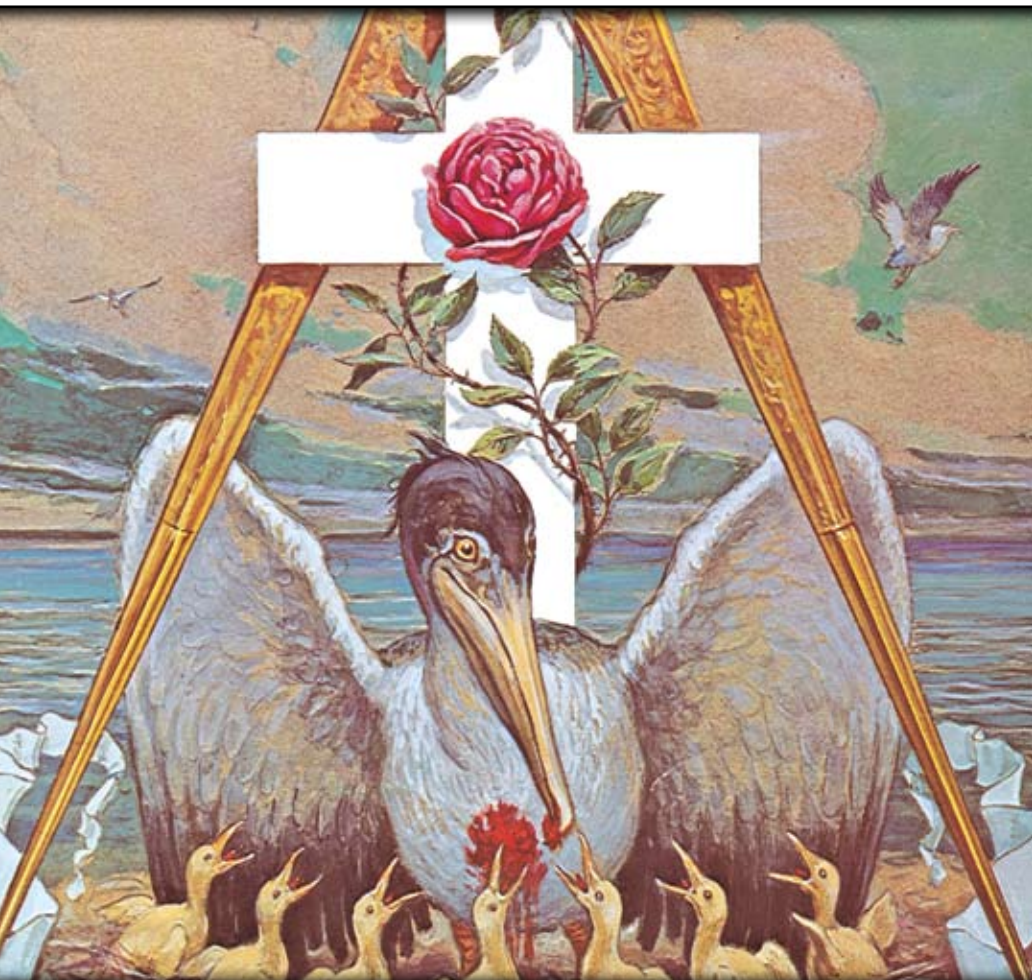


PRS E-BOOK



# LAWS OF THE FRATERNITY

OF THE ROSIE CROSSE (THEMIS AUREA)



MICHAEL MAIER



REFERRED TO BY A.E. WAITE AS 'THE GREATEST Radept of his age,' Michael Maier (1568-1622) has the reputation of being the most learned among the alchemists of his time. Maier holds a prominent place among the apologists of the Rosicrucians and is believed to have been in England in contact with Dr. Robert Fludd, also in the forefront of the early circle of those deeply involved in Rosicrucian lore.

This volume is a photographic facsimile of the rare edition published in London in 1656 and may be the only work of Count Maier's that exists in English. The rules of the Rosicrucian Fraternity in the Fama issued by the order in 1615 are amplified here and the deportment advocated by those unknown philosophers is set forth. Special attention is given to the obligations of physicians and the higher ethics of medicine.

This PRS Edition features an introductory *Preface* by Manly P. Hall.



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L A W S  
OF THE  
FRATERNITY  
OF THE  
*ROSIE CROSSE.*  
(*THEMIS AUREA*)

BY  
MICHAEL MAIER

Facsimile reprint of the  
original English edition of 1656

INTRODUCTORY PREFACE

BY  
MANLY P. HALL



THE PHILOSOPHICAL RESEARCH SOCIETY  
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MICHAEL MAIER  
(1568-1622)

## INTRODUCTORY PREFACE

Rudolph II, Emperor and King of Hungary, and King of Bohemia, had a sincere interest in obscure learning, and was an amateur alchemist. Among the celebrities who assembled at his court was Michael Maier (1568-1622), one of the outstanding scholars of his time. The Emperor ennobled Maier with the title of Pfalzgraf--Count Palatine, and appointed him Private Secretary to His Royal Person. Maier was a practical chemist and associated with many researches in this field. Whether he was successful in accomplishing the transmutation of metals is uncertain, but his enthusiasm never waned. Maier visited England in 1615, and circumstantial evidence sustains the belief that he met Dr. Robert Fludd, a learned physician who divided his attention between the practice of medicine and dictating his voluminous writings to an amanuensis when no patients were waiting in the office. Count Maier and Dr. Fludd were the most important Rosicrucian apologists of their time, but neither seems to have laid claim to actual membership in the Fraternity of the Rosie Cross.

Maier published his *Themis Aurea* in 1618. The text was in Latin, and the work was printed in Frankfort by L. Jennis. There were other early editions, including a translation into German. Gardner, in his catalog of Rosicrucian books, describes the volume as an important work containing the laws of the Rosicrucian Order. The first edition in English appeared in 1656, and includes a special dedication to the "Honoured, Noble, Learned, Elias Ashmole, Esq." The introduction is still in Latin.

Count Michael Maier included references to the Rosicrucians in many of his later writings, and the information contained in the *Verum Inventum* is probably the most important. In the last section of this book the Rosicrucians are introduced as meriting universal esteem. The author makes the firm statement that the Brothers of R.C. actually exist to advance inspired arts and sciences and provide an asylum of piety in the mundane world. All the writings of Maier are rare, and only the *Themis Aurea* seems to exist in English. The book includes a curious anagram which Maier presents as the hand seal of the Brothers of R.C., and he recommends that ingenious persons should examine and interpret this device. It is obvious that the arrangement of letters can spell out ROSIE CROSS by the repetition of the same "S." In the midst of them is a large capital "M," which reminds the thoughtful reader that when the tomb of Christian Rosenkreuz was opened the mysterious book "M" was found therein. This large initial suggests one of the plates designed by Johannes Gichtel as a frontispiece for Jacob Boehme's *Mysterium Magnum*. According to his text the three "M's" stand for Moses, Messiah and Mysterium Magnum. John Hayden claims to have published the Rosicrucian book "M" under the title, *The Wise Man's Crown: or the Glory of the Rosie Cross*, (London, 1664). The text of this little volume hardly sustains Hayden's pretension, but there is no other work with which it can be compared.

It has long been suspected that the early publications supposed to have been issued by the Rosicrucian Society or its initiated members, including contemporary translations, contain ciphers. It is certainly significant that several works on cryptography appeared at about the same time. It is essential to possess an original edition or photographic copy to decode any message that could have

been concealed in the text. The present reprint meets this need. It is identical with the 1656 edition with one exception: the text has been slightly enlarged by photography so that it is easier to read, and possible peculiarities of type will be more evident. Those working with Lord Bacon's biliteral cipher will find the enlargement of the letters especially helpful. If the biliteral cipher was used, it could be inserted into text in any language, even without the knowledge of the author, or after his death as no change of wording is involved. (See Bacon's *Of the Advancement and Proficiency of Learning*)

We have added the engraved portrait of Michael Maier from the 1617 edition of his book, *Symbola Aureae*. He is presented in court costume, accompanied by his coat-of-arms.

Manly P. Hall

The Philosophical Research Society, Inc.  
Los Angeles, California  
August, 1976

*THEMIS AUREA.*  
THE  
L A W S  
OF THE  
FRATERNITY  
OF THE  
*ROSIE CROSSE.*

Written in Latin by Count  
MICHAEL MAIERUS,  
And now in English for the Infor-  
mation of those who seek after  
the knowledge of that Honourable  
and mysterious Society of wise  
and renowned Philosophers.

---

— *Quæ non fecimus ipsi*  
*Vix ea nostra voco* —

---

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

---

*LONDON,*  
Printed for *N. Brooke* at the Angel in  
Cornhill: 1656.



To the most excellently  
Accomplish't,

The onely Philosopher in  
the present age:

The Honoured, Noble,  
Learned,

ELIAS ASHMOLE, Esq.

SIR,

*SO few and precious is  
S that number of the sons  
of wisdom, which the  
Creator (as so many Jewels)  
bath laid up in his Treasury  
from the beginning, for the a-  
dornation of the World, as that  
more then one cannot be afforded  
to stand as a Golden Candlestick*

The Epistle  
for the holding forth that Lu-  
cerna Dei to the sons of men, by  
the light whereof the most re-  
clused Mysteries, both naturall  
and divine, may in some mea-  
sure (such as is fit for us to  
know while we remain in these  
earthly tabernacles) be discove-  
red to those diligent & humble  
seekers who make it their bu-  
siness to search after the know-  
ledge of the Creator in the works  
his hands have made.

That this was the principall  
end and design of the divine  
goodness in bestowing your selfe  
upon the world, we are fully  
convinced by those Scintilla-  
tions which our eyes (dim as  
they are) have seen darted from  
that

Dedicatory.

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

Your ſervants,

N. L. }  
T. S. } H. S.



## *The Preface.*

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

## *The Preface.*

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

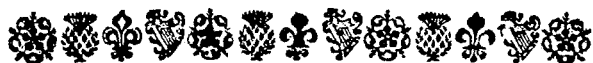
And now this Title is vindicated  
*viz.* why we call it the *Golden Themis*  
which

which I Dedicate to the *Courteous Reader*.

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

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

Be Candid and *Farewell*.



Viris clarissimis, sapientif-  
simis & verè Philosophis,  
Fratribusq; conjunctissimis  
R. C.

S. P. D.

Theod. Verax.

Theophil. Cælnatus.

**C**um oculi nostri Humum &  
Terrena quælibet despicientes,  
in Altum paulo sublati essent,  
aciem collectis unà radiis fixerunt, ut  
Cælum & Æthera sin minus penetrare,  
ad illa tamen sine piaculo collimare  
possint; etenim apud nos hand leve  
habebatur solatium, intueri raptius, &  
mirari ea quæ capere non licuit; &  
sanè Emulatio tantùm pia erat, ed non  
nisi impetu ferri, quò consultius ire  
metuimus: penna nostra dum humilis  
fortè pulverem tutò excitasset, sed am-  
bitioso

*bitioso admodum volatu ruinam ve-  
reatur, cadat tamen in aquas, ut An-  
daciæ crimen eluat; immò cadat. in a-  
quas quæ solum longè supereminent ;  
adèd ut aliqualis fuerit gloria labi, &  
quodam deficerimus Triumpho : sic  
meteora casu accensa micant & ter-  
rorem diro incutiunt præcipitio. Verùm  
nos tum Pietate, tum candore vestro  
tanquam alis utrinq; expansis suffulti,  
& suprâ Livorem sordidè reptantem,  
& supra Inscitiam inertî pondere de-  
gravantem, facile erigemus.*

*Quidni igitur ipso in vestibulo sal-  
vam esse rem auguremur? quodcunq;  
enim iudicium de nobis feratis, idem  
emolumento erit, si blandum ; mox  
facilem gratulabimur Favorem, si modo  
severius, quantò magis miseri indige-  
mus, tantò amplior Benevolentie ansa  
conceditur.*

*Et vobis nimium molesti, & nobis  
ingrati essemus, si à capite ad calcem  
hodiernæ causæ querelæ enarraremus;  
utrunq; tamen cùm taciturnitas aut  
stultitiæ*

*stultitiæ sit index, aut superbiæ, utramq;  
vitabimus, nè in Scyllam incidamus  
aut Charibdim. Juvat igitur (Pace ve-  
strâ) totam miſeriæ ſeriem breviter  
percurrere, ut inde quietem & ſolamen  
ſperemus; ſiquidem aliquod infortuniû  
levamen eſt ærumnas effutire.*

*Nobis ſeridè penſitantibus Philoſo-  
phiam à Scholis corruptam eſſe, &  
quotidie magis horrenda quam ipſa  
Africa parturire monſtra, illico terreri  
cœpimus, & illam debinc tractare  
perhorruimus; ecquis enim ſui com-  
pos pectori ſerpentem admovebit, ut  
vivaciori pungat aculeo? ecquis (pe-  
rituri inſtar natatoris) fallaci undâ  
attolli optabit ut celerius imum petat,  
ut profundius immergatur?*

*Ariſtoteles, uti & cæteri ejusdem  
facinæ, Philoſophiam noſtram impo-  
tenti ſuæ gloriæ ſtudio ancillare eo-  
gerunt, & nulla hodie veritas eſſe cre-  
ditur, niſi quam illi invenerunt: ſic  
nobis placita obtrudunt, & ſcientiæ  
avidos adunco ſervituti hamo inefcare  
ſolent;*

*solent; sed ingrati ingenuis, si non turpes habentur Tituli quos aliena illis inscribit ignominia; nec laude dignum est, per quorundam ruinas, quasi tot gradus, sublimia ambire.*

*Non est nostrum tot scripta secretis luxuriantia igni tradita hic deplorare, quorum splendor satis emicuit, dum cremarentur; nec omnino incredibile est scintillas multo licet cinere depressas, aliquando clarissimam eruptururas face.*

*Nescit profecto veritas ullas fallendi technas, quæ larvata non incedit, sed nuda, ut sine nævis & errore se spectatoribus exhibeat; unica hæc sibi constat, & quanquam plurimi ejus nomine utantur, ut tuto nihil cogitantes decipiant, illa tandem fallere prorsus nescia mendaces deteget; qui interim eam officiose insectantur, non solum ipsæ statutam attingent metam, sed vestigia post se linquent quæ alios pari felicitate ad eundem literaturæ apicem ducent.*

Nos

Nos etiam prosperum nobis sponderemus exitum, si neglectis cujuslibet Philosophastri ambagibus (quod perquam difficile est) paucorum passus, licet non æquare oculo, tamen concomitari valeremus: miseri adhuc in lumine hæremus, & nisi aliquis quasi à Cælo nobis viam calcandam indigitet, commune pariter nos manet Fatum, senes erimus Elementarii. Pudet, heu pudet! nos cantilenis nescio quibus allici, quæ demulcent, juxta ac consopiant, pro comperto habemus plusquam mille hominum mira consentiendi ignavia periisse; profit interim, nobis edocta aliorum periculis cura, & si modò daretur optio, nos colluctatione mori quam desperatione supinâ absorberi maluimus.

Vos itaq; (viri Prudentissimi) vota nostra sollicitè petunt, penes quos est opem ferre; tenuitatis nostræ sat conscii sumus, & ideò remedium quærimus: lethali nondum (uti sperare est) morbo laboramus, quippe qui malè nos  
habere

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

*Languentes ferè spes nostras sterilesq; vos mitiore humanitatis jubare animastis, & in vindemiam canescere iussistis; adèd ut libera jam certe eruditionis pateat Janua: nemo impostorum Artibus non Ultra figat, vos enim exorsi estis ubi alii omnes Finem statuerunt & columnam. Veluti etiam enarrabiles sunt vestri quâvis Facultate progressus, ita & Clementia Panegyrim superat & vel inde licet conjicere vos omni numero absolutos, quia tam mites & blandi estis. ii solùm Frontem contrahunt, qui in rugis inscitiam latere volunt, qui omnes in partes suas trahent, eosq; satis cum imperio cogent assentiri, quibus adversari timent.*

*Ignoscite nobis (viri Spectatissimi) si ineptè efferamus illa, quorum adhuc ignari sumus; certè elaboratum exigit encomium, quicquid sub vestrùm titulo*  
*in*

*in lucem prodit, & Fama vestra seipsam sola valuit ebuccinare: nobis tamen farre et furfure liceat tantis Nominibus litare, quæ cum (uti par est) laudare non possimus, nobis venerari Religio erit.*

*Libellum vestrum omni ex parte nostro animo usq; congruum quasi nobis solummodò conscriptū fuisse opinemur, & reverà Providentia haud vulgaris erat, quæ nos è Cimmeriis plusquam tenebris nonnihil eduxit, et in dubiâ luce collocavit, quæ Solem mox oriri efficiet, et optatam dabit meridiem ubi nulla ferè umbra, aut saltem brevissima se nobis sociabit.*

*Nos non sumus ex eorum numero, quæ elati nimis, cachinno et sannis solent ea accipere, quæ Institutioni suæ non quadrant perinde ac si Doctrina illis tantæ arctæ vinculo alligata esset, ut nemo sine eorum consilio illam adire, aut salutare possit: nempe Hi fastuosi sunt Peripatetici, qui in Aristotelis verba jurârunt, qui Ethnico dedere nomina, in summum exitium*

*exitium Fideles ; Hi sunt qui inani  
aurâ tumentes, orbem iis angustum ni-  
mis conqueruntur, qui Axiomata satis  
larga tradunt cuivis rixæ apta, idemq;  
iisdem fere verbis modò aiunt, modò  
negant : Atq; Hi (Boni viri) strenui  
audiunt veritatis Patroni ! sed nodum  
quem solvere non possunt, risu disrum-  
punt, probe exim aliorum laboribus  
multum invident, quos in exile corpus  
mox odio marcescere videre erit.*

*Vobis nauseam crearemus, si ineptias  
quibus eorum Libri scatent, in medium  
proferremus ; quotiescunq; enim mag-  
num aliquod mysterium tractandum  
venit, id vel dubiè et obscurè absolunt,  
vel prorsus negligunt : Quis ab Aristo-  
tele materiam ediscet ? quam cautus  
occultare voluit, nè inscitiam proderet;  
verùm quia admodum difficile est ar-  
cana hæc rimari, an idèò tutum est  
errare ? majori quidem commodo id  
penitus latet, quicquid in ulterius dam-  
num explicatur : fortassis multi ingenio  
pollentes materiam hanc invenire ag-  
gressi*

gressu fuissent, nisi prius inventum putassent.

Nescimus quonam Privilegio Aristoteles Antecessoribus eruditione cedens (utinam & animi simplicitate) se omnem veritatem detexisse iactitet; suas enim habent Litteræ vices; Cum itaq; Aristoteles omnium ætates hominum non vixerit, absit ut nos (nisi in pœnam) vivos cadaveri jungeremus, ut scriptis famâ defunctis, nova inventa collocaremus.

Philosophia autem vestra (viri eruditissimi) non est hisce nugis referta, sed abditissima Naturæ secreta clarissime pandit. Parum sanè laudis est vilia feliciter indagasse, ultrò produnt se lapides quos nemo colligit; illud solummodò vobis dignum, quod alios lassavit; & fumi qui omnium ferè oculos extinguere, vestros reddiderunt acutiores. Philosophia etiã vestra modesta est, & verè docta, quippe quæ è Cælo lapsa est, originem S. S. Scripturis debet, ex quibus veritatem tutò discernere licet; nihil  
a siquidem

*siquidem illic vel suspicatum habere possumus, multò minùs erroris arguere : cùm igitur unusquisq; Sacram paginam volvat, quorsum falsa improbo labore amplectimur, & fugitivam deperimus umbram ? cur gradum sistimus ? quin materiam cujusq; rei è Bibliis eruamus ; nam plusquam verisimile est Deum, qui liquidum illud Naturæ creavit id optimè proditurum ; si quis scriptis hisce incubuerit, brevi sciret a qua materia omne quod vivit, tanquam tot rivuli a mari suam hausit originem, nec non in illam ludente paulisper undâ exoneratur.*

*Qui pertinacitè negant quosdam esse viros quos Deus selegit, ut intimè mysteria cognoscant, summam paritèr Creatoris curam tollunt, qui nihil nobis utile & necessarium negabit. Qui enim totam universi machinam in humani generis usum fabricatus est, tum in sui ipsius gloriam, tum in nostrum commodum ejus opera intelligi voluit ; Quorundam igitur mentes è cœlo elumina-*  
*vit*

vit; & cogitationes quid planè divinum  
meditantes indidit; captus sanè noster  
adèd humilis est, ut plurima supra vires  
experiat; perpetuis torqueri studiis,  
solitum non concedere oculis somnum,  
penes nos sunt; sed nisi radii cælestes in  
mente accendant diem, ipsis nox oritur  
vigiliis; nisi Deus ferè insperato super-  
veniat auxilio, ipse labor est tantùm  
operosius otium.

Deus igitur Ter opt. Max. uti duo  
primâ mundi origine creavit Lumina,  
quibus omnia conspici ac illustrari pos-  
sint, ita quorundam animos tanta Luce  
affudit, ut Solem ipsum, Lunamq; nè  
dum occæcati intueantur, ut creaturis  
Face illa cælesti præsent, et florere eas  
efficiant: ita Chaos literaturæ in glo-  
riosam evasit fabricam, cælum in ter-  
ras descendit, utrunq; centrum semotâ  
superficie semet in conspectum dedit, et  
si quæ adhuc majora, audemus dicere ea  
quosdam non latere.

Verum hanc esse Societatem Vestram  
cui Deus oracula apernit, multa sunt

*quæ nos inducunt, ut credamus: Probabilius quidem est illum Ecclesiæ suæ potius miranda Hæc indulsurum quàm Ethnicis qui scintillantem Naturæ Faciem Soli accendunt; & siquando Lux è Cælo iis micet, magis inde cæcutiunt; quippe oculi tenebris perpetuò versati, Lumen tam purum minimè sine detrimento ferant: Haud dubiò Dens iisdem quibus sua mysteria liberè donavit, alia dabit beneficia paulò inferiora; qui Lege Divinâ peritissimi sunt, convenit etiam ut illi Naturæ non sint ignari; qui deniq; in Domine admittuntur consortium, Ancillæ ejus eodem pacto fiunt Familiæares.*

*Alia subinde Ratio est quia admodum pauci estis; vulgus multitudo est, sed rudis, nocetq; illi in altum spiranti propria moles, cum interim unus aut alter mirâ se moveant agilitate, & superas evadant ad auras: vilescit porrò quicquid temerariis omnium manibus tractatur; sagax igitur Natura divitias intimo sinu occultavit, nè sordescerent:*

*ita*

*ita sua habet & Ars penetralia; illius petendæ sunt Gemmæ, effodiendum est Aurum, Divinum etiam opus est auxilio ut hæc ita & illa investigemus.*

*Fama Vestra in linguam translata Anglicanam ad nostras manus pervenit (editâ simul Præfatione Viri Illustrissimi E. P. Orbis Britannici Solis) in illa scripsistis vos plures modò dignos in Societatem adoptaturos :*

*Ite hinc procul ite Prophani. Non decet omnes cujuscunq; farinæ homunciones in tantam Humanitatem involare, aut alios spei melioris eam ante pedes positam conculcare : accerrima interim in nobis exorta est pugna, utpote qui nos tanti favoris immeritos negare non possumus, sed tandem impotentia nobis visa est Vestræ Gratiæ succumbere, sic gauvisi sumus, quia victi, & vestrum exosculamur Laurum.*

*Cæterum amputato uno Hydræ capite, aliud subinde se attollit, adeò ut Infortunium nostrum damno videatur vires acquisivisse; ad illud igitur tanquam*  
*Virtuti*

*Virtuti affine contendimus, quod difficultatibus acsi numeroſo ſatellitio conſtipatur: Nobis anſa defuit ad vos mittendi; ubi terrarum vos quærerent Epistolæ non ſatis conſtitit, quibus nominatim literas inſcribere æquè incertum; ſiquidem & Nomina, uti & degendi locus quoſcunq; niſi vos ipſos latent.*

*Paulatim, itaq; invaſit animos Triftitia, & Queruli, uti accidere ſolet anxiiſ, hæc verba ejulavimus. Quid proderit nobis manus auxiliatrix quæ calamitatem noſtram non attingat? Sint Fratres R. C. Viri Sapientiſſimi, etiam & Benevoli; quid inde hoc ſolatii, niſi nos beneficiorum compotes ſimus? id fanè nos magis torquet, quod in deliciis habitum non conſequamur, uti ſitim accendit augetq; aquarum ſcaturigo è longinquo ſita; ſic noviſſima fælicitas ærumnas reddidit acutiores; ille enim qui ſemel fruſtra ſperavit, eſt bis miſer.*

Altum

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

*Auditis hisce, timorem omnia ferè membra modò occupantem abjecimus, & quasi redivivis spiritus etiam & agiliores rediere; omnia deniq; superato dolore Gratitudinem spirârunt; multum vel ipso lapsu profecimus: sic flores imbre nonnihil depressi, vegetiores evadunt, & eò latiùs expandunt folia, quò compendiosius contraxerunt.*

*Plusquam verisimile est multos auro allectos Societatem vestram optare;  
student*

*student, marcescunt ut crescat pecunia, ut arcà impleatur; sed reverà opes & omnia id genus sordent, si eximia Scientiæ dignitas spectetur: istum sanè Metallorum Regem procatur Ignorantia, quæ exinde tam profligatæ Sobolis fit mater: Alii porro ut suppetat iis quod voluptatibus indulgeant, Fraternitatem sollicitabunt; iis cerebrum in ventrem degeneravit, Artesq; prob nefas ad compotationes vocant; quis non miretur aliquem tardum ventris onus vix posse post se trahere? Urbes Gentesq; uno cyathò absorbere? Maluimus autem nos Secreta nescire, quàm ut iis freti in scelera ruemus.*

*Vobis interim (Viri Doctissimi) ne mirum videatur nos inter tot calles miserè lassatos ad Mercurios Indices accedere qui terendam præmonstrent viam. Multi profecto scribendi pruritu laborantes Artibus scabiem inducere: Hic ad magnum Elixar contendet, ille ad Panacæum, uterq; etiam Ænigmatice*

*ricè scribit ut obscuritate decipiant : Quot homines toto vitæ curriculo insudarunt, ut quod Author ipse non intellexit in eo invenirent ? quem igitur in exemplum proponere difficile admodum est judicatu; etenim sat liquet illos qui igne Fatuo illusi sunt, alios etiam, ne ipsi ridiculo sint, in eandem provocare sortem: ita multum juvat infelices miseriæ socios habuisse.*

*Nè igitur inconsulti habeamur, qui spretis Pseudo-philosophorum promissis, toti veritatem indagamus; terra sterilis esse solet, quæ Aurum regit, nullis luxuriat floribus, qui prætereuntium oculos delectent, & ad latentem ducant Thesaurum; haud aliter qui Naturæ secreta callent, taciturni sunt, & tanquam nescii, rarissima audire est verba, scripta fere nulla emittunt quæ Discipulos alliciant, imò se potius subducunt, ut magis occultentur, altoq; silentio vivi sepeliantur.*

*Quocircà liquido constat, neminem, licet plurimum studiis invigilaverit,*  
*posse*

*posse proprio Marte arcana hæc attingere : qui falsò interpretati sunt veterum Fabulas , novas tantùm excuderunt ; qui veri sunt Mystæ omnia de industria tam spissis offudère tenebris, ut quicumq; ea dignoscere aggrediatur, citiùs mentem amittat, quàm instructiorem habeat.*

*Nos omnia hæc animis seriò perpendentes iterùm atq; iterum vos obnixè rogamus nostrùm misereri ; vota nostra quoniam grande aliquod sapiunt, fausta sint : Fatemur nos adhuc Juvenes esse & Tyrones ( uti etiam Epistola minùs nervosa indicat ) sed animus forte nobis senior inditus ; simus tamen teneri, dum sequaces : quodvis facile illi imprimitur, quos nullum adhuc vitiauit sigillum : Sumus etiam Duo quasi unico animo ad idem tamen contendentes ; & quid obstat quò minùs Fraternitas vestra Gemellos uno partu edat, utpote quam Deus fecundavit, sit illi in posterum numerosa, modò & legitima proles !*

*Quod*

*Quod Religionem attinet, profectò nobis longè alia mens est ac iis qui excutunt Deum; clamitent nihil non à Natura profluxisse, per eandem conservari, & ridiculo Desiniant Naturam: quicquid verò est, vel à se fuit, vel ab alio; nihil autem, cùm nondum esse habeat, det sibi originem; unde ab effectu ad causam Philosophando, tandem ad Deum mundi Creatorem ascendemus: quò oculos convertamus, ubi Numen non intueamur?*

*Monstrat præsentem quælibet herba Deum. Qui Animalia etiam & mineralia perscrutantur, dum miram utriusq; generationem, fortè & Transmutationem sciunt, benè intelligunt Quis sit omnium & & : Deus itaq; qui ipsa est Veritas, inimicum non habet nisi ignorantem.*

*Quæ vos de Papa dixistis, nobis arident: Religio illa (s; Religio dicenda sit) licet per Sectas & Hæreses nunc direrum tanquam tot vehicula spargatur, eandem cum illis ruinam expectet.*

*Quem*

*Quem non movent lapidem Iesuitæ, ut  
nos in antiquum Chaos confundant :  
hic audacter Blasphemiam spirat, ille  
superstitionem colit ; si verò tot imma-  
nia & nefanda scelera hîc impunè fe-  
rant, Deus tandem ulciscetur.*

*Nulla jam (nti speramus) obstacula  
superfunt, quæ nos à Societate vestrà de-  
tineant ; magna quidem rogavimus, sed  
quæ vos concedere potestis : nè nobis in  
crimina cedant Temeritas aut segnities,  
quæ duæ sunt cujusq; ævi pestes, iisq;  
sapientissimi alioquin viri periêre ; ve-  
niam itaq; date (Fratres Amantissimi)  
si in vos ruere visî simus, apertisq; bra-  
chiis nos amplecti dignamini.*

*Quod si vobis non vacet rebus tam  
exignis adesse, nos satis conscii ferè  
animum despondebimus, & succum-  
bentes Cælo & terræ magis forsân pro-  
pitiis hosce gemitus erumpentibus ultrò  
singultibus edemus. Fratres Illu-  
strissimi nos meritò Luce Divinâ  
indignos judicârunt ; quò demùm  
nos infælicissimos recipiemus ; tene-  
bras*

bras modò repudiavimus, nec fas est virginem adeò pulchram, & bene dotatam ambire; necesse est igitur pristinam petere caliginem, quâ pullati incedemus, dehinc noctem deperibimus, quoniam in illa obdormire tuto possumus, & infortunia nullo modo vitanda otio pertransire & silentio. Tu interim O Cœlum ad Tui partem accedere, & in nocte nostra stellas fac emicare. Tu etiam O Terra omnium vera mater; fuscita Te in aliamq; abeas formam, ut nobis opem feras, sinu tuo cadavera amplectere ut deniq; reviviscant.

*Vt cumq; nos meliora nobis pollicemur; quippe qui pro certo habemus vos semper vobismet constare, nempe vos non posse nos deserere, nisi sitis perfidi; adeò gratulandum preces nostras desiderio vestro consonas; si tamen nimis duri & crudeles Lumen vestrum occultare statuistis, non illicò extincti erimus; paulatim & tardiùs Lucerna nostra*

*nostra exspirabit : etenim spes nostræ  
cū à vobis tanquam medicis longè op-  
timis remedium non habeant, suas ad-  
vocabunt vires, quibus languentem  
suffultire Naturam & desperationem  
possint expellere; nos scilicet propriâ  
manu ramum prendere conabimur,  
quem Dii ostendere recusant; studiis  
igitur indefessi, licet Domum vestram  
S S. Spiritus invenire non possumus,  
fortassis tamen in vicinum hortum, situm  
jucundum, fructibus ornatum, ambu-  
lachris hinc atq; inde conspicuis ince-  
demus, & Fonte aquâ cœlesti scaturi-  
ente sitim levabimus.*

*Et jam plane verendum est, nè ultra  
limites excreverit Epistola nostra, & si  
votum forsitan placeat, ne petendi pro-  
lixitas nauseam creet; difficile erat  
nobis gressum sistere tanto stimulo con-  
citatis; utcunq; tamen non est eadem  
Epistolæ & Spei periodus.*

Vobis devotissimi  
Theod. Verax  
Theoph. Celnatus.



## CHAP. I.

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

**A**S Laws do differ not onely in their Institutions, but their acceptance; so, if not Tyrannically imposed, they center in the Publick good; For if by them Humane Society is maintained, Justice executed, Vertue favoured, so that no man may feare the insolency and oppression of another, we may conclude that they profit and advance a Commonwealth: If every man duely receives what ever belongs to him, he hath no cause of commencing a Suit with any, or to complaine, much lesse 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 onely Peace is establi-  
B
shed,

shed, contention ended, *Themis* worshipped, and lastly, all things in a flourishing state and condition. Whence the Poets advisedly feigned *Themis* to be the Daughter of Heaven and Earth, to be the Sister of *Saturn*, and Aunt to *Jupiter*, and have done her very much honour, and celebrated her Fame, because she so constantly administered Justice: for Equity and upright dealing were by her enjoined, and all Vertues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as *Festus* observes) but what should savour 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*

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

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Oracle, how mankind which had perished in the Deluge, might again be restored, as *Ovid Lib. primo.*

*O Themis, shew what Art tis that repairs,  
Lost mankind, vouchsafe i' help our sunk  
affairs.*

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

Although we are confident that there  
was

was never upon the face of the earth any such *Themis*, who after consultation returned that Oracle ; much leſſe that ſhe was tranſlated into heaven, as the Heathens ignorantly imagined ; yet we confeſſe that the true *Idea* of Juſtice, or an univerſal notion of Vertue may herein ( though occultly ) be inſinuated ; for out of her ſprings good Laws, and not as ſome think out of Vice, which is onely a thing accidental.

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

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

This Equiry doth ſo poſſe all our manners and actions that they are not

swayed to injustice and wickednesse, 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 inseperable companion losse and punishment : and on the contrary, as Health renders men most happy, not onely because of it selfe, 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 cleare to every Rational man, in vain are words spent to demonstrate it.

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## CHAP. II.

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

**A**S 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

the sluggard hereby might be pricked on to Vertue, and the diligent might have his deserved reward.

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

Something may be said concerning their number of six, which hath very much of perfection in it ; so that the Society by an abundance of Laws is not in confusion, nor yet by the paucity and fewnesse 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 sleighteth the

straight path of Nature and Reason, will certainly be misled into many windings and labyrinthis before he comes to his journey's 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 professe Medicine and cure Gratis.

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

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

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

5. That the word R. C. shall be their Seale, Character, or Cognifance.

6. That this Fraternity shall be conceal'd an hundred years.

The

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

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

It is most certain that a Prince who is as it were an Head to his Subjects that are his Members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of Lawes: For chiefly it belongs to the Emperour, then to each King, because they have right to govern. Lastly it concerns any Princes or Civil Magistrates.

But

But Lawes that are brought in by Inferiours, extend onely to those that have a particular Relation to them; neither are they long lived, nor do they excuse from the Lawes of Superiours, being onely obligations which respect Time, Place, the Person and Subject.

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

Afterwards the *Athenians* received Lawes from *Draco* and *Solon*; upon which they proceeded in all Courts of Judicature,

ture, from whom the *Romans* who lived after the building of the City three hundred yeares, had their Lawes of the twelve Tables published by the *Decemviri*; and these in proceſſe of time being enlarged by *Romane* Magiſtrates and the *Cæſars*, became our Civil Law which at this time is uſed amongſt us.

Other Nations alſo had their reſpective Lawgivers, as *Ægypt* had Priests, and *Iſis*, who were taught by *Mercury* and *Uleſan*. ( Theſe were golden Lawes, and ſuch as owed their birth to the fire. ) *Babylon* had the *Caldeans*, *Persia* had *Magitians*, *India* had *Brachamonds*, *Æthiopia* had the *Gymnoſophiſts*; amongſt the *Bactrians* was *Zamoliſis*, amongſt the *Corinthians* was *Fido*, amongſt the *Nileſians* was *Hippodamus*, amongſt the *Carthaginians* was *Charonda*; laſtly amongſt the *Brittaines* and *French* the *Druides*.

From what hath already been ſaid there may be gathered thus much, viz. That any one hath liberty ( his Companions complying and faithfully engaging ) to preſcribe Lawes to himſelfe and them, eſpecially if ſuch Lawes are founded upon Reason and Equity; For ( as the *Comedian* hath it ) amongſt the good  
ought

ought to be transacted just and honest things ; but as the combination of the the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats, and sure deceits ; their constancy but obstinacy, their oaths cursings, their rules methods of villany, their lawes are commands to 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 binde others, be both Lord and Father of the Society, and the first Author and Founder of this golden Medicine and Philosophical Order. If any one shall attempt to usurpe jurisdiction over any against their wills and consent, he shall finde his labour to be in vaine ; for he must needs suppose them to have a prejudice against such designs, since he playes the Bishop in anothers Diocesse : But certainly the case is different here, because by a faire resignation they devoted themselves to his command.

Surely for confirmation we may take notice of the Time ; They have been kept and observed for many Ages, and this  
doth

doth not a little strengthen the first Authority; for if you prescribe Lawes to any who were not under such before, and such Lawes continue a long season unviolated, it will follow that those Lawes 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 Lawes of Nature, any positive Law, or Custome of Nations.

To some it may seeme a strange thing that our Authors name should not be known: to which we answer.

Our Father indeed hath lien hid as being long since dead, and his Brethren although they live and retaine 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 Lampe from a known confederate and colleague of their Fraternity; They can read the Authors soule in his Bookes, view the true Feature in the picture, judge of the truth of the cause by  
the

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the effect ; whose actions confirme their goodnesse and sincerity ; their hands are set with eyes, so that their beliefe goes beyond their sight ; whar other men foolishly and ignorantly think incredible and vaine, they know to be reall 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 what ever he commanded or enjoyned 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, unlesse such persons over curious pryed 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 Lawes ; so likewise ought they not to intermeddle with this Author and his Brethren altogether unknown to them. If we behold smoake breathing out of an house, we presently conclude that there is fire within. And why should not we  
although

although the Father and the Fraternity have not been seen by outward eye, yet because of their workes, by the eye of our mindes discern and satisfie our selves concerning them? We can passe a judgement upon a Tree by the fruit, although the fruit be plucked off; it sufficeth to the knowledge of a man if we heare him speake: Whence *Socrates* spake thus to a young vertuous man, but one that held his peace; speake (said he) that I may heare thee. A Dog discovers himselfe by his barking, a Nightingale by her sweet chaunting 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 Lawes, since it is the others whole designe to delude? they make gain of their tricks; that which would be iarksome to another, they take pleasure in, and make a sport of dangers and hazards.

Our Author is namelesse, but yet worthy of credit, unknown to the vulgar, but well known to his own Society. And some may ask the reason of his concealment. We know that the Antient Philosophers counted themselves happy in a  
private

private life; and why may not Moderns enjoy the same priviledge, since necessity may put these more upon it then them? The World is now more burnd with wickednesse and impieties: Indeed the whole Creation as it flowed from God was exceeding good, but mans fall hath brought a curse upon the Creatures. *Polidorus* had not been so credulous, could he have foreseen his Fate; by whose example others have got wildome, they dare not entrust themselves with the rude multitude, but secretly do withdraw themselves; for commonly an handsome opportunity makes a Theife; and he that exposes his treasures upon an high hill to all mens eyes, invites Robbers. Men called *Homines* have both their name and nature *ab humo*, from the earth, which sometimes being parched with extreame heat opens; sometimes seemes to be drowned with floods; which depend upon the Sun, Winde, Showres, either of them either yeilding no influence at all, or exceeding in their operations. Even so the minde of man is not alwayes in the same condition; sometimes it enlargeth it selfe in covetousnesse, sometimes Vice is more pleasing to it then Virtue, and  
plundering

plundering is prefer'd before honesty and Justice. But I would not be thought to include all men in this censure; for we intend onely those who having neither reason nor learning, do 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 esteeme him a wise man who is not wise for himselfe? so that *Aristippus*, *Anaxarchus* and many others do worthily beare their disgraces.

Every one by dangerous atcheivements and noble exploits can get renown; and some have grown famous by notorious and execrable villanies; As *Herosttratus* who fired the great Temple of *Diana*: But this our Author and his Successors conceale themselves, very well knowing what a sling Honour and Popularity carries in the taile of it; not that they hate or scorne humane Society, but that they may as it were at a distance behold the enormities of men, being onely spectators and not actors. *Democritus* is

C

reported

reported to have put out his eyes that he might not see the vanity and emptineſſe of the world in reſpect of goodneſſe and vertue, and its fulneſſe of deceit, luxury, and all vice : But our Author and his Succeſſors have taken a very wiſe courſe to conceal themſelves : no man that would exactly ſee an object, will fixe both his eyes upon it ; neither will a wiſe man put himſelfe into the hands of either *Mercury* or *Mars*, they being Patrons of Theiſes and Robbers ; neither will he entruſt himſelfe with *Jupiter* or *Apollo*, ſince that the one is armed with thunderbolts, the other with arrowes, by which the unfortunate *Hyacinthus* periſhed, and was Metamorphoſed into a flower bearing his name.

CHAP.

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CHAP. III.

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

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

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

It is evident enough that these Lawes do answer their intention, by that order and firme knot of friendship which yet continues amongst that Honorable Society;

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

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

It is not necessary that any should  
know

know their place of meeting, but they whom it properly concerns. We are sure that it is not in *Utopia*, or amongst the Tartars, but by chance in the middle of *Germany*; for *Europe* seemes to resemble a Virgin, and *Germany* to be her belly; it is not decent that a Virgin should discover her selfe, lest she rather be accounted a Strumpet then 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-wombe, yet she have teem'd with many rare and unknown Arts and Sciences. We meane *Germany* which at present flourisheth and aboundeth with Roses and Lillies, growing in Philosophical gardens where no rude hand can crop or spoile them.

The *Hesperian* Nymphs have their abode here; *Ægle*, *Heretusa*, and *Hespretusa*, with their golden boughes, lest they againe become a prey to *Hercules*, are here secured. Here are *Geryons* vast bulls in faire and safe pastures; neither *Cacus*, nor any malicious person can steale or persecute them. Who can deny that the Golden Fleece is here, or the princely Garden of *Mars* and *Aëta* who is feigned

to be Son of *Phæbus* 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 speake of the meanes by which these things have been deduced from their first Author; since that the Brethren in their Book entitled their Fame and Confession, and in other writing have at large declared them. He brought them first from *Arabia* into *Germany* his native Country, and then designed to make up the Fraternity; and these made the first part of the Book called *M.* of which there is so much mention in their *Fama*; which was afterward translated out of *Arabicke* into *Latine*; out of which Book *M.* they learned many Mysteries, and in it as in a glasse they clearely saw the Anatomy and *Idea* of the Universe: And doubtlesse shortly they will let the Book *M.* come abroad into the World, that those who covet after knowledge may receive satisfaction; nay I confidently believe that happy day to be at hand; so may we judge of the Lion by his Paw; for as the ebbs and flowings of the Sea (as *Basilius Valentinus*

*lentinus* reports ) doth carry much wealth to divers Kingdomes ; so these secrets coming into publicke view, having much in them of the Worlds Harmony so much admired by *Pythagoras*, may yeild us no lesse 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 Lawes were made was the common good and benefit which partly belongs to the Brethren themselves, and partly respects others, either in their mindes or bodies to the furnishing of that with knowledge, and to the remedying of the diseases of the other ; for they being ambitious to profit and advantage others, have taken a course futable 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 Proverbe hath it ) will christen his own childe first; and Rivers ( as the Wiseman speakes ) streame not out, unlesse the fountaine is full; he gives best, that gives so to one that he may give oftentimes.

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

CHAP.

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CHAP. IV.

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

**W**E 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 professe Medicine and cure gratis without any reward.

Necessity hath forced men to invent Arts for their help; curiosity hath set others on worke to satisfie Fancy, and luxury hath not been idle in seeking out meanes to please it selfe: Now amongst these Arts and Inventions, some are more noble and excellent, both in respect of themselves, as also in the estimation of men. Do not we count it a Divine and Majestical thing to govern? what more glorious then to wage War with successe?

ceſſe? There are Merchants, Handicraftsmen, and Husbandmen, in a Common wealth, and every one acts in his proper ſphere. In any profound point in Divinity we conſult the able Clergy; in a doubtful and ſubtile caſe we go to an able and honeſt Lawyer; in deſperate ſickneſſe we ſeek to an experienced and learned Phyſician: But Medicine ſeems deſervedly to have the preheminance; for a Phyſician in ſickneſſe governes the Emperour, preſcribes Rules and Directions which the Lawyer cannot do; for the Lawgiver being preſent, the Law hath no force, and may be changed and altered at his pleaſure who firſt inſtituted them.

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

Wherefore a Phyſicians employment is ſo far from being contemptible, that it is concerned in a mans cheifeſt outward good

good and happinesse, in maintaining health and curing diseases. God at first created man ; Nature Gods handmaid conduceth to the generation of him from the seed of both Sexes ; and it is the Physicians 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 Natures by Generation ; nay Christ himselfe being incarnate did not disdain to be as well as the Physician of the soule, so also to be the Physician of the body. The Prophets amongst the Israelites practised Physick, The Priests amongst the Egyptians out of whose number the Kings were chosen. Lastly great Princes have studied this Art, not covetously for the reward, but that they might help the sicke. We have heard of some who having slaine many in a just War, yet to cleare themselves have freely given Physick, doing good to men to expiate the hurt they had formerly done.

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

But some perhaps may exclaime against these Brethren, saying that they are not Physicians, but meere Empericks who intrude upon Physick: Such indeed should first look at home, and then abroad. I confesse that few of the Brethren have had their education, but yet they are great Schollars; not fresh or rawe in profound learning, but the greatest proficient. They compound that Medicine which they administer, it being as it were the marrow of the great World.

To speake yet more plainly, their Medicine is *Promethews* his fire which by the assistance of *Minerva* he stole from the Sun, and conveyed it into man; although diseases and maladies were afterwards by the gods ( as the Poets feigne ) inflicted  
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on men, yet the Balsome of Nature was more powerful then 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 greivous passions ; for nothing doth more chear and make glad the heart of man then this Universal Medicine ; precicus stones wrought into subtile powder, and lease-gold are the Ingredients of this powder commonly called *Edel heriz pulver* : *Æschilus* doth attribute the invention of *Pyromancy*, the composition of Medicines, the first working upon Gold, Iron, and other mettals, to *Prometheus* ; hence the *Athenians* erected an Altar common to him, *Ualcan* and *Pallas*, considering how much fire conduced to the finding out of the secrets of nature : But we must know that a fourfold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is lost.

## CHAP. V.

*That the Cure of diseases by specificke remedies of occult quality, which the Fraternity useth, is most sutable to mans Nature, and prevalent against all distempers.*

**W**E 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 *Narcoticas* and *Alexipharmaca*, of which *Galen* and others do much boast, thinking them a present help at a dead list; and to colour their cheats, strictly command that none shall either  
pre-

prescribe or give them without a large fee, as if the price added vertue to them, and the effect did much depend upon the cost.

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

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

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

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

The *Galenists* say that the first Qualities do alter, that the second do either thicken or attenuate, and so foolishly and ignorantly of the rest : Whereas each Vegetable hath in it vertue essentially to chase away that disease to which it may rightly be applied. It is here in Medicine

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as in an Army, if each Souldier 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 Specificke? I answer that I intend that which the illiterate *Galenists* calls an occult Quality, because it is neither hot, cold, moist, nor dry; because indeed true profound knowledge was above their reach or understanding.

*Valescus de Taranta*, lib. 7. cap. 12. defines or describes the *Galenical* occult Quality. A question is started how a Locust hanged about the neck doth cure a Quartane? To which they answer, that if these Empirical Medicines have any such vertue, they have it from their occult Quality, which contains the Specificke form of the distemper conjoined with the influence of the Stars: but then we may ask what that totall 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

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said

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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 vertue 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 Caus. Sterilitatis*, saith that the peculiar propriety of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult Quality, to most men unknown because of its difficulty. Hence it is that Nature is stiled a Complexion, not because it is so properly, and found out by reason, its secrets being onely discovered by experiment and practice: by this the understanding knows that experience is above reason; because there are so many experiments of which we  
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can give no rational account, nor finde out any method to satisfie our selves concerning them.

By what hath hitherto been spoken, it plainly appears that the whole propriety of any thing is not the Complexion ; for if it were so, all things which have the same propriety, would consequently have the same complexion, which is false ; for *Rubarb* 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 onely 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 vertue essentially in it ; neither can there be any deduction from those Qualities being not subject to Taste, to Feeling, to Hearing, and consequently none at all, because Specificks have another original.

How are the first Qualities observed ?

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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, unlesse it hath been informed by the senses, as by the colour, sent, taste, or touch.

But these Rules are altogether uncertain and fallacious, and there are more experiments to overthrow then to confirm them; for who dare affirm that all cold things have no sent, that all hot things have sent? that all sented things are hot, that all that have no sent are cold; or that white things are cold or hot, that red things are hotter then white, or contrarily that bitter things are hot, narcotick cold? &c. for *Opium*, the spirit of wine, the *Rose* and more things will confute such an opinion; so that the Qualities do depend upon such uncertainties in respect of every simple, that it is far better to trust to experience to search into the secrets of Nature, then 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,  
unlesse

unlesse it be in the cure of diseases where the Qualities are in confusion.

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

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

them, disesteeming enviously what we cannot attain.

I do not account him a rational Physitian who hath onely a large scrowle 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 thorow 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 *Trojane* 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 then a rude multitude of *Galenical* Receipts.

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

We read in Histories of the courage and skill of a *Spartane* King, who with  
a band

a band of 400. stout *Lacedemonians* possessed the streights by which *Xerxes* should passe with an Army of 1700000. and made there a great slaughter of them; when the insulting *Persian* boasted that they would close the Sun with their arrows; the *Spartaine* King answered that then we will fight in the shaddow.

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

## C H A P. VI.

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

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

him a very rich chaine of Gold, and two golden Cups. *Jacobus Coſterius* Phyſitian to *Lewis* the ſecond King of *France*, had 50000. Crowes yearly paid him; and *Thaddens* the *Florentine* got 50 Crownes daily, travelling up and down<sup>r</sup> to cure the ſicke.

The reward and gaines 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 then health of their Neighbour, and good of the Common-wealth: If we indeed conſider to how many infirmities we are ſubject, we ſhall finde Phyſick to be as neceſſary as food and raiment; and then able Phyſitians are to be ſought for, who may judiciously adminiſter it; but no man will employ all his paines, coſt, and labour, in that of which he ſhall reap no harveſt; who will be anothers ſervant for no wages? Will a Lawyer plead without his Fee? neither is there any injunction or law to command and oblige a Doct<sup>r</sup> to cure for nothing. It would be very hard and rigorous, if any man ſhould be forced to give away what properly belongs to him. *Menecrates* the *Syracuſan* had nothing for his paines but

but affected Divinity ; he would be thought and accounted *Jupiter*, which was worse then if he had required a reward suitable to his Calling.

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

*Cælius Lib. 16. Cap. 10.* tells us of *Philo* a Physitian, who found out certain Medicines which he called *The Hands of the gods* ; but this great Title was but as *Ivie* hung out for a shew to take the eyes of the Spectatours, to surprise the eares of the Hearers, which promised more then they performed, and rather deluded then 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

they had rather conceal the Vertues then boast of them ; their Powders perhaps may be accounted a little Cinaber or some slight stufte, but they effect more then seems to be expected from them : They poffesse the *Phalaia* and *Afa* of *Bafilus*, the *Nepenthes* that drives away sorrow of *Homer* and *Trismegistus*, the Oyntment of Gold, the fountain of *Jupiter Hammon*, which at night is hot, at noon is cold, lukewarme at sun rising and setting ; for they contemn gaines and income by their poffession, neither are they enticed with Honour or Preferment ; they are not so overseen as one of whom *Tully* speakes, who wrote against others affectation of esteeme, and placed his name in the Frontispeice of his Book that he might be more known ; they embrace security, and are not buried but live and are active in silence.

Is not this a rare Society of men who are injurious to none, but seek the good and happinesse of all, giving to each person what appertains to him ? These Brethren do not adore the rising Sun, meere Parasites, who conforme themselves to the becks of great men, their words and actions are masked with cheats.

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It is reported that the Statue of *Diana* by Art was so framed, that if a present was brought to her by a Pilgrime, she would shew a cheareful and pleasing countenance ; but if any one came empty she frowned, was angry, and seemed to threaten : even so is the whole World, wherein all things are subject to Gold ; this dust of the earth is of no value with them, because those things are low in their eyes which others much adore. They had rather finde out a Mystery in Nature then a Mine ; and as Gold serves to help forward their studies, so they esteeme of it : They wish and are ambitious of the age of *Solomon* wherein there was so great plenty at *Jerusalem* as tiles on the houses, silver as common as stones in the 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 broiles, luxury, pride, much lesse war.

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CHAP. VII.

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

**W**E daily see how many weeds sprung from Gold, have and do still overrun the whole World; it hath not onely overthrown Cities, destroyed Common-wealthes, but also hath corrupted the Arts, and of Liberal made them almost Servil.

Let us a little (passing by the rest) cast our eyes upon Medicine, whose streames the further they have run from the Fountain, the more dirt and mire they have drunk

drunk up, and now at last they are full of stanch and filthinesse. We before have said that Nature is contented with a little, which holds good as well in sicknesse 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 onely with the infirmity but the very remedy; and how can those things which are opposite and fight amongst themselves, procure and maintain peace?

We confesse that a judicious composition is necessary, because one simple specifick 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 Hearbs, Roots, Seeds, Flowers, Fruits, Barkes, hot or cold, in the first, second, and third, degree; so that you shall have thirty, forty, or more Ingredients

dients in one Receipt, to shew the Memory and Art of a dull and blockish Physitian, and to help the knavish Apothecary, who extolls his gain for learnednesse, the quick utterance of his drugs for experimental knowledge.

On the contrary, if any one making conscience of what he undertakes shall prescribe a few rare and approved Simples ( as that famous *Crato* did, Physitian to three *Cæsars*) he shall be thought an *Ignoramus*, if not a meer Empyrick; although he excell those Receiptmongers by far in all parts or learning.

Take notice how the Apothecaries slight a short though effectual Bill, because it brings in little profit; but if they receive one a Cubit long, they blesse themselves; and thus the Patient pays for his sicknesse, when if he recovers, his purse will be sick.

Consider how injurious these are to each person and the Common-wealth; 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 weakned: We account it absurd when a straight way leads to  
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the wood, for haste to countermarch and make windings which may confound and not further: multitude breeds in most things confusion, but especially in Medicine, when the essences of Simples are not known.

We may fetch examples to confirm this from a Court, where if every one at the same time may plead and declare his opinion, the case would be made more intricate, so far would they be from 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 appeare in Physick, if each Simple in the same disease should have its operation, when a few select ones may quickly do the businesse.

It is therefore an expedient course out of many things to chuse 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 Physitian would not be reputed able for his large rude Bills, but for the Quality of his Ingredients; the Apothecary would have more custome, because men would not be fright-  
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ted with the charge, and dye to save expences, but willingly submit to an easy and honest cure.

Every thing is not to be esteemed according to its bulk ; we see that brute Beasts in body and quantity exceed a man; but yet the lesse being Rational and wise doth govern the other : a little Gold is more worth then an heap of stones, then a Mine of base mettals ; so in Medicine, a small quantity may have more vertue in it then a great measure of many Simples.

It is sufficiently known to wise men, that the same hearbs 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 Planets ; Nay we cannot be ignorant that the same feild abounds, as with wholesome so with venemous hearbs ; we have examples of this truth in Minerals ; for common salt alone is harmlesse, as also your vulgar Mercury ; but if these two be sublimed together they

become venomous and ranke poison : but perhaps some may think that this proceeds from Mercury ; which indeed is false ; for it may be brought by Art to run again, and then its innocency returns ; so likewise the spirit of Vitriol may be taken without danger mixed with another liquor, and the water of Salt-Peter may be received into the body ; but if these two be distilled together, they make a water that will eat any mettles except Gold, and certain death to any one that shall take it ; but if you adde to the former Armoniacks, its strength is increased, and it will reduce Gold into a watry and fluid substance, yet its nature is pure and perfect.

It may be objected that Treacle, Mithridate, and Confection of 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 600. years, and have helped many thousands of people.

We deny not but these compositions are excellent, and have been in great esteem in foregoing and latter Ages ; we likewise approve perhaps of six hundred  
more

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 Humours in the body, as in Treacle there is vipers flesh, and many others of the same vertue. Our discourse is against the vain extemporary ostentation in prescribing of Medicines compounded of Plants hot, dry, cold, and moist, in this and that degree.

We knew a Physitian who was wont to boast that he knew not any one particular experiment, but all remedies were 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 easily by general rules to passe a judgement of Simples, then by experience to finde out the proper vertue of Specificks; and the reason is because each Simple hath a peculiar property which distinguisheth it from another, and sometimes contrary; nay the Qualities do

not onely differ in respect of others, but the same Simple may have effects differing in it selfe, as it appears in Rubarb, which in respect of its first Qualities, hot and dry, it doth encrease Choler in mans body, but in respect of its essence and specifick nature it purgeth it. To passe by Opium and Vinegar with many others, we see how the same thing in their first, second, and third Qualities have many times contrary operations; so Runnet makes thinne thickned blood of the hare, but if it be very fluid it thickens it; so also Vitrioll according to its nature doth penetrate and is astringent, yet it doth repel and disperse Lead outwardly applyed to it: though Quicksilver is most weighty, yet by the fire it is sublimed and ascends; and though it is a thick grosse body, it may yet by Art be made to peirce any body, and afterwards be reduced to its own native purity.

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

and shell, the outside of knowledge.

Lest therefore this error in judgement should corrupt practice, and mens lives thereby should be in danger, we thought it a good peice of service to desire those who bend and employ their studies in the Honorable faculty of Medicine, to seek more after a few rare and certain Specificks, then to follow generals which so commonly deceive. We ought not to shew our selves so impious and undutiful, as being in honour, having encrease of riches, to scorne our poor parents ; so Experience is the mother of Art ; and shall we now contemn her as having no need of her ? Experience hath been stilled the Mistresse of Fooles, 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 adorne Experience.

## CHAP.

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## CHAP. VIII.

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

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

Hence *Galen* concealed his Golden Emplaister for the Squinancy, by which he got an hundred Crownes, which indeed was in it selfe of little worth; for there are many things of excellent use which if they

they were divulged, would be foolishly despised, because vulgar hands pollute whatever comes into them ; some reason may be why after they are not so successful, because the Imagination and Fancy works not so strongly, and desponds as to the cure from such slight means, and so hinders the operation ; for although another mans 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 cleare in many diseases, so especially in Hypochondriack Melancholy, called the shame of Physitians, because rarely cured ; wherein the non-effecting of the cure depends upon the prejudiced imagination of the Patient, who despairs of help ; for cares, greife, and despair, do alter and change the blood, corrode the heart, overwhelm the spirits, that they cannot performe their offices ; if therefore these can first be removed, there is very great hope of recovery.

Under this Cloak many cover their knavery and covetousnesse, who seek nothing but gain by their practice ; for they call their Medicines by great names, that the imagination of the Patient

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closing with so rich and precious remedies may promote the cure ; and therefore they compound their Medicines of rare Ingredients, as Gold, Silver, Pearls, Pezoar, Ambergrease, Musk, and many more; and then they christen them according to their birth. They call them the *Balsome of Life*, the Great *Elixir*, the Restorative of *Life*, Potable *Gold*, *Butter* and *Oyle* of the *Sun* : and who indeed can reckon up their tricks by which they draw in and delude such multitudes of ignorant people ? yet their great names are not altogether insignificant ; for by their *Balsom of Life*, they meane that which maintains and keeps themselves alive.

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

We may also question whether they deale honestly, and do not sell a little salt for Gold, and ranke poison for the *Balsom of life*; we have known some at deaths door by their Mercury : I speak this that others may be cautious; think what would come of it, when one mistaking administred *Opium* for *Apium* or Parsly :

Parfly : thus they try experience upon mens 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 cure.

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 *India*, or use Exotick Drugs.

This Question hath been handled by many learned men ; at present we will not spend much time about it. We deny not men the use in Food and Physick of *India* and *Arabicke* Spices ; neither do we condemn other most excellent gifts of God, but here we finde fault with the price ; let us therefore use them in their place and time : Perhaps such precious things

things were intended for great persons, but yet great care must be used in the preparation that they be not Sophisticated. I say rich men may afford to pay for these Medicines, who delight to eat and drink Gold, and hope as by that they can purchase all earthly things, so they may buy health.

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

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 Cæsar*, the others agree onely in name.

Should any one 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 sell false compositions failing in their Art and Profession ? for the ballance of Humane frailty being at the one end by Justice, at the other by Profit, the last overweighs ; because honesty may be an hinderance to us, but profit brings pleasure and delight along with it. So now Merchants count it part of their Trade to learne and skill the adulterating of their Commodities ; when the *Thebans* would admit no such persons to the Magistracy, unlesse they had left off their Trade at least ten years before, by which time they might forget to cozen ; but I will not here censure all of that Calling : the same may be  
said

said of those who sell Medicines, whether Physitians or Apothecaries, if they abuse their profession.

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

## CHAP. IX.

*That many are haters of Chymistry,  
and others scorne the use of Vege-  
tables and Galenical compositions,  
either of which may be useful in  
proper Cases.*

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

Some dare not taste Cheese all their life; some abstaine from it a few years; some drink onely water, refusing Wine or Ale; and in these there is great variety,

riety; no lesse is the difference amongst Mindes: Whence it is that two meeting when neither hath seen or heard of the other, at the first sight, shall desire and seek each others friendship; and on the contrary, whence is it that one hates another from whom he never received injury? as evidently appears by one coming where two are gaming, he presently shall finde his affection to close with the one, and if his wish might succeed he should winne; and he would gladly have the other lose, though he neither received courtesie from the one, nor harme or ill word from the other.

Now as much as the understanding excells the taste, and dull and sensual faculty; so much a truly wise man surpasseth one that onely outwardly seems judicious; one by reflection considers and weighs the matter, the other not so acutely apprehending is tempted to rashnesse. Thus many learned men whose 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 onely prescribe

scribe Vegetables and *Galenical* Physick, perfectly hating Chymistry, 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 then 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 then proceed to the new.

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

If this be true, why are not Physicians more careful in gathering and rightly understanding the nature of Simples?

*Fernelius*

*Fernelius* in his Book *De abditis rerum causis*, saith that this Specifick vertue which he calls the *Forme*, lies hid in every part of a Simple, and is difused throughout all the Elements; hence if by Chymistry water is drawn off, oyle is extracted, and Salt made out of the ashe; each of these, the Water, Oyle, and Salt, hath the Specificall vertue of the Simples, but I suppose one not so much as another, yet all joyned together are perfect and compleat.

These things being laid down and confirmed, we must confesse that the outward tangible body of any Simple that may be beaten, cut, sifted, boiled, mingled with any other, to be the barke, the carkasse, and habitation of the Specifick 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 scorne who being commanded to call a Master out of his house, will needs have the house along too? that cannot use the birds unlesse the nest be an Ingredient, that cannot eat Oysters unlesse he may also devour  
the

the shells? But the Apothecaries think this lawful enough, because they can do no better; these occult Qualities indeed are so subtile, that they make an easy escape, unless they be narrowly watch'd, and with a great skill housed or incorporated. Camphire loseth its strength unless it be cherished with flaxe-seed; Rubarb is preserved by waxe and the spirits of Wine; the Salt of goats blood does evaporate, if it be not close stopp'd in 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 Qualitie of burning from the fire? the qualitie of moistning from the water? but if this be impossible in simple bodies, how much more difficult is it in 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, Opiats, Antidotes, unlesse the multitude of simples confusedly put together did hinder, if not totally extinguish the true vertue: Perhaps Pills, and all bitter, sowre, sharp, stinking Medicines are good; but yet they destroy appetite, cause loathsomenesse, that a Patient had better endure the disease then the remedy; if bitterness, sownesse, sharpnesse, and an ill savour, are the Specificall Qualities, they should be rather checked then let loose; and indeed they are but handmaids to their Mistrisse, but subservient to the specificall 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 peircing and subtile, more defecated then grosse 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 madnesse of those who hate Chymistry, which ought to be used, but with care and judgement; for it is not the part  
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of a Physitian to burn, lance, cauterize, and to take away the cause of the disease, by weakning the Patient, and indangering his life; but Symptomes must be abated, nature restored and comforted by safe Cordials. One *Archagatus* was the first Chirurgian that came to *Rome*, and was honourably received; but coming to use lancing and burning, he was thought rather an hangman; and for the like cause at one time all the Physitians were banished *Rome*. One *Charmis* a Physitian condemning the judgement of his Predecessors, set up new inventions of his own, and commanded his Patients in frost and snow to bath in cold water, as *Pliny* reports; who saith also that he hath seen old men set freezing them by his direction. *Acesias* about to cure the Gout, looked more to the disease then paine, which by neglect encreased, whence the Proverbe had its Original, *Acesias medicatus est*, as *Erasmus* hath it, when the condition growes worse, *Acesias* his Cure.

It is cleare enough from what hath been delivered that Nature is best satisfied when profitable and wholesome things are applied. *Asclepiades* an inti-

mate friend of *Cn. Pompey* first shewed the benefit of Wine to sicke persons, recovering a man carried to his grave; he taught to maintain health by a moderate use of meat and drink, an exact care in exercise, and much rubbing; he invented delightful and pleasing potions, he commanded bathing, and for ease to his Patients invented hanging beds, that sleep might surprize them in such a carelesse posture. The same *Pliny* saith that *Democritus* was a Physician, who in the Cure of *Confidia* Daughter to Consul *Sereilius*, did forbear harsh means, and by the long and continual use of Goats milk recovered her.

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

Whence we may learne that mild and gentle usage in a disease is more efficacious to the taking away of the cause, and to healing the Symptomes, then harsh and rugged dealing. The Mariner doth pray for a full gale many times to force him into his desired Harbour; neither doth

doth the Traveller goe in a direct line, yet both in the end attaine their hopes. We read that *Fabius* by delay conquered his enemy; so that it is a Masterpeice of prudence well and maturely to deliberate and then to execute; yet the method of curing remaines and the Axioms are firme; viz. If the cause be taken away, the effect ceaseth; if the disease is cured, the Symptomes do vanish and weare away.

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

Now let us face about and view those who are meer Chymists; 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 madnesse 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 is then approaching, and every man as length must submit to his Scepter.

Is not the World now ancient and full of dayes, 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 Chymistry; but rather the persons who profess it, who make it their businesse 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 his followers: So *Chrysippus* Master to *Erasistratus*, to gain preeminence, 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.

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

As touching Chymistry, we highly commend and admire those things in it which are good, but yet so as not to despise *Galenical* Medicine, which in some cases is as effectual: my opinion is that each ought to be used in its proper place. Men are not meer spirits but corporeal Substances, and therefore need not Medicines exalted to their highest degree of perfection, at least in every greife applied to every person and to every part or member. There are some diseases which being hot and dry are not to be cured by Chymical prescriptions, whose Ingredients or Preparations have the like Qualities. In a Common wealth there

is a Merchant, there is an Husbandman, but one ought not to supplant the other ; so a prudent Physitian will make use of both as he sees occasion ; the one for a Country man, the other for a delicate Person ; the one in slight distempers, the other in dangerous cases ; the one for pleasantnesse, the other for efficacy as necessity requires.

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## CHAP. X.

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

WE have not without sufficient cause said something of the abuses of Medicine, which the Brethren warily shunned by their first Law, which was, That they should cure the sicke Gratis; for the greedinesse of Physitians puts them upon unjust and illegall actions. Whence come those terrible long Bills ?  
those

those short dear Bills, but from coveteousness? every one more striving to enrich himselfe then to help the diseased; yet we deny to none their honest gains. Justice and Truth should sway them in their practice: let them follow the method of *Hippocrates* and *Galen*; yet Nature indeed is more to be look'd after then either of them, as a sure guide into its own most intricate secrets: but from the faults of remedies we will come to the faults of Physicians themselves, by which so many Patients do and have miscarried.

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

This Self-conceit becomes no man; if a man is puffed up like a bladder, he may be sooner broken, and his glory will vanish; his greatness encreaseth his danger; neither is Pride to be allowed of; it blaits all parts and endowments, and if the man escape the envy of others, yet death or a slight Feaver makes him fall, and he who even now was lifted up through ambition, is brought down to the

the earth. It is not true learning that causeth men to swell, but an emptiness; they suppose themselves to be knowing men, when as indeed they understand not the depths of Nature. *Socrates* had learned a lesson of ignorance, after much study he found out his insufficiency; if these vapourers would turn over a new leaf, they would see their former presumption.

Mark how Malice and Hatred prospers when two are set against each other, they endeavour by making themselves a common laughing stock, utterly to undo both, and each at length is whip'd with his own rod. There is this benefit in having an envious adversary, that he spends and wasts away; his malice feeds upon himself; so that it is better for any man to deserve the envy of another rather than his pitty, the one supposing him happy, the other miserable: This vice as the Ivie by embracing trees doth spoile them; this vice I say clings to great persons, and secretly corrodes their Honour and Fame; what noble exploits, what vertuous deeds have been performed but they have been blown upon by some pestilential breath? This was the cause  
of

of furious *Caines* murdering his righteous Brother *Abel*, and that *Jupiter* struck *Æsculapius* with a thunderbolt: to avoid this many have forsaken their Countries and lived amongst strangers, as did *Iphicrates* in *Thracia*, *Timotheus* in *Lesbos*, *Chabrias* in *Ægypt*, *Chares* in *Sigeum*, who were all *Grecians*; amongst the *Romans*, *Pompey* after so many magnificent Triumphs, for his great and famous Victories withdrew into the Country, and came seldome in publick, that he might escape the envy and malice which he feared, because of his innocency and greatnesse.

What shall we think of that monster *Aristotle*, who (as it is reported) was so spiteful to his Master *Plato*, that he caused many of his works to be burnt that he might shine brighter? he was fearful his honour should be eclipsed by his Masters greatness. *Ajax* hated *Ulysses*, *Zoilus* *Homer*; *Didimus Alexandrinus* was enemy to *M. Tull. Cicero*. *Palemon* the Grammarian to *M. Varro*, *Cæsar* to *Cato*, *Adrianus* to *Trajan*, *M. Crassus* to *Pompey*, *Alexander* to *Achilles* at the sight of his Sepulcher, *Julius Cæsar* to *Alexander*, and many others who were all possessed with

with this evil spirit; but in Medicine such practices are more dangerous, because the body of man being of more worth then Arts or other trifles, is engaged, as being the subject of Medicine.

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

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

do ensue; all his compositions will be made up either of stale or false Ingredients, so that both the Physitian and Patient are cheated; the one is censured for ill successe, the other is not onely not cured, but may complain of the bad Physick as of a new disease.

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

These and the like vices have no place amongst our Fraternity; they are not Emulous or Arrogant, they are not Spightful and Envious, but delight in instructing one another in Mysteries; no brawling or disgraceful speeches are uttered amongst them, much lesse are they covetous.

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The Book *M.* declares their skill as well in other Arts as in Medicine; if any one please to consult their other Books, and weigh diligently their nature and all circumstances, he shall finde what we have said abundantly there confirmed.

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## CHAP. XI.

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

THE actions of men as well as their persons are subject to many miscarriages; as the one may die, so the other may be forgotten; as the one may be infirme, so the other may be abused; wherefore an A&t was invented by which all worthy deeds might faithfully be kept

kept and transmitted to posterity. Persons indeed whose Offices are publick, in performance of their duties of trust, are necessarily bound if occasion requires, to act publickly in their place : But if in the little World any disorder happens, as a disease subverting health, the sick person immediatly goes not to a Magistrate, but a Physitian ; wherefore Medicine properly respects not the publick, but the private health of this or that Patient ; therefore it will follow that a Physitian being not compell'd by the Law, nor ingaged by service , shall be forced to visit any Patient who sends for him ; for a Physitian doth not prescribe to all, but to a particular sick man, and is a servant to Nature, but not to the diseased whom he governs by his rules till he hath restored them to health.

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

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

But there are three degrees considerable in the forementioned maladies; The beginning, the increase, the state: At the first all or most of these diseases are cureable; when they prevaile somewhat over Nature remedies may be had; and doubtlesse the Brethren have Medicines which will effect the cure, Gods providence assisting them in their lawful endeavours: such diseases in their height  
which

which have a tendency to death are incurable; as for common sicknesses we finde that either *Galenical* or *Chymical* Preparations may remove them.

We will now declare the reasons why sometimes the most able Physicians are foiled and disappointed. First we must know that diseases are the effects of sin, and deserved punishment doth oftentimes shut out favour, so that tedious sicknesses and death are means which God useth to check sinners, or chastise his people; in vain therefore will man labour to frustrate the Decree of the Almighty in his will and pleasure. The second reason may be drawn from the nature of Diseases, which are either deadly in themselves, or as they are consequences of others being produced by them. The Plurisie or the Inflammation of the Pleura although it is dangerous, yet if direct means be applied in time, it is helped and cured: But if the matter inflamming is not evacuated by letting blood, or by expectorations there will follow a corrosion of the Pleura, and the corruption flowes into the cavity of the breast, and thus another disease is generated called Empiema: and now if Na-

ture stands not much the Patients friend, and doth not convey this matter into the water courses, as often is seen, or also by Art some Musels are opened, and the corruption within forty dayes carried away, the Lungs will be ulcerated, and a Consumption will ensue altogether incurable.

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

We hold that God is a free Agent omnipotent,

nipotent, he can do what ever he pleaseth; he hath made Nature his handmaid, and she having received a Commission doth accordingly act; she produceth all things either for the good and happiness of men, or else to plague and punish them, and of this rank are Diseases, and Death it selfe cometh from such prevalent diseases: But God alone disposeth of good or evil to every one; he indeed generally lets Nature keep its course, but sometimes to shew his freedom, he interrupts that order, and by a particular providence thwarts the intention of Nature whether it tend to health or sickness; it is in his power to shorten a disease which to us may seem tedious, he can keep off Death when we give over the use of means. Now if God foresees the evils which naturally hang over men, and doth not prevent such evils but therewith will punish men, he is not the Author of that evil foreseen and brought upon any one by nature, although sometimes he sends miraculous plagues upon his enemies. Hence is that saying; *O Israel thy destruction is from thy selfe, because thy wickednesse hath drawn down judgments upon thine head.* When some of

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the wise Heathens had taken notice of this ; they feigned Pleasure and Sorrow, to be lincked together, as if the excesse thereof were to it selfe a sufficient punishment : They also said that a Disease was brother to Death, that by sweat vertue was attained ; and to this purpose is that place in Scripture ; *There is no evil in the City that is not from God*, where is meant the evil of punishment, either brought upon any person miraculously and by the immediate hand of God, or else naturally falling upon him.

Hence we learn the birth and original of Vice, it proceeds from the corrupted Nature of fallen man ; his will enjoyes its liberty in respect of earthly things, but as to heavenly things its not free : Its with a man as with a weak infirm person who cannot lift his hands to his head, but with ease he can let them hang downwards. So sinful man naturally inclining to sinfulness, without any paines falls into wickedness, he needs no particular instinct from God ; but the strength which must support his infirmities, exalt him to Heaven, so that he may obey God, is not from man himself ; but from the free grace and mercy of his  
heavenly

heavenly Father, who hath mercy on whom he will; but yet excludes none from his favour who forsaking earthly things do accept of the true means and receive the benefit thereof, who pray and endeavour to their utmost ability to be what they should be, committing themselves first and chiefly to God, and then to Nature, who faithfully obeys him in all things,

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## CHAP. XII.

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

**T**He holy Scripture makes mention of a King of *Juda* who being sick of the plague and death seemed to approach, by divine providence was healed by having Figs applied to the sore, and he lived many years after; so that we see that

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God can miraculously direct to means which in themselves are natural, as indeed this was a very lawful remedy, and the reason is not unknown: so here we will examine whether the means which the Brethren use be of themselves lawful and warrantable. A certain Author thinking to insinuate himselfe into the favour of the Brethren, speaks of rare blessings and Exorcismes by which a man may promote the happiness of his Patients and curse and endamage his Adversaries; but who will esteem this lawful and good? Such things may catch some silly old women and by them be accounted secrets: they would be the greatest slander imaginable to the learned Fraternity; for the Brethren use natural means without any mixture of superstition, as we may see by the example of him at *Wetzlar*; who with application of one Simple took away the raging pain of an Ulcerated Cancer, whom *Phaulsius* applauds for his rare Art; for by the same herb he also did the Cure, the same Brother carried a bag of roots and hearbs alwayes about with him; he much commended the Bryony root, but chose the bitter one; he taught also the occult

occult vertue and proper use of many Simples, which are lost and forgotten.

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

That so many lights should be placed in the Heavens to no end and purpose, it were profane to imagine, because God created all things to act according to their nature; and surely the Stars were made to yeild their influences, and there is not any doubt but that Vegetables, Mineralls, and Animals, do receive their occult Qualities from them; he therefore is an happy man who can search out the effect by the cause, and by the effect is able to judge of the cause. Plants have relation as well to the heavens as

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to the earth, and he who knows this community is a great Artist; but the Brethren employ all their time in these Mysteries; as they confesse as well in their *Fama* and confession as in other writings.

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

Other Axioms are so infirm, that they oftentimes are proved false and admit of correction. It is an Axiom that all Wine is hot, which hitherto hath been received as true; but if from some Country be brought Wines whose nature is cold, the falsity will appeare. He who never saw a Bat or doth not consider insects will immediately say, that every thing that flies hath feathers; when there are also flying fish which make use of their fins, so that there are many exceptions belong to the general rule: Who would not conclude this for a certain truth that four-footed creatures cannot passe thorow the Aire as well as they passe on the Earth but by flying? but  
expe-

experience confutes this ; for the *Indian* Cat by spreading some membranes (not wings) from her hinder feet to her former, goes in the Aire whether she pleaseth: But the Axioms laid down and followed by the Brethren are such which faile not, their principles alwayes attain their end ; so that there is nothing deficient in them which may exclude or diminish their perfection ; wherefore cures wrought by properties truly drawn from the Stars and the Planets, must necessarily be true & certain ; for the effects do surely result from their causes not anticipated or mistaken. He who promileth with fire, to heat, to dry, to burn, is not deceived, neither doth he deceive, because he hath that which can perform all these offices : so if they undertake a Cure, there is no doubt but that they can effect it ; because they know and can make use of the true and proper means, which Mediums are purely natural, the hidden treasure of Nature, the extraordinary gifts of God. They apply themselves onely to the study of Natural Magick, which is a Science containing the deep Mysteries of Nature, neither is this divine knowledge given to any by God, but to those who  
are

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

Magick (as some define it) is the highest, most absolute, and divinest knowledge of Natural Philosophy advanced in its wonderful works and operations, by a right understanding of the inward and occult vertue of things; so that true agents being applied to proper Patients, strange and admirable effects will thereby be produced; whence Magicians are profound and diligent searchers into Nature

ture; they because of their skill know how to anticipate an effect which to the Vulgar shall seem a miracle: As if any one shall make Roses bud in *December*, Trees to flourish in *January*; shall cause a Vintage in *May*, produce Thunder and Raine in the Aire; as *Joh. Baptista porta* teacheth *lib. 2. De Magia naturali*; also *Roger Bacon* did the same: *Julius Camillus* a man to whom we may give credit, affirms that he saw a childe formed by an Alembick, which lived some hours: a very strange thing, if true. *Celius de Budda* writes, that he brought forth a Virgin out of his side; but we leave these things as we found them, we will not dispute the truth of them.

We need not stand longer upon the praise of Magick, it being of it selfe so honourable; but yet this noble Science doth oftentimes degenerate, and from Natural becomes Diabolical, from true Philosophy turns to Negromancy; which is wholly to be charged upon its followers, who abusing or not being capable of that high and myssical knowledge, do immediately hearken to the temptations of Satan, and are misled by him into the study of the black Art. Hence it is that  
Magick

Magick lies under disgrace, and they who seek after it are vulgarly esteemed Sorcerers; wherefore the Brethren thought it not fit to stile themselves Magicians; but Philosophers they are not ignorant Empiricks, but learned and experienced. Physitians, whose remedies are not onely lawful but divine: and thus we have at large discoursed of their first Law.

### CHAP. XIII.

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

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

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

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

On the contrary King *Richard* coming back from the Holy Land, affairs being there illy managed and to the displeasure of many, especially the Duke of *Austry*, passing with his Navy by the *Adriatick* Sea was discryed and became a prey

prey to the said Duke, who was forced to redeem himself, to pay a vast sum of money; and he was known and found out by his garments.

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

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

*Margaretha* a Queen of *France* is said to have kissed the beautiful soul of *Alanus* a Philosopher when he was asleep thorow his body, the which action being  
much

much admired at ; she answered that she then perceived not the deformity of his body, being ravished with the amiableness of his soul. Thus we see that a gallant spirit may dwell in an unhandsome house, and that a poor habit may be worne by the most excellent and profound Philosopher.

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

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

There are many waies by which men may  
be

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

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

If the intentions are sincere not thereby to wrong any one but to do good, we may allow not onely of a disguise in cloaths, but a change of names; the sign doth not alter the thing signified, neither doth an Accident destroy the Substance. Names are notes by which one man is known and distinguished from another, cloaths are coverings as the one hides our nakednesse, so the  
other

other keeps from obscurity. The Ancient Philosophers and Ægyptian preists did wear a linnen whiterobe which distinguished them from others, as *Pythagoras* and his followers, to expresse both the cleanness of body, and unspotted innocency of soul. Nature hath so befriended some birds that they change both voice and feathers in the Winter, and thereby being not known, are safe from other ravenous birds: In some Counteries Hares become white in the Winter, but in Summer keep their wonted colours. The Camelion by being like no every thing shee comes neer doth often escape, the Ants and many Insects have wings and can scarcely be known what they first were, so happy is that change which guides to safety.

Shall reason withstand the lawfull dictates of Nature? where necessity compells, custome forces, shall men run upon the one, and to their damage slight the other? The Brethren being in all points careful, will neither violate Natures Commands, nor contemne civill rights, though they alter their apparrell, their mind is unchangeable.

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**CHAP. XIV.**

*The third Law enjoynes each Brother to appeare on a particular day, and at a certain place every yeer, that they may all meet together and consult about their affairs.*

**E**Very Society hath Lawes and rules binding them to some Duties, so that the Governour or chief when he pleaseth and thinks it necessary may summon all to one place to consider what is most fit and convenient to be done on some immergent occasions, for if a company be separated, their minds and Councells are disjoyned, the one cannot be helpfull to the other either in example or advice: who knows not that most intimate familiarity, and the neereft friendship is broken off by absence, and want of visitation, so that they who were not long since highest in our thoughts are utterly forgotten

gotten, besides, wherein can a friend profit, who is distant from another, even Brethren become as it were unnaturall when thus separated: we confess that letters may supply this defect, yet writing doth not so much delight and enliven, as discourse, papers are mute, if any doubt arise they cannot frame a ready answer, but where a man appears, he can resolve all Questions, satisfie all scruples.

Wherefore the Brethren of the R. C. thought it most expedient, if not altogether requisite to meet at least once in the yeare in a certain prefixed place: This Law as it is the third in order, so also in Dignity, by which the true *Pythagorean* assembly is obliged to appearance; neither is their meeting vaine and to gaze upon each other, for they do imitate the rule of *Pythagoras*, who enjoined his Schollers every day to examine themselves, where they had been, and what good memorable act they had performed: so the Brethren of the R. C. at their convention relate what rare cures they have done, what progress they have made in the Arts and Sciences, and observe how their practice agrees with their principles; and if any new knowledge confirmed by often expe-

rience comes to them, they write it in Books that it may safely come to the hands of their successors: Thus true and certain learning is encreased till at length it shall attaine to perfection.

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

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

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

A certain Philosopher hearing some dispute

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

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

But some may here object that one part of Philosophy is contemplative, to which Mathematicks and Metaphysicks doe relate, the other consists in Action, to which Ethicks and Politicks doe guide. *Plato* was displeased that Mathematicks were brought to sensible Subjects, as Arithmatick to Numbers, Musick to Sounds, Geometry to Measures, but we must acknowledge that he in this was envious to mankind,

kind, and in his passion prevailed over his reason: For what profiteth it any man by meer speculation to view the mysteries of God and Nature? is it a more commendable thing to thinke well, then to be good? the same holds true in Physicks, for barely to contemplate of it is as unusefull, so absurd and ridiculous, how can you call that a true Cause, of which you never saw an effect? There hath been some ancient Philosophers who have searched after experimental knowledge, and studied more Nature then Art, more the thing, then the signification and Name, as the Magitians amongst the *Persians*, the Bracmanes amidst the *Indians*, and the Priests in *Egypt*: and now the Brethren of *R. C. in Germany*. Thus wee see plainly they meet for a good end, for each Court hath its appointed time in which justice may be duely executed, and no wrongs further heightned: The Brethren assemble to vindicate abused Nature, to settle Truth in her power, and chiefly that they may with one accord return thanks to God for revealing such mysteries to them: if any man is promoted to an high Office, and neglects or contemnes the Ceremonies and circumstances of admission, the Prince will

will immediately put him out as one sleighting his favours and scorning of Him : so since God hath been pleased to honour these Brethren with such rare endowments, and they should not appeare to shew their gratitude, He might justly take from them His Talent, and make them subjects of His wrath.

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

Wee cannot set down the places where they meet, neither the time, I have sometimes observed Olympick Houses not far from a river and a known City which wee think is called *S. Spiritus*, I meane *Helican* or *Pernassus* in which *Pegasus* opened a spring of everflowing water, wherein *Diana* wash'd her selfe, to whom *Venus* was handmaid, and *Saturne* Gentleman-usher : This will sufficiently instruct an Intellgent reader, but more confound the ignorant.

## CHAP. XV.

*Concerning the fourth Law, that every Brother shall chuse a fit person for his Successour after his decease, that the Fraternity may be continued.*

ALL things in the world have their vicissitudes & changes, what was to day is not to morrow, and this appears most of all in mankind, who are as sure once to die, as they at present do live, wherefore God out of his heavenly Providence granted Generation and propagation, that though Individualls do perish, yet the Species may still be preserved. And this is that innate principle which is the Cause of Multiplication, so that Plants, Annimals, Minerals, and man the noblest Creature shall to the end of the world be encreat'd. Many phiosophers have complained of the shortness of mans life, who though he be more excellent then others,  
yet

yet he lives not their ages. The Eagle, the raven, the Lion and what not, dures longer then man, as though Nature was a stepmother to him, and the others were her true progeny.

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

Amongst the *Egyptians* the sonnes did not onely inherit their Fathers estate, but used the same trade and imployment, the Sonne of a potter, was a potter, a Smiths sonne was a Smith: But the Kings were chosen out from amongst the Priests, the Priests from amidst the Philosophers, and the Philosophers were alwaies Sonnes of Philosophers, but many times there happened a great difference of parts between the Son and Father; outward Goods may be conveyed to posterity, and the Son may  
be

be his Fathers heire, but the gifts of mind, especially such as this Fraternity hath, is rarely by Generation communicated to the offspring: He that shall be endued either by entreaty, or hired with money to reveale ought to any one, but a truly vertuous man, doth injure the first Giver of such a Talent, the Lawgiver and the whole Fraternity, for perhaps enemies thereby would be able to further their designs, God would be dishonoured, and vertue banished.

The Philosophers would have mysteries revealed to none but those, who God himself shall enlighten, that their understandings being refined, they may apprehend the deepest sayings & profoundest secrets: Others say, that we must not trust him with whom we have not eaten a Bushell of Salt; that is, him with whom they have not had much converse to the sure experience of his abilities and faith, for friendship is not to be compared to Horses that bear price according as they are young, but to wine and Gold which are bettered by Age: So the Brethren entertain no man to be a member of the Fraternity, but men of approved parts, and very vertuous.

There

There were certain rites and Ceremonies done at *Athens* in the honour of *Prometheus*, *Vulcan*, and *Minerva* after this manner : many were appointed to run into the City with lighted torches, and he whose light was out, gave place to the others, so that the victory was obtained by him who could come first at the goal with his flaming torch : The meaning was to express the propagation of secrets for the putting out of the torch is the death of a Predecessour, so that another living with his lighted torch succeeds him, by which means the rare mysteries of Chymistry come safe to after generations.

Chymistry indeed is a Science above all Sciences, the *Minerva* that sprang from *Jupiters* braine, an heavenly ray which doth display it selfe to the comforting of things below : This is the birth of the understanding, whose propagation is as necessary as that of the body : we may observe the antipathy of some bodies to others, and we may see as great difference in minds : mens dispositions are to be fully known, least a sword be put into a mad mans hand ; for a good thing may be evilly used, as wholesome wine put into a stinking caske doth change both colour  
and

and taste: *Armbornedes* boasted that if he could fix his foot in a sure place, he could by his skill move the whole world, and what would not ill affected persons do if they were matters of such secrets? doubtless they would endeavour the accomplishment of all their wicked devices.

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

First, why do they select a few persons? and will not have their secrets perish? we answer, there is good reason for both. *Augustus Caesar* would not suffer the *Eneads* of *Virgill* to be burnt although he had designed it so by his will, lest *Romes* glory should suffer thereby, and yet this Poet as *Homer* amongst the *Grecians* had instead of Truth produced fictions: And is there not a greater cause why Brethren of the R. C. should endeavour the keeping in memory such secrets? may this learning never be forgotten in which there  
are

are no Fables but true devine experiments.

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

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

In the next place we come to the reason why they do not print and make their knowledge

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

that it was caused by letting secrets putrefie in it.

Why all who are desirous of the Fraternity are not chosen, is not their fault, but the others lottery : in courts they are soonest promoted who are most pleasing to their Princes, and they who are known preferr'd before the strangers, although their parts be better deserving, but of this Law enough.

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## CHAP. XVI.

*The first Law : that the letters R. C. shall be their seale, Character, and Cognizance.*

**T**He Egyptians had two sorts of letters, the one holy called Hieroglyphicks, onely known to the Priests ; the other prophane commonly known : The Holy were the images of Animal vegetables, or mathematical Figures engraven in marble, which yet are to be seene at Rome being

ing yet brought whole thither in *Augustus* his raigne, for the impressi<sup>o</sup>n being inward, it will endure long. The Proflune were made by lines, as the Greeke and Hebrew; the Priests used both the one to the Commonwealth, the other to the wise and learned. Hieroglyphicks were signes and Characters of deep knowledge which none might expound to others under oath and the pleasure of the Gods.

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

Their Characters are R. C. which they use that they may not be without Name; and every one according to his capacity may put an Interpretation upon the letters, as soone as their first writing come forth; shortly after they were called *Rosie Crucians*, for R. may stand for *Roses* and C. for *Cross*, which appellation yet remaines, although the Brethren have declared

clared that thereby they Symbolically mea ne the Name of their first Author. If one man could pierce into anothers breast and espie his thoughts, we should need neither words nor writings ; but this being denied us, and onely granted to Angels, we must speake and write each to other. These Letters do contain the whole Fraternity, and so darkly, that you cannot by their Names know their families, by their families know their persons, by their persons learn their secrets.

Each order hath its Formalities and coat of Armes or Embleme, The *Rhodians* have the double cross, they of *Burgundy* the golden fleece ; others a Garter, in honour of a woman who lost her garter in a dance, The Brethren have the letters R. C. and as some of the others are Hieroglyphicks and serve to cover mysteries ; so the Brethren have a particular intention in this. I am no soothsayer, no prophet, yet under favour I have spoken to the purpose in my other books : for R. signifies *Pegasus*, C. *Iulium* if you look not to the letter but right interpretation ; have a Key to open secrets, and attain the true knowledge thereof. *D. wmmal. xii. w. sgqghka x*, understand if thou canst, thou needst make no further search : Is not this

a claw of the Rosy Lion, a drop of Hippocrene? and yet I have not been so unfaithful as publish their holy mysteries; for no man can picke any thing out of it, unless he is very skilfull both in words and things. Some out of proper names will make Anagrams, see what is included in R. C. the Rosy cross *ῥοζικροσ* *Ha, Ha, Eheu*, in the same is contain'd a laughter and a complaint, sweetness and bitterness, joy and sorrow, for to live amidst Roses, and under a crosse are two contrary things. Man being about to be borne partly by change of places, partly by the navel string cut, is said most commonly to shed teares, and rarely doe rejoyce; so there whole life is but a continued sorrow, and have more of the Cross then Rose in it: But I rather take R. for the substantial part C. for the Adjective which holds not good in that interpretation of the Rosy-Crosse.

The *Casars* of Germany, *Charles* the Great C. his Successors were wont to use hand seals, and to set them to their subscriptions, it was meet that the Brethren should not be deficient in this, and therefore let Ingenious persons judge of this Anagram,

For



For in this  
R. C. are A-  
crosticks di-  
ligence will  
finde out the  
rest : But  
none I hope  
will be soe  
foolish as to  
thinke any  
vertue to lie

in this Figure, as it suspected to be in the  
word *Abracadabra*, for we mean nothing  
less, but we have onely given in our ver-  
duit, and let others have the freedome as  
to have their opinions : But we matter  
not words ; but look more after things,  
for things should be although they were  
innane, but words are without things  
vain and insignificant. : When a certain  
King threatned the *Laconians* for their  
long letter, and desired a speedy answer,  
they sent back one these letters *O T* by  
the one meaning that they would Not, by  
the other that they valued not his threats  
one jot ; soe that multitude of words are  
oftentimes to no purpose, and a few car-  
rying weight in them may be sufficient.

Hence these Elements of the letters are

not to be sleighted, *R. Babies* madnesse and the middle, *L. Luna* the Moone doe expresse, for if the Sun be between them, they make an heart, which is the first thing in man, and if it is sincere may be an acceptable sacrifice to God.

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## CHAP. XVII.

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

**W**Hen the common people take notice of the secret managing of puclick affaires, they because of their ignorance, suspect it to be a plot upon them, and openly censure it, as not fitting to see the Sun; for treacheries and wickednesse desires the night and darknesse to cover and conceal them, and therefore actions are bad because they are private.

Besides the rude multitude many graver

ver heads have inconsiderately called apparent things good, and the other nought, saying, if they be vertuous, why should they not be known that they may be embraced by honest men?

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

The Brethren are thought guilty of concealing themselves, for they might probably doe more good if they were knowne, because they should be sought after, and have opportunities put into their hands, and why will they keep close both their persons and place; but let us consider that they travel; and they, as all wise men else, acknowledge no particular Countrey, but the whole world to them is as their own native soile, now in travel diverse entertainments are to be found, much flattery, little sincerity, much falsehood and deceit, no truth, honestly: He who is knowne by his Family, name, or office may be taken notice off to his disadvantage.

The Scripture calls men pilgrimes, who have no true countrey and home but heaven ; so that men are strangers and travellers in their own land is their inheritances, and why then may they not scarcely be known to live when they shall not abide long ? Their actions are such as become those who hope to appeare and shine in Heaven though they are obscure below.

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

The *Lacedaemonians* placed drunkards before a company of children, that they seeing the abominable naughtinesse and deformity, might shun and hate that vice as *Lycurgus* commanded : but such beastly persons

persons do very often draw in others who keep them company, and their sight is too too often dangerous and destructive.

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

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

Besides, perhaps the First Author by the Law that the Fraternity should be concealed an dundred years, would give the world time to lay aside their vanities, folly and madnesse, and by that time

be fitted to receive such knowledge.

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

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

## CHAP. XVIII.

*Concerning the advantage or disadvantage arising to Learning from the totall concealment, or discovery (as now is) of the Fraternity of the R. C.*

**I** Cannot imagine that any man can justly accuse me for my prolixity on the the Lawes of the R. C. perhaps some may suck spider like out of wholsome flowers destructive poison; and that which to others is pleasant and sweet, to them disaffected may seeme loathsome and ugly: they erring and being vaine themselves, scoffe and laugh at our Fraternity, scorn their lawes; say they, what benefit shall we receive from the discovery of them? indeed we doe heare that many under that title doe abuse themselves, and cheat others, for by such relations they vent their sophisticated drugs, and confuse all methode in medicine.

We

We do not deny but that the best thing may be abused, but that is not to be charged upon the thing it selfe; but upon the person so imploying of it: so none can truly say that the Fraternity and Lawes thereof are unlawful, whose institution and intention may be justified; but yet envious persons who have devoted themselves to malice may carpe at them; and endeavour the dissatisfaction of mens minds, wherefore in this Chapter we will shew the profit and disprofit arising either from them detected or concealed.

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

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

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

If the Fraternity had not made known themselves there might seeme to have no great damage thereby accrewed to learning, since it is not more augmented ; for heretofore cure of diseases, and preservations of health were practised and professed, the Sciences have been so reformed, especially the last hundred years past, that they have attained their utmost perfection : On the contrary if the Fraternity had been concealed, many might have great hopes and expectations of profit, for all kind of curiosity had been laid aside, men would not have vexed themselves with searching dilligently after them, where they should with the greatest difficulty hardly find, so many desires had not been unsatisfied, so many promises

mises frustrated, so many sighs and tears vain: lastly, no occasion of confusion, but, because all these things are so false and absurd we shall not think them worthy of an answer; we shall therefore proceed to the profit of the Fraternity as it is detected and made known. There is in the world such an abundance of all things by the diversity of Species; multitude of Individualls that it is almost impossible to discern either their increase or decay. Hence is it that persons of Quality being taken away by death are not miss, because others do succeed them, and the rising Sun makes us take little notice of the Set.

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

For

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

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

The Poets report of *Anteus* that he fighting with *Hercules*, and by him beaten often to the ground, did as often recover himself by vertue received from the touch of the earth (for he was thought to be Sonne of the earth) by which help he was alwaies victorious, till he strove with *Hercules*, who finding out this mystery caught him in his armes and holding him in the aire crushed him to death. By *Hercules* is understood a laborious and skilfull Philosopher, by *Anteus* the subject to be wrought upon in which are contrary Qualifications: This matter is not easily known, because it lies hid every where, and at the same time lies open, understand the first in respect of mens intellects, the other in respect of Sense, and if it were known

known, yet the preparation is so difficult little good can be expected, The Philosophical earth is his Parent whose vertue is not easily attained, Hence it is that this *Anteus* is secretly strengthened from his mother, and so all endeavour of killing *Anteus* is in vain and to no purpose.

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

They

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

2. The Book *Malwaies* in the hand and minde of the Fraternity, and transmitted still to posterity, doth sufficiently lay open the knowledge of this Nature, in which Book is contained the perreccion of the Arts, beginning with the Heavens and descending to lower Sciences: For the mind of a wise man covets after the knowledge

ledge of all truths, to confute errours, and to adorne it selfe with glory and excellency, but this is not obtained by idle vain Speculation; but by diligent practise which is the onely true wisdom : 3. I have spoken enough before of their remedies for the cure of diseases. 4. The Brethren lastly have a secret of incredible vertue, by which they can give Piety, justice and truth the upperhand in any person whom they affect, and suppress the opposite vices, but it is not my duty to expresse what this is : I beseech the Great God who governeth the whole world by his providence, so to dispose of all things that such mysteries may never be lost, but that the whole world may receive benefit thereby ; and that hereafter men may not think it sufficient superficially to look into nature ; but deeply prying into it may have more knowledge of God the Center, and praise him alwaies for his Goodness.

## CHAP. XIX.

*That many Fables have passed under the name of the Fraternity, raised by the multitude who alwaies misjudge of that which they doe not understand.*

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

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selves; they suppoose all things as low as  
 their parts, and because they want abili-  
 ties, they acknowledge no deficiency :  
 whoever they are who ignorantly or ma-  
 liciously doe cast out any words aiming  
 thereby to wrong the Fraternity, doe  
 onely expose themselves ; but let these  
 geese kept onely to fill the belly leave off  
 to hisse at our Swans : The water of  
 which we now speak, is not that in which  
 fishes doe swimme ; neither is this a fit  
 study for such doltes and blocks. Leave off  
 to discover what you are by your idle  
 words : Learned and wise men are not  
 censured by them, and why should they  
 receive evill for good ? But some may  
 aske, what Fables are thus vented against  
 the Fraternity ? we answer, that many  
 have detracted and traduced their inno-  
 cent *Fama* and harmless confession, that  
 they have accounted them Hereticks, Ne-  
 cromancers, deceivers, disturbers of the  
 Commonwealth : O harsh times, O evill  
 manners ! what is the world come to  
 when slanders shall pass for Truths, and  
 they who devote themselves to God, holi-  
 ness, and make the Scripture their Rule,  
 shall be called hereticks, when they who  
 study the depths of Nature shall be ac-  
 counted conjurers, when they who make  
 it

it their business to doe good to others, shall be esteemed cheaters; lastly when they who doe to their utmost power advantage their Countrey, shall be held the greatest enemies thereof?

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

As for that reproach they lie under concerning their disturbing of the Commonwealth, it is altogether false and by them coined; therefore let it return upon the first broachers of it, to whom it properly belongs as being their owne: they

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might justly complain of such indignities offered to them, but they account it vertuous to suffer.

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

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### CHAP. XX.

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

**A**S that which in the day time most runs in mens thoughts, doth in the night

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

As soone as these had heard of this Honourable Society, they assured themselves that their desires would have an happy issue; for knowing that these Brethren were able in learning and riches, they doubted not but that they would  
employ

employ both those talents to cause an Universal Reformation in the world; they therefore immediately promised to themselves one Empire, one Religion, unity and concord; but in all these things they were belyed and abused; for they did never assert any such things; neither is there any ground of them in their writings: Out of their Books something may be gathered concerning the Reformation of the Arts which was indeavoured by the first Author about 217. years agoe, about A. C. 1400. and at that time they had need of a Reformation; witness the labour and study of eminent men who have to good purpose spent their time to promote learning, as *Rudolphus Agricola*, *Erasmus Roterodamus*, *D. Lutherus*, *Philippus Melancthonius*, *Theop. Paracelsus*, *Joh. Regiomontanus*, *Copernicus* with many others: and there is no doubt but the Arts may be more encreased, their lustre more polished, many more secrets discovered. But herein Religion is not at all concerned. Let Rome therefore that Whore of Babylon, and her Idolatrous affecting an Ecclesiastical tyranny, who with menaces makes not onely inferiors, but Kings their slaves and vassals, who belch out proud words against the true Church of God, without  
any

any attempt of the Fraternity, forsaking their toys and vanities, their blasphemy & prophaneſs, return into the right way ; ſo may a reformation be produced , and piety and religion ſhall flouriſh. I fear yet that theſe as they who are rich and powerful will not judge that true which may any waies prejudice them , they I doubt will not embrace naked Truth, honeſt ſimplicity : But ſuch Reformations belong more to God then man, who can turn the hearts of men at his pleaſure, and ſo diſpoſe all affaires that a ſevere checke may be put to the growth of Popery. However the Brethren (as all good men ought) count it their duty to pray for and expect ſuch a Reformation : the buſineſs lies more in the inlightning of the underſtanding, then changing the will, which is Gods own work; for he gives to doe and will as he thinks fit : who can (although he had the power of miracles) convert the obſtinate Jewes, when the ſcripture more confounds them and becomes a ſtumbling-block ? Obſerve how their own writings doe diſagree; how one thwarts another ; and yet they conſider not that wherein is concord. As for your *Enthuſiaſts* their Revelations of which they ſo much boaſt, are ſometimes to Sin,  
but

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but that cannot be from God ; doe they not dreame interpretations on scripture, and when either the Devill doth delude them or they are distracted, they count their conditions happy : they acknowledge no superiority, though commanded and allowed in the Scriptures : But our Brethren have alwaies had one amongst them as chiefe and governour to whom they are obedient ; they pittie such persons whom they finde cheated and often possessed ; lastly, as it is impossible to separate heat from fire, so its as impossible to separate Vertue from this Society : they bestow their time in duty to God, in diligent of search of the scripture, in charity, in healing gratis, in experimenting the secrets of Nature : they have the true Astronomy, the true Physicks, Mathematicks, Medicine and Chymistry by which they are able to produce rare and wonderful effects ; they are very labourious, frugall, temperate, secret, true ; lastly, make it their business to be profitable and beneficial to all men, of whom when we have spoken the highest Commendations, we must confess our insufficiency to reach their worth.

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