. This first heavenly Sulphur is commonly called Petra stellata, et Terra Margaritarum: but Raymund Lully calls it Terram Terra, and in a certain place he describes it thus: Hac est Tinctura (saith he) quae a vili Terra se spoliat, et alia multum nobili reinduit se. But elsewhere prescribing some Caveats for the Rorid Work, he expressly mentions the first and second Sulphurs, commonly called Sulphura de

Sulphuribus. Hoc (saith he) intelligitur de Terra, qua non est separata a Vase, de Terra Terra. This is enough to prove the Affinity of the Pantarva, and the Philosophers Stone.

Let us now return to Jarohas, for he proceeds in his Instructions, and Apollonius hears him to no purpose. The Pantarva (saith he) after night discovers a Fire as bright as day, for it is fiery and shining: but if you look on it in the daytime, it dazzles the eye with certain gleams or Coruscations. Whence this Light came, and what it was, the Brachman was not ignorant of: [greek] That Light (said he) which shines in it, is a Spirit of admirable Power; for it attracts to it self all things that are near it. And here he tells Tyameus, that if precious Stones were cast into the Sea, or into some River, and this too confusedly, as being far scattered and dispersed one from another; yet this Magical Stone being let down after then, would bring them again together; for they would all move towards the Pantarva, and cluster under it, like a swarm of Bees. This is all he tells him; but in conclusion he produceth his Pantarva, in plain terms he shewed him the Philosophers Stone, and the miraculous Effects thereof. The second Secret which Apollonius stumbled on, for he knew it not as a Secret, was the Gold of the Gryphons, and this also Jarchas doth acknowledge, but I shall forbear to speak of it, for I hold it not altogether convenient.

It is time now to dismiss Apollonius, and his Brachmans, and this I will do; but I shall first prevent an Objection, though a sorry one, for Ignorance makes use of all Tools. It will be said perhaps, I have been too bold with Apollonius, who, in the opinion of many men, and such as would be thought learned, was a very great Philosopher. To this I answer, that I question not any mans learning: let them think of themselves as they please; and if they can, let them be answerable to their thoughts: But as for Apollonius, I say, the noise of his Miracles, like those of Xavier, may fill some credulous ears, and this sudden Larum may procure him Entertainment: but had these Admirers perused his History, they had not betrayed so much weakness, as to allow him any sober Character. It is true, Philostratus attributes many strange performances to him, as that he should raise the Dead, free himself from Prison, and shake off his Chains, with as much Divinity as S. Peter himself: Nay, that pleading with Domitian in a full Senate, he should suddenly vanish away, and be translated in a moment from Rome to Puteoli. Truly these are great effects; but if we consider only what Philostratus himself will confess, we shall quickly find that all these things are but his Inventions. For in the Beginning of his Romance, where he would give his Readers an Accompt of his Materials, and from what hands he received them, he tells us, that Damis, who was Apollonius his fellow-traveller, did write his Life, and all the Occurrences thereof: but these Commentaries of Damis (saith he) were never published by Damis himself, only a friend of his, a Some-body, [greek] a certain familiar of Damis did communicate them [greek] to Julia the Queen. And here Philostratus tells me, that this Queen commanded him to transcribe these Commentaries. It seems then they were originally written in the Greek, and Philostratus is a meer Transcribler, and no Author. This I cannot believe, for Damis was an Assyrian, and, as he himself confesseth, a very ignorant person, and altogether illiterate: but meeting with Apollonius, [greek] and conversing with the Greeks, he also was almost made a Grecian, but not altogether, not so learned a Grecian as to write Histories, and in a stile like that of Philostratus. But this is not all: Our Author tells us of one Maeragenis, who had formerly written the Life of Apollonius in four Books: but this fellow (saith he) was ignorant of the Performances or Miracles of Tyaneus. And what follows this Ignorance? [greek] We must not therefore believe Maragenis. And why not I beseech you? Because forsooth he lived near, if not in the days of Apollonius, but never heard of those monstrous fables which Philostratus afterwards invented. We must then believe Philostratus himself, for he is the [greek], not the familiar friend, but the familiar spirit of Apollonius: it was he indeed that wrought all these Wonders, for Apollonius himself never wrought any.

Now for the Learning of this Tyaneus (since it is the pleasure of some men to think him learned) I must confess for my part I cannot find it. The Philosophy that he pretended to, was that of Pythagoras, for thus he rants it to Vardanes the Babylonian: [greek], etc. I am a Master (saith he) of the Wisdom of Pythagoras the Samian, he taught me the true form of worshipping the gods, and who of them are visible, who invisible, and how I may come to speak with them. How true this is, we may easily know, if we look back on his Education. His Tutor in the Pythagorean Principles was one Euxenus, a notable Sot, and a meer Ignorant, as Philostratus tells us. He was (saith our Author) an Epicure in his course of life; and for his Learning, he could only repeat some sentences of Pythagoras, but did not understand them: and therefore he compares him to certain Mimic Birds, who are taught their [greek], and their [greek], but know not what the words signifie. Now what Instructions he was like to receive from this man, let any indifferent Reader judg.

But we have something more to say: for if Apollonius when he was at Babylon, could converse with the gods, why did he afterwards desire to be taught of men? For when he comes to India, he requests the Brachmans to teach him the Art of Divination. Certainly, had he been familiar with Angels and Spirits, he had not troubled them with such a Question. These indeed are the slips of Philostratus, who had the Art of Lying, but wanted the Art of Memory. In another place he tells us, that Apollonius understood [greek], all the Languages that men did speak, and which is more miraculous, even their secret Cogitations. This is much indeed, but shortly afterwards he forgets these strange

perfections: for when he brings him to Phraotes, that serious Eastern Prince, there doth he use an Interpreter; for Tyaneus, who formerly understood all languages, could not understand the language of the Prince; and so far was he from knowing his secret thoughts, that he did not know in how many languages he could express those thoughts: for when the Prince was pleased to express himself in the Greek Tongue, Tyaneus was quite dejected, and did much wonder how he came to be a Master of that Dialect. Now if any man will say, that the Brachmans did impart their Mysteries to him, it is apparent enough they did not. This is it which even Damis tells us: for Apollonius (saith he) requested nothing of the Brachmans, but certain Divinatory Tricks, by which he might foretell things to come. And here Jarchas takes occasion to discourse with him about Revelations, for he speaks not of any Prognosticating Knacks, which this Greek did look after. He tells him then, that he judg'd him a most happy man, who could obtain any Fore-knowledg at the hands of God, and preach that to the Ignorant, which he did already foresee. As for Rules to divine by, he prescribes not any, for it was too gross an Error for such a Philosopher as Himself: He only tells him, That he should lead a pure life, and keep himself spotless from the Flesh. One passage indeed there is, which I cannot omit: Jarchas informs Apollonius, that of all Gifts imparted to Man by Revelation, [greek]; The chiefest (said he) is the Gift of Healing, or Medicine. But this Heavenly, and most Beneficial Truth, Apollonius was not sensible of: for he was so great a stranger to the Secrets of Nature, that he did not know what to ask for. For my own part, if I durst think him a Philosopher, I should seat him with the Stoics; for he was a great Master of Moral Seventies, and this is all the Character I can give him. As for Philostratus, if we were not even with him, I should think he had much abused us: for when he pen'd his History, he allow'd us no Discretion, who were to come after him. I could be sorry for some Absurdities he hath fastened on Jarchas, did not the Principles of that glorious Brachman refute them. What they are, I shall not tell you, for I am confined to a Preface, and cannot proportion my Discourse to the deserts of my Subject.

And here some Critic may drop his Discipline, and bid me face about, for I am wide of my Text, the Society of R. C. I have indeed exceeded in my service to the Brachmans, but in all that there was no Impertinency. I did it, to shew the Conformity of the old and new Professors: and this is so far from Digression, I can think it near a Demonstration. For when we have Evidence that Magicians have been, it is proof also that they may be; since it cannot be denied, but Presidents exclude Impossibility. I hold it then worth our observation, that even those Magi, who came to Christ himself, came from the East: but as we cannot prove they were Brachmans, so neither can we prove they were not. Now if any man will he so cross, as to contend for the Negative, he shall have my thanks for the advantage he allows me; for then it must follow, that the East afforded more Magical Societies then one. But this point I need not insist on: for the learned will not deny, but Wisdom and Light were first manifested in the same parts, namely, in the East, where the first Man planted: and hence did the World receive not only their Religion, but their Philosophy, for Custom hath distinguished those Two. From this Fountain also, this living, Oriental One, did the Brothers of R. C. draw their wholesom Waters: for their Founder received his Principles at Damcar in Arabia, as their Fama will instruct you at large. It was not amiss then, if I spent my hour in that bright Region, and payd a weak Gratitude to those Primitive Benefactors: for 'tis a Law with me, Qui aquam hauris, puteum corona.

But that I may come at last to the Subject intended, I shall confess for my part, I have no acquaintance with this Fraternity as to their Persons; but their Doctrine I am not so much a stranger to. And here, for the Readers satisfaction, I shall speak something of it, not that I would discover or point at any particulars: for that's a kindness (as they themselves profess) which they have not for any man, nisi assumpto Salis Modia, till they first eat a Bushel of Salt with him. They tell us then, that the Fire and Spirit of God did work upon the Earth and the Water; and out of them, did the Spirit extract a pure clear Substance, which they call the Terrestrial Heaven: in this Heaven the Spirit (say they) seated himself, impressing his Image therein: and out of this Heavenly clarified Extract, impregnated with the Influx and Image of the Spirit, was form'd that most noble Creature, whom we call MAN. This first matter of Man (as they describe it) was a liquid transparent Salt, a certain bright Earth, purified by a supernatural Agent; and temper'd with a strange unctuous Humidity, enlightened with all the Tinctures of the Sun and Stars. It was and is the Minera of all Creatures; and this Society doth acknowledg it to be their very Basis, and the first Gate that leads to all their Secrets. This Earth or Water (call it which you will, for it is both) naturally produceth their Agent, but it comes not to their hands without Art. By their Agent I understand their Fire, commonly called Mas Aquae, Vulcanus, Sol invisibilis, Filius Solis, Astrum inferius, Faber occultus, Intrinsicus; with a thousand other names. It is sans all Metaphors [greek] and that I may speak Truth even in the phrase of Aristotle, it is [greek] This is that Fire which Zoroaster calls [greek]. In plain terms, it is the Tincture of the Matrix, a fiery, radiant Soul, that calls up another Soul like it self: for it awakes the Anima of the Mercury, which is almost drown'd in a cold and phlegmatic Lethe. And here Reader, let it he thy Endeavor to understand the Philosophers: for they tell us, that God at first created the Chaos, and afterwards divided it into three Portions. Of the first he made the Spiritual World, of the second the Visible Heavens, and their Lights; but the third and worst part was appointed for this Sublunary Building. Out of this course and remaining Portion he extracted the Elemental Quintessence, or first Matter of all Earthly Things, and of

this the four Elements (for there is such a bold Arithmetic) were made. Now Reader guess, if thou dost know the Matter, for it may be thou art one of those who conceive themselves to be Some-body. I tell thee this Theory is Raymund Lully's, and if thou canst make nothing of it, I can without a figure tell thee how wise thou art. There are in the World as many sorts of Salts, as there are Species, and the Salts differ as the Species do, namely, Essentially; for the Specific Forms lie in the Salt. Now learn of me that there is no true Physic, but what is in Salt: for Salt was never known to putrifie, nay it hinders Putrifaction and Corruption in all things, and what hinders Corruption, hinders all Diseases. Now it is evident to all the World, that Salt hinders Corruption, and a Solution of the parts, and this not only in living Things, but even in dead Bodies: for if they be season'd with Salt, then are they preserved, and Corruption comes not at them. It is to be observed, that Virgil in the Cure of Aeneas brings in his Mother Venus with a Panacea, or an Universal Medicine:

occulte Medicans, spargitque salubres

Ambrosias succos, et odoriferam Panaceam.

This word is much abused by certain Alchemists, as they call themselves: but Servius upon the Place tells us, it is *Nomen mire compositum*, and he observes out of Lucretius, that the Panacea was Salt. It is true, that if we could putrifie Salt, it would discover all the Mysteries of Nature, for it hath all the Tinctures in it: but to destroy this substance, is a hard task, for he that would do it, must do something more, then Death can do, for even her Prerogative comes not so far. Moreover it cannot be denyed, but some Wise men have attain'd to the putrifaction of Salts, but this Key they received from God, and it is the great Secret of their Art.

What I admire most in it, is this: That when it is kil'd, it dyes not, but recovers to a better life, which is a very strange priviledge. On the contrary, if some Animal dyes, if an Herb withers, or if some mettall be calcin'd and the parts thereof truly separated, we can never restore them again: but this Mystical substance, this Root of the world, if you bring his parts together, after they are separated, then will not he be quiet, but run from one Complexion to another, from this Colour to that: as from Green to Red, from Red to Black, from Black to a Million of Colours, and these miraculous Alterations will not cease, till he hath work'd out his own Resurrection, and hath clearly brought himself to a Super-natural Temperature. I say then that Salt is the true Grain, the Seed not onely of this world, but of the next, and it is the Mystery that God hath made. It is a living water, wherein there dwels a divine Fire, and this Fire binds the parts thereof to himself, coagulates them, and stops their flux, and Salt is the water, that wets not the Hand. This Fire is the life, and therefore it hinders Death; nay it is such a preservative against it, that the very gross Body of Salt prevents Corruption, wheresoever it comes. But if any man would fully know the power of this Fire, let him wisely and effectually dislodge him, let him destroy his Habitation, and then he shall see, what course this Artist will take, to repair his own House. Do not think now that I speak of common Salts, though I confess they are great Medicines, if rightly prepared.

I told thee formerly, there were several sorts of Salts, and here I would have thee study lest thy labours should end with that Complaint of the Chimist in Sendivogius: *Lapidem (saith he) amissum deplorabat, et maxime condolebat, quod Saturnum non interrogaverit, quale S A L hoc fuerit, cum tor varia Genera Salium reperiantur.* I shall advise thee then to consider the several Divisions of the Chaos, which I have formerly mention'd out of Raymund Lully, for the matter as it is there describ'd, is not subject to many Complexions, and therefore thy Mistakes cannot be many. And now let us touch at the Treasures of our Saltish liquor, and our liquid Salt. *Veniamus quaeso (saith one) ad illum spiritus, seu Aquae gradum, qui nobis sensibilior, magisque familiaris est; Naturaque aerea vestigia diligenti Inquisitione scrutemur, in cuius Occulto mirabilia delitescunt: videlicet, Angeli onnium Generum, Forma rerum inferiorum Essentificae, Humidum radicale cuiusque Viventis, Ignis spissi Nutrimentum, Admirabiles Meteororum apparitiones, ventorum cuiusque Anguli violentae Irruptiones, et infinita alia Mysteria.* And now perhaps thou dost begin to bless thy self: for is it possible (sayst thou) that any bodily substance should inclose such Mysteries as these? In this, my Friend, thou has thy Liberty: trouble not thy self about it, for thy faith will add nothing to it, and thy Incredulity cannot take any Thing from it. This onely thou shalt do, be pleased to give way to my sauciness: for I must tell thee, I do not know that Thing, which I may call Impossible. I am sure there are in Nature powers of all sorts, and answerable to all Desires: and even those very powers are subject to us. Behold, I will declare unto thee their Generation, and their secret Descents even to this Earth. It is most certain that God works by the Idea's of his own minde, and the Idea's dispence their Seals, and communicate them dayly to the Matter. Now the Anima Mundi hath in the fixed starrs, her particular Forms, or Seminal Conceptions answerable to the Idea's of the Divine minde: and here doth she first receive those spiritual Powers and Influences, which originally proceed from God. From this place they are conveyed to the Planets, especially to the Sun and Moon, and these two great Lights impart them to the Air, and from the Air they pass down to the Belly or Matrix of the Earth in prolific, spirited Winds and Waters. Seeing then that the Visible Heavens receive the Brightness of the Spiritual World, and this Earth the Brightness of the Visible Heavens, why may not we find something on Earth, which takes in this Brightness, and comprehends in it self the Powers of the two superior Worlds? Now if there he such a Subject to he found, I suppose it will not be

denyed, but the Powers of the Angelical and Celestial Worlds are very strange Powers, and what that is which they cannot do, is hard to determine.

The Subject then is the Salt I have spoken of formerly, it is the Body of the Universal Spirit, [greek]. It is the Sperm of Nature, which she prepares for her own Light, as if we should prepare Oyl for a Lamp. A strange Substance it is, but very common, and of some Philosophers most properly called, *Salina virens, et Mirabilis*.

And here it will not be amiss to speak something of the Cabalists *Linea viridis*, or green Line, a Mystery not rightly apprehended even by some of the Mekkubalim, but certainly the Modern Rabbins know it not at all. It is the last *Midah* or Propriety of the Sephiroths, for it receives and includes all the Influences of the Sphiristical Order. It compasseth the Heavens, and in them the Earth, like a green Rain-bow, or one vast Sphere of Viridity, and from this Viridity the divine Influences are show'd down like Rain through the aether into the Globes of the fixed Stars: for what the Air is to the Globe of the Earth, such is the aether to the Globes of the Stars, and here lies a Secret of the Mekkubalim, for they tell us, there is a double Venus, in *duplici Aere*. But of this enough. I will now speak of the Philosophers Secret, and blessed Viridity, which is to be seen and felt here below. It is the Proteus of the old Poets; for if the Spirit of this green Gold be at Liberty, which will not be till the Body is bound, then will he discover all the Essences of the Universal Center.

Tum variae illudent species, atque ora Ferarum:

Fiet enim subito sus horridus, atraque Tigris,

Squamosusque Draco, et salva cervice Leaena:

Aut acrem flammis sonitum dabit, atque ita Vinculis

Excidet, aut in Aquas tenues dilapsus abibit;

Omnia transformat sese in miracula Rerum,

Ignemque Horribilemque feram, Fluviumque liquentem.

But this is Poetry: let us now hear the same Scene described by a most excellent, and withall a severe Professor of Philosophy. *Ubi vera spiritus (saith he) excessit e fragilibus, per quos sparsus erat, meatibus, estque ab omni prorsum Colluvie purgatus, in infinitas sese attollit formas; modo in Herbam, modo in Lapidem, aut in Insolitum quoddam Animal: Interdum in Aquor, aut Unionem, aut Gemmam, aut Metallum: dulceque rubentibus iam Flammis emicans, in multas statim colorum Myriadas transit, vivitque portentorum semper Effector, ac Magus, isto nequaquam fatiscens labore, sed vigore ac viribus indies adolescens. Thus he.*

And now Reader I must tell thee, that all these Miracles grow out of a certain Earth, a soft red Clay, which is to be found every where. It may be thou art much troubled at these Appearances which I have mentioned, but what wilt thou say to Iamblichus, who tells us seriously, that this Earth will attract Angels, I mean good Spirits? for so did he. But let us hear this Auditor of Anebo, for thus he writes from Aegypt to Porphyrius. *Omnium prima (saith he) et Antiquissima Entia, in Ultimis quoque stibrutilant, Immaterialiaque principia materialibus adsunt. Nemo itaque miretur, si quam materiam esse dicius puram, atque Divinam. Nam ipsa quoque materia, quum ab Opifice, Patreque Omnium facta sit, merito perfectionem sui quandam acquisivit, aptam ad Deos suscipiendos. Quinetiam quum nihil prohibet superiora Lumen suum ad Inferiora diffundere: neque igitur materiam permittunt expertem fore Superiorum. Quapropter quantumcunque materia perfectum, et purum est, atque deiforme, ad Deorum susceptionem non est ineptum. Nam quum oportuerit etiam Terrena nullo modo Divinae Communionis expertia fore, ipsa quoque TERRA divinam quandam portionem suscepit, ad capiendos Deos sufficientem. Non ergo fas est omnem, Materiam detestari, sed solam, qua Diis fuerit aliena; Propriam vero ad illos decet eligere, utpote qua consentire possit: Neque enim aliter Terrenis locis, et hominibus hic habitantibus, possessio, portiove ulla ex Divinis contingere potest, nisi TALE quiddam prius iactum fuerit FUNDAMENTUM. Arcanis itaque Sermonibus credendum est, Testantibus a DEIS per Beata Spectacula, Traditam fuisse MATERIAM QUANDAM, Haec ergo illis ipsis Tradentibus cognata est. Talis ergo Materia Deos excitat, ut se demonstrent, etc.* These are the words of Iamblichus, in that profound Discourse of his, where he gives Porphyrius an Accompt of the Aegyptian, Caldean, and Assyrian Mysteries.

I know the Philosophical Earth discovers not those Forms I have spoken of in the common, ordinary Process, which if any man knows, I shall not therefore call him a Philosopher. There are several ways to use this Mystery, both first and last: and some of them may be communicated, but some not. To conclude, I say, that this clarified Earth is the Stage of all Forms, for here they are manifested like Images in a Glass: and when the Time of their Manifestation is finished, they retreat into that Center, out of which at first they came. Hence came all Vegetables, all Minerals, and all the Animals in the World; even Man himself with all his Tumult and Principality. This Soft Clay is the Mother of them all: and what the Divine Virgil sometimes said of Italy, may be very properly applied to this our Saturnine and Sovereign Earth.

Haec dedit Argenti Rivos, Aerisque Metalla

Ostendit venis, atque Auro plurima fluxit.

Haec genus acre Virum: Marsos, Pubemque Sabellam,

Assuetumque Malo Ligurem, Volscosque verutos
Extulit: Haec Decios, Marios, magnosque Camillos.
Salve magna parens frugum, Saturnia Tellus, Magna Virum!

Thus Reader have I endeavor'd to produce some Reasons for those strange Effects, whereof this Society hath made a public Profession. I did it not as a Kindness to them, for I pen no Plots, neither do I desire their Familiarity. I am indeed of the same Faith with them, and I have thus prefac'd, because I had the Impudence to think it concern'd me as much as them. And verily it is true, that wheresoever I meet my own Positions, there have I an Interest, and I am as much bound to the Defence of that Author, as I am to my own. Now for the Ground here layd, it is the Art of Water, the Philosophers Clavis humida, and this Societies Parergon. I dare not speak any thing of their Metaphysical Mystery, but I can tell thee it is not the same with the Philosophers Stone, either in Form or Matter, and let this satisfie thee. I know some Dispositions are so cross to these Principles, I might write again to excuse what I have written, but this I am resolved not to do.

If thou art a malicious Reader, and dost think it too much, because it suits not with thy own Gingles, I must tell thee, thou art none of my Peers: for I have known some Sciences which thou hast never heard of, nor thy fathers before thee. But to make an end, I would have every man descend into himself, and rationally consider those Generations which are obvious to our eyes. We see there is a power granted to man over those Things, whose Original he doth know: Examples and Instances we have in Corn, and other Vegetables, whose seed being known to the Husbandman, he can by the seed Multiply his Corn, and provide for himself, as he thinks fit. It is just so in Minerals, there is a seed out of which Nature makes them, a first matter; and this the Magicians carefully sought after they reasoned with themselves, that as Nature by the Vegetable seed, did multiply Vegetables, so might they also by the Minerrall seed, multiply Minerals. When they had found out the seed, they practic'd upon it several wayes: they did shut it up in Glasses, keeping it in a most equall temperate heat, for many moneths together, but all was to no purpose. Then did they fancy another Course, for they buried it in the Earth, and left it there for a long time, but without any success. At last they considered, God without all question being their Guide, that Nature had for every seed a Vessel of her own, and that all her Vessels were but several sorts of Earth: For example, The Vegetable Seed had the Common Earth for his Vessel, for therein Nature did sow it. The Animal Sperm had the Flesh for his, and flesh is but a soft animated Earth, as it appears in the Dissolution of the Body. They saw plainly then, that both these Vessels were not appointed for the Mineral Sperm, they were too cold for it, and common fire was too hot; or if it were well regulated, yet could it not alter the Sperm, for it had not the Qualities of a Matrix. Then did they try several new Heats: they exposed their Matter to the Sun, they buried it in Dunghills and beds of Quicklime, they placed their Glasses in the Moon-beams, they invented new Baths, they made use of sand, ashes, and filings of Iron, they burnt Oyl, and fancied all sorts of Lamps, but all this was Error, and it ended in a troublesom Nothing. Now all these Falsities shall a man meet with in their Books; for when they had found out the Mineral Vessel, and especially the second Earth, wherein they sow'd their Mercury and Sulphur, then did they so confound the Work, that it is almost impossible to get the Preparation out of their hands. This I thought fit to touch upon, that those Difficulties, which great and aspiring Wits must strive withall, may be the more apparent, and surely I think I have pretty well clear'd the way. Thus Reader have I given thee my best Advise, and now it remains thou shouldst rail at me for it. It may be thou hast a free Spirit, but if this Liberality concerns not thy Credit, keep thy Spleen to thy self, for I would not have thee spend what thou canst well spare. Soli Deo Gloria.

A Short Advertisement To the Reader

This Advertisement, Reader, invites thee not to my Lodging, for I would give thee no such Directions, my Nature being more Melancholy, then Sociable. I would onely tell thee how Charitable I am, for having purposely omitted some Necessaries in my former Discourse, I have upon second Thoughts resolved against that silence. There is abroad a bold ignorance, for Philosophie hath her Confidants, but in a sense different from the Madams. This Generation I have sometimes met withall, and least they should ride, and repent, I thought it not amiss to shew them the Praecipieces. The second Philosophicall work is commonly cal'd the gross work, but 'tis one of the greatest Subtilties in all the Art. Cornelius Agrippa, knew the first Preparation, and hath clearly discovered it, but the Difficulty of the second made him almost an enemy to his own Profession. By the second work, I understand not Coagulation, but the Solution of the Philosophical Salt, a secret which Agrippa did not rightly know, as it appears by his practise at Malines, nor would Natelius teach him, for all his frequent, and serious intreaties. This was it, that made his necessities so vigorous, and his purse so weak, that I cam seldome finde him in a full fortune. But in this, he is not alone: Raymund Lully the best Christian Artist that ever was, received not this Mysterie from Arnoldus for

in his first Practises he followed the tedious common process, which after all is scarce profitable. Here he met with a Drudgerie almost invincible, and if we add the Task to the Time, it is enough to make a Man old. Norton was so strange an Ignoramus in this Point, that if the Solution and Purgation were performed in three years, he thought it a happy work. George Ripley labour'd for new Inventions, to putrifie this red Salt, which he enviously calls his gold: and his knack is, to expose it to alternat fits of cold and heat, but in this he is singular, and Faber is so wise he will not understand him. And now that I have mention'd Faber, I must needs say that Tubal-Cain himself is short of the right Solution, for the Process he describes hath not any thing of Nature in it.

Let us return then to Raymund Lullie, for he was so great a Master, that he perform'd the Solution, infra novem Dies, and this Secret he had from God himself; for this is his Confession. Nos (saith he) de prima illa nigredine a paucis cognita, benignum Spiritum extrahere affectantes, pugnam ignis vincentem, et non victum, licet sensibus corporis multoties palpavimus, et oculis propriis illum vidimus, Extractionis tamen ipsius notitiam non habuimus quacunq; Scientiarum, vel arte: ideoque sentiebamus nec adhuc aliqua rusticitate excaecatos, quia nullo modo eam comprehendere valuimus, donec alius Spiritus prophetiae, spirans a patre Luminum descendit, tanquam suos nullatenus deserens, aut a se Postulantibus deficiens, Qui in somniis tantam claritatem mentis nostrae oculis infulsit, ut Illam intus et extra, remota omni figura, gratis revelare dignatus est, insatiabili bonitate nos reficiendo, demonstrans ut ad eam implendam disponeremus corpus ad unam naturalem decoctionem secretam, qua penitus ordine retrogrado cum pungenti lancea, tota eius nature in meram Nigredinem visibiliter dissolveretur. Here lyes the knot, and who is he that will untye it? for saith the same Lully, it was never put to Paper, and he gives this Reason for it. Quia Solius dei est ae revelare, et homo divinae Maiestati subtrahere nititur, cum soli Deo pertinentia vulgat spiritu prolationis humanae, aut literarum serie. Propterea operationem illam habere non poteris, quousque spiritualiter prius fueris Divinitatis meritis comprobatus. Quia hoc secretum a nemine mortali Revelandum est, praeterquam ab Almo spiritu, qui ubi vult, spirat. It seems then the greatest Difficulty is not in the Coagulation or production of the Philosophicall Salt, but in the Putrefaction of it, when it is produced. Indeed this agrees best with the sence of the Philosophers, for one of those Praecisians tels us, Qui scit SALEM, et eius SOLUTIONEM, scit SECRETUM OCCULTUM antiquorum Philosophorum.

Alas then! what shall we do? whence comes our next Intelligence? I am afraid here is a sad Truth for some body. Shall we run now to Lucas Rodargirus, or have we any dusty Manuscripts, that can instruct us? Well Reader, thou seest how free I am grown, and now I could discover something else, but here is enough at once. I could indeed tell thee of the first and second sublimation, of a double Nativity, Visible and Invisible, without which the matter is not alterable, as to our purpose. I could tell thee also of Sulphurs simple, and compounded, of three Argents Vive, and as many Salts, and all this would be new news (as the Book-men phrase it) even to the best Learned in England. But I have done, and I hope this Discourse hath not demolished any man's Castles, for why should they despair, when I contribute to their Building? I am a hearty Dispensero, and if they have got any thing by me, much good may it do them. It is my onely fear, they will mistake when they read, for were I to live long, which I am confident I shall not, I would make no other wish, but that my years might be as many as their Errors. I speak not this out of any contempt, for I undervalue no man; It is my Experience in this kind of learning, which I ever made my Business, that gives me the boldness to suspect a possibility of the same faylings in others, which I have found in my self. To conclude I would have my Reader know, that the Philosophers finding this life subjected to Necessitie, and that Necessity was inconsistent with the Nature of the Soul, they did therefore look upon Man, as a Creature originally ordained for some better State then the present, for this was not agreeable with his spirit. This thought made them seek the Ground of his Creation, that if possible, they might take hold of Libertie, and transcend the Dispensations of that Circle, which they Mysteriously call'd Fate. Now what this really signifies not one in ten thousand knows, and yet we are all Philosophers.

But to come to my purpose, I say, the true Philosophers did find in every Compound a double Complexion, Circumferential, and Central. The Circumferential was corrupt in all things, but in some things altogether venomous: The Central not so, for in the Center of every thing there was a perfect Unity, a miraculous indissoluble Concord of Fire and Water. These two Complexions are the Manifestum and the Occultum of the Arabians, and they resist one another, for they are Contraries. In the Center it self they found no Discords at all, for the Difference of Spirits consisted not in Qualities, but in Degrees of Essence and Transcendency. As for the Water, it was of kin with the Fire, for it was not common, but aethereal. In all Centers this Fire was not the same, for in some it was only a Solar Spirit, and such a Center was called, Aqua Solis, Aqua Coelestis, Aqua Auri, et Argenti: In some again the Spirit was more then Solar, for it was super-coelestial, and Metaphysical: This Spirit purged the very rational Soul, and awakened her Root that was asleep, and therefore such a Center was called, Aqua Igne tincta, Aqua Serenans, Candelas accendens, et Domum illuminans. Of both these Waters have I discoursed in those small Tractates I have published; and though I have had some Dirt cast at me for my pains, yet this is so ordinary I mind it not, for whiles we live here we ride in a High-way. I cannot think him wise who resents his Injuries, for he sets a rate upon things

that are worthless, and makes use of his Spleen where his Scorn becomes him. This is the Entertainment I provide for my Adversaries, and if they think it too coarse; let them judg where they understand, and they may fare better.

Golden and Rosy Cross

This well known image of the Goden and Rosy Cross was originally found in the 18th century German manuscripts of the *Geheime figuren* which was printed in 1785 and 1788.

[Back to Rosicrucian texts.](#)

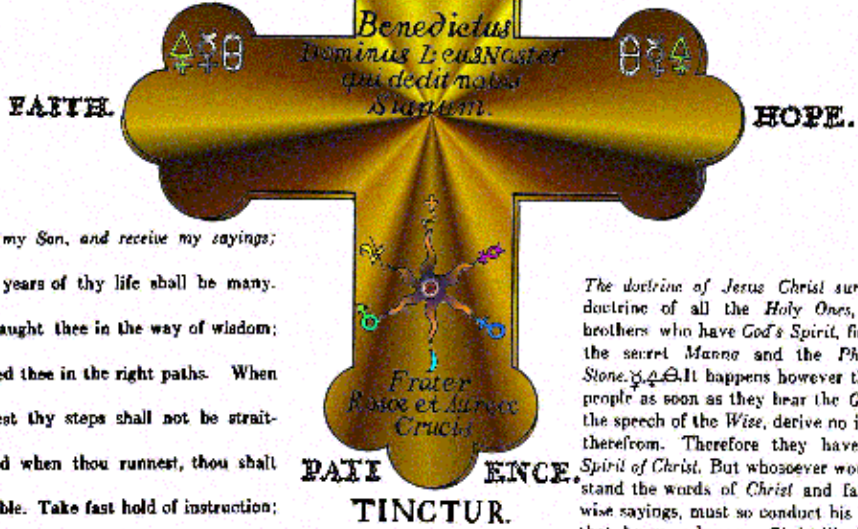
MYSTERY MAGNUM STUDII UNIVERSALI.



LOVE.
 +
 MACISTER
 I
 IESUS CHRISTUS
 D C H
 +

This is the Golden and Rosy
 which every Brother

Cross, made of pure Gold,
 wears on his Breast.



Hear, O my Son, and receive my sayings;
 and the years of thy life shall be many.
 I have taught thee in the way of wisdom;
 I have led thee in the right paths. When
 thou goest thy steps shall not be strait-
 ened; and when thou runnest, thou shall
 not stumble. Take fast hold of instruction;
 let her not go: keep her for she is thy
 life. Prov. IV.v.10.

The doctrine of Jesus Christ surpasses the
 doctrine of all the Holy Ones, and the
 brothers who have God's Spirit, find therein
 the secret Manna and the Philosopher's
 Stone. It happens however that many
 people as soon as they hear the Gospel and
 the speech of the Wise, derive no inspiration
 therefrom. Therefore they have not the
 Spirit of Christ. But whosoever would under-
 stand the words of Christ and fathom His
 wise sayings, must so conduct his entire life
 that he may become Christ-like himself.

And I will show you great and mighty things,
 Jerem. XXXIII.