

The Ancient Texts of the Golden Rosicrucians

Book I

Der Rosenkreuzer in seiner Blöße:

The Rosicrucian Exposed

by Magister Pianco

[Hans Heinrich von Ecker und Eckhoffen]

Book II

Themis Aurea:

The Laws of the Fraternity of the Rosie Cross

by Michael Maier

Edited with Introductory Note

by Darcy Küntz



The Golden Dawn Research Trust

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The Rosicrucian Exposed by Magister Pianco

Book II: *Themis Aurea: The Laws of the Fraternity*
of the Rosie Cross by Michael Maier

Volume 2:

The Grade Curriculum of the Golden Rosicrucians
by Bernhard Beyer

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Book I: Der Rosenkreuzer in seiner Blösse: The Rosicrucian Exposed by Magister Pianco

The German translated by W.J. Songhurst (W.J.S.); The Greek translated by Adam Forrest (A.F.) and the Latin translated by John Michael Greer (J.M.G.) unless otherwise indicated.

Book II: Themis Aurea: The Laws of the Fraternity of the Rosie Cross by Michael Maier

Revised English by Darcy Küntz (D.K.); The Greek translated by Adam Forrest (A.F.) and the Latin translated by James Hume (J.H.) unless otherwise indicated.

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The Golden Dawn Research Trust
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Introductory Note

by Darcy Küntz

The Golden Dawn Research Trust is a co-operative of scholars whose primary objective is to preserve and publish the teachings, rituals, history, practices, and original documents of the Hermetic Order of the Golden Dawn as it existed from 1887 to 1930. The Golden Dawn Research Trust is also dedicated to preserving the source material that inspired the practices and teachings of the Golden Dawn, in particular material from the Germanic Rosicrucian order called *Gold und Rosenkreuzers* (Golden Rosicrucians).

The Research Trust has begun to translate from German a number of 18th century books from the Golden Rosicrucians which will be published in the series *The Ancient Texts of the Golden Rosicrucians*. Volume one of the series contains the following books: 1) *The Rosicrucian Exposed* or *Der Rosenkreuzer in seiner Blösse* by Magister Pianco [Hans Heinrich von Ecker und Eckhoffen], and 2) *Themis Aurea: the Laws of the Fraternity of the Rosie Cross* by Michael Maier. Of these authors and books William Wynn Westcott wrote, "In 1781 there was published by [Magister] Pianco, an expelled member who perjured himself, a false account of the Rosicrucians; it was entitled *Der Rosenkreuzer in seiner Blösse*, or *The Rosicrucians in his Nakedness*." And "Michael Maier, who lived from 1568 to 1662, was a famous German philosopher and Rosicrucian Magus, author of many learned works, notably *Silentium post clamores*, 1617, and the *Themis Aurea*, 1618, which described Rosicrucian regulations; he visited England and admitted Robert Fludd, M.A. and M.D. Oxon, to Rosicrucian Adeptship. ... In 1656 there was published an English translation of Michael Maier's *Themis Aurea, or the Laws of the Fraternity of the Rosie Crosse*."—*A Catalogue Raisonné of the Works on the Occult Sciences: Bibliotheca Rosicruciana* by F.L. Gardner, 1923.

The English version of *The Rosicrucian Exposed* has been translated by Carpe Diem [W.J. Songhurst] from the 1781 Amsterdam edition. The Latin and Greek have been newly translated by John Michael Greer and Adam Forrest

respectively. The English in the *Themis Aurea: The Laws of the Fraternity of the Rosie Cross* by Michael Maier has been modernized for greater understanding. The original Latin Introduction has been translated by James Hume to fit the style of A.E. Waite, who had done a partial translation of the Text; Adam Forrest has translated the Greek.

A brief history of the fraternity is necessary to put these books in perspective. The first published reference to the Golden Rosicrucians was in *The Perfect and True Preparation of the Philosopher's Stone according to the Secret of the Brotherhoods of the Golden Rosicrucians* [*Die Wahrhaffte und vollkommene Bereitung des Philosophischen Steins der Brüderschafft aus dem Orden des Geulden und Rosen Kreutzes*] by Sincerus Renatus [Samuel Richter] in Breslau in 1710, and reprinted in 1714 to celebrate the 100 year anniversary of the publication of the *Fama Fraternitatis*, (1614). It borrowed heavily from previously published books, in particular Michael Maier's *Themis Aurea*, (1618) and *Echo der von Gott hocherleuchteten Fraternitet, des löblichen Ordens R.C.* by Julius Sperber (1615). This book was the cause of the revival of Rosicrucianism and alchemy in the 18th century.

The fraternity was founded in Frankfurt in 1757, and soon expanded into small towns around southern Germany and, in 1761, Prague. The rise of the Golden Rosicrucians was tied to both the spread of Freemasonry and the survival of Alchemy in Germany. One interesting regulation adopted in 1757 was that the fraternity should reform itself every ten years. The first reformation was in 1767, where it took on a more Masonic character and began to align itself within German Masonic and Rosicrucian circles. The general reformation began in 1777, when the fraternity adopted the Masonic structure and became a higher level of initiatory degrees within German Masonry. Also, a permanent home was negotiated for the fraternity at the Lodge of the Three Globes in Berlin, whose Grand Master was Duke Frederick Augustus of Brunswick.

In 1782, the Golden Rosicrucians initiated Prince Frederick Wilhelm, the future king of Prussia (1786). Shortly after Prince Frederick Wilhelm became king, he arranged to have the National Grand Lodge of the Prussian states (Lodge of the Three Globes) removed from the Strict Observance which was a revival of the Knights Templar. The Strict Observance was founded in 1755 by Karl Gotthelf von Hund, and it quickly established itself in the rural towns and cities of Germany. The rite was a concordant body of Freemasonry that had six degrees that would later become the foundation for all Templar rites in Freemasonry. This split caused friction between the two fraternities and more importantly the Golden Rosicrucians became a target for attack by the Strict Observance.

In 1781, Magister Pianco, a member of the Golden Rosicrucians, left the fraternity and helped to found a revival Rosicrucian organization called *Die Ritter*

des Lichts or the Knights of Light, later known as the Asiatic Brethren. He took a number of the Golden Rosicrucian members to the Asiatic Brethren when he left the fraternity. A better understanding of the Knights of Light can be found in *Der Signatstern* [*The Flaming Star*], which was published in 16 volumes in Berlin, 1803-21. Stephen Flowers, German occult scholar, has translated a number of these books for the Golden Dawn Research Trust for future release.

Great embarrassment was brought upon the Golden Rosicrucians with the exposé *Der Rosenkreuzer in seiner Blösse*, (1781), which was addressed to its Director in Chief: Phoebron [Dr. Bernhard Joseph Schleiss von Löwenfeld]. A counter attack came from Golden Rosicrucians and Phoebron in 1782 with *Der im Lichte der Wahrheit strahlende Rosenkreuzer allen lieben Mitmenschen auch dem Magister Pianco zum Nutzen hingestellt*. [In the Light of Truth of the Radiant Rosicrucians: For the Use of All Dear Fellow Men and also the Magister Pianco.] Leipzig, Christian Gottlob Hilscher. Magister Pianco responded by reissuing *The Rosicrucian Exposed* in 1782.

The various attacks by the Strict Observance and the Asiatic Brethren eroded the reputation of the Rosicrucians in general and the *Golden Rosicrucians* in particular. At one point the term “Rosenkreuzer” became equivalent to “fraud” or “charlatan.” Even the governments of Austria and Germany intervened in the activities of the fraternity by restricting its growth and assemblies. Shortly after the death of King Frederick Wilhelm II in 1797, the fraternity was dissolved.

With the publication of the series *The Ancient Texts of the Golden Rosicrucians*, the reader should begin to have a greater understanding of the fraternity, its teachings, and its practices. Recently there have been many texts that have come to light in Europe, which bring a greater understanding of the currents that were brought together in the creation of the Golden Dawn. Many are being hoarded and kept for private use only in personal collections. It is hoped that more collectors will decide to share the wisdom locked in their libraries in the coming years, so that a clearer vision of the Rosicrucian lineage and its influences may be obtained and shared with scholars and healers working throughout the world.

S.U.A.T., הוה

Darcy Küntz, F.R.C.

21 March, 2007

Der
Rosenkreuzer

in seiner

B l ö s s e.

**Zum Nutzen der Staaten
hingestellt**

durch Zweifel

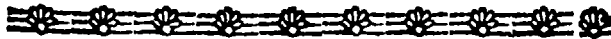
wider die wahre Weisheit der so genann-
ten ächten Freymäurer oder goldnen
Rosenkreuzer des alten Systems

von

Magister Bianco,

vieler

Kreisen Bundesverwandten.



Amsterdam 1782.

Facsimilie of the original title page

Der Rosenkreuzer in seiner Blöße

The Rosicrucian Exposed:

for the use of States in such a way to cast Doubts
against the True Wisdom of the so-called
Genuine Freemasons or the Golden Rosicrucians
of the Ancient System

by Magister Piano
[Hans Heinrich von Ecker und Eckhoffen]
Associate of many affiliated Circles.

Edited by Darcy Küntz

German translated by W.J. Songhurst.

Greek translated by Adam Forrest.

Latin translated by John Michael Greer.



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Very special thanks to Adam Forrest, and
John Michael Greer for translating material for this book.

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To the
Right Worthy Supreme Magus,
Societas Rosicruciana In Anglia.
Dr. William Wynn Westcott
this English Translation from the
German is humbly dedicated
by *Carpe Diem* [W.J. Songhurst]. 8° Past Celebrant
Metropolitan College of London

Ρίζα [ε΄Υ΄] πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία.

I. *Tim.* VI. 10.¹

To the
Most Worthy Brother
Phoebron
[Dr. Bernhard Joseph Schleiss von Löwenfeld]
Director in Chief of the
Superior Order of the
Rosicrucians
in Germany,

These *Doubts*
are Dedicated
by the
Magister Pianco
[Hans Heinrich von Ecker und Eckhoffen].



“All men cannot receive this saying save
they to whom it is given.”

— Matth. [c.] XIX. [v. 11.]

Most Worthy and Brother Director in Chief !¹

Though I have not the honour of knowing you in person, you are sufficiently known to me by your writings. You are, as it were, a treasure-house of wit, wherewith you do honour to Nature and Mankind; therefore one is all the more astounded at seeing a man of your age set root on the dangerous course of the Sophists, and even boldly and with powerful strides proceed on it.—To you, Most Worthy Brother, out of many hundreds, was this distinguished pre-eminence reserved.

The first reports of your industry I received through Brother Hosmopina Neberus. From time to time he described to me your assiduous zeal, and the untiring care which you unceasingly devote to the welfare and increase of the High Order of the Rosicrucians, and which would indeed reflect the greatest honour upon you, were only your object conformable to the laws of Nature and true honour. For your own sake and that of your associates I would wish with all my heart such were the case.

To which Brother from amongst your midst, to which Associate of high standing, could I more fitly turn for the solution of my Doubts concerning the True Wisdom of the so-called genuine Freemasons or of the Rosicrucians than to yourself? The man who has written *Geoffenbarter Einfluss in das allgemeine Wohl der Staaten der ächten Freymäurerrey* (1779),² who has written *Compass der Weisen* (1779)³ he alone is in a position to solve the grave and prejudicial Doubts which the true Constitution of the Rosicrucians raises within me.

I would wish your two books had taught me better, and that they had dispelled the genuine Doubts I feel concerning the Constitution of the Rosicrucians of your kind. Instead they have intensified them. The book of von Plumenhoek is not worth discussing, and the *Compass der Weisen* is

only notable from its Preface which contains the whole historical Record of the Order of Rosicrucians. And though the whole world were to look upon this record as genuinely historic, yet in the eyes of the intelligent it would still remain as doubtful as that of the Great Christopher. For the rest, what you say about the Vessel and about the Fire, from what Brother Hosmopina Neberus writes to me, likewise rests on very poor and shallow grounds. If in truth matters were such as you describe would not you have made the first use of it for your own personal advantage? Everybody knows that at times your circumstances are very straitened. True, the Philosopher is the man to adapt himself to all times and opportunities, but he does not undergo starvation of his own free will. Job, one of your forerunners, clearly proves this. He was, as you know, now and again very discontented, from very good reasons, as I opine. Why do I address myself to your Directorate for the solution of my Doubts? This question I will answer with the utmost frankness.

It is quite correct that I am not exactly under your Chief Direction. A certain individual, midway between man and beast, is my Chief; a man with whom it is impossible for a good Christian soul to consort, without almost running the danger of being flayed alive. I have very often placed my honest Doubts before this man, but all the answers I received from him were in the nature of the grossest blasphemies, such as the most rabid and arrant rogue would not utter or write, even in the maddest paroxysms of violent rage.

Following the teachings of the Apostles I cursed the racing monster, shook the dust of his chamber from my shoes, and swore I would have no further communion with a heathen, created unfit even for the company of grunting beasts. To this I have adhered. The fame of your true intelligence, and of your gentleness, which has very often quenched the dangerous, roaring fire of Bro. Stopen, has made me venture to put these Doubts before you. They do not concern me alone, no, they concern all human society. Of what high import then must be to your pious soul the clearing up of these Doubts, for the benefit and salvation of your fellow-men. The Saviour says "The ignorant teach us" and this saying applies very well here.

As I have the honour to know the Brothers Stopen, Minnerino, Vancalirus, Vekorth, Rotor, Ralemphei, Gabron, Thoas, Victor Ennakenus, Retuck, Magnus a Luce, Rolisa de Joschimus, Hegonagogerus, Thebe, and numerous others, all of whom I can designate to you, as I can yourself, by their profane names, placing before you if necessary their original writings, you may believe that I myself am well known and respected in the Brotherhood.

I had long been a Freemason; I had long worn the insignia of the great Scottish degree, that of St. Andrew of the Golden Thistle, before I could really believe that besides the other Rosicrucians there should be also in existence Rosicrucians of your kind. I often read of them, and was told a good deal of their sciences, but how could I believe that men could lose themselves in such an extraordinary way? I was determined to become a Rosicrucian, and was astounded.

Before the face of the whole world and of all Brethren, no matter of what Constitutions and Grades, I call God the Almighty Architect of the whole Universe for eternal witness that I have not written this from hatred or from a desire to slander, but from the purest natural love of God and of my neighbour, and that I have not added a single syllable which I shall not be able to justify, as the holiest and most infallible truth on that great and awful day, before the Judge of all things. With the prayer that God and His Wisdom may be with us, I would submissively ask you for the solution of my Doubts as set forth hereafter, and I would assure you of remaining,

Most Worthy Brother Director in Chief.

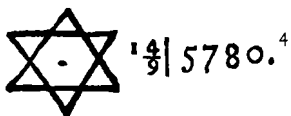
Your obedient servant, friend,

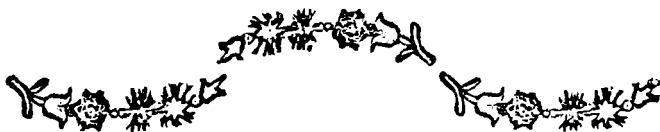
Brother and associate,

Therefore true,

Fr. R. et. C.

Magister Pianco.





D U B E :

Concerning the True Wisdom of the Rosicrucians.

CHAPTER I

A Short Introduction to the Mysteries of the Ancient Philosophers, their Character and Usages.

§ 1. At all times there have been certain usages among the nations which excited attention to a greater or lesser degree, and which in themselves were neither good nor evil, but sometimes of the greatest indifference. But there were also usages which had attained to the highest degree of importance, and which exercised the deepest influence on the welfare of whole nations. Such were often the separate and the general conventions, the domestic institutions of the ancients, and such also the Leagues formed amongst individuals and, amongst whole tribes, and finally there were treaties between representatives of whole nations, connected with most important Mysteries, and which very often had a most decisive influence on religion as well as on the state; Mysteries whose inner meaning remained hidden in eternal darkness through the strict caution exercised by these who were set to guard them.

§ 2. Thus at different times, different kinds of Mysteries were in existence, whose true source lay in the remotest age.

§ 3. These Mysteries in part were shared jointly by men and women, but in part were known to men alone.¹

§ 4. It was impossible to obtain admission to the Mysteries except on mutual conditions, but all who obtained it, or who were received or dedicated into them, were known under the name of *Initiates*. This word is derived from the Latin word *initatus*, which in this sense is common to every language, and signifies a man who desires to begin a new life.

§ 5. It is difficult to know who were the first nations to invent these kinds of Mysteries. They were adopted in as many countries in as many different times, but at the same time they were almost everywhere in use. They were practised in Persia, in India, in Egypt, and in Greece, at

one and the same time: Zoroaster introduced them into Persia, Orpheus into Thrace, Osiris into Egypt, Minos into Crete, Ciniras into Cyprus, and Eventas into Athens. But most of them differed widely in the nature of the Mysteries themselves, and partly also in their application.

§ 6. All these Mysteries united in the one point, that of the Fraternity which these members had founded amongst themselves.

§ 7. The Mysteries of these people pursued objects of two kinds, of which, one might say, one was more praiseworthy and perfect than the other.

§ 8. The first had chosen for the object of their labour, Religion. All members connected with it shared in the divinity of this object, and their chief aim was to correct the errors of the people of those days, or rather to exterminate the vices of the great number of unfortunates who came before the High Priest, or the Superior Chief, of the sacred Mysteries.

§ 9. The ultimate end of this kind of penance was likewise twofold:—

First it was a sure means of delivering from remorse and despair the wrongdoer, who, with true penitence saw the whole black depth of his crime, and secondly to secure him against a relapse into sin by reconciling him with the Divinity by the sacred means of the Initiation, as well as by assuring him absolutely of obtaining Divine protection through penitence.

§ 10. All sins could be absolved by the repentance of an initiate, murder of parents, wife, and children alone excepted. Wretches of this kind were abandoned to their despair. These crimes the initiated said were too horrible, too black: they outraged nature too much, having their origin only in the maddest and most despicable hearts, quite outside the range of humanity.²

§ 11. This first kind of religious Mysteries had established for their fundamental laws the belief in one single God; the immortality of the soul; a future life; and the greatest good and the greatest evil.

§ 12. In addition to these general and established points, there were, however, a great variety of others. Such was the doctrine of metempsychosis, such that of the unity of the human spirit with the Universal Spirit, such was likewise the one current in Egypt which was

based on a belief in the unification of body and soul on a certain day, and finally there was the one which obtained general credence, which taught universal reward as well as universal punishment in the after life.

§ 13. At the time when initiations into the Mysteries were universal, they were quite unknown to the chosen people, the Jews. They had adopted many of the public ceremonies and of the sciences of Egypt, but the true Mysteries of the initiates they did not accept. The reason was that the Egyptians had for the chief object of their secrets the immortality of the soul, of which the Jews had not the slightest conception. The Jewish masses, to whom God condescended so much, themselves had not even a systematic doctrine, and in their teachings there was not to be found a single direction for a universal prayer, or of a kind of trust in or of consciousness of a prayer for communion with God, which had the authority of law. In *Deuteronomy*, the fifth Book of Moses, and in the *Levitical Books*, which really constitute the only Law Books of the Jews, there is neither a form of prayer, nor a creed, and far less a doctrine of the immortality of the soul,³ and of a reward and punishment after this life. It is astonishing that Moses the Hebrew, while in Egypt, should have overlooked or ignored such noble doctrines, so worthy of human greatness, and of human pride, and that he should not have made them the foundation of the whole Jewish Law.⁴ Moses, who, as his brother Aaron, had himself sufficient knowledge of the Mysteries, both being Initiates, Moses who for the greatest part, had already known Egypt, though not quite so clearly, the commands which God condescended to give him on the Mount of Sinai.

§ 14. So as, excepting the Hebrews, all the doctrines of the various people who had received the initiation into the Mysteries differed amongst themselves, there was not one which did not firmly hold to the doctrine of the one single true God, on which most of all the Mysteries were based, and whoever impugned it was not alone excluded from the Mysteries, but also visited with very severe punishments, and often even with the penalty of death.⁵

§ 15. The religion of the masses differed very much from that of the Initiates. They did not share in the Mysteries, nor in the advantages of the Initiates, in the same way as they were never in danger of the penalties to which the trespasser of the Mysteries was exposed. The greatest of the Mysteries was that they should eternally remain mysteries to the masses.

§ 16. The initiated worshipped the one true God under the name of *Demiurgos*.⁶ The masses, on the other hand, worshipped without let or hindrance the secondary kind of gods, whose worship, when amongst themselves, was forbidden to the Initiates. In public even the Initiates adhered to them, in order to deceive the masses, and the better to preserve their secrets amongst themselves.⁷

§ 17. At all initiations of candidates, and during all Ceremonies of the Mysteries, the hymns of Orpheus were sung; thus it was in Eleusis, in Thebes, and in all other islands.

§ 18. So far back, then, extended the reverence for the Mysteries, and for the doctrines connected with them.

CHAPTER II

A further Introduction into the Mysteries of the Ancient Philosophers, known under the names of World-Wise and Magi, and of their Pursuits.

§ 1. As the religious Mysteries concerned the advanced portion of the Initiates, and really constituted the most important part of the Mysteries, generally exercising the weightiest influence and enjoying the greatest authority, so the other kind of Mysteries was devoted to the study of the knowledge of all things.

§ 2. This second Fraternity was still in close connection with the former. Both Fraternities, *i.e.*, both kinds of Mysteries, however, had the High Priest and the Supreme Chief in common, as they had the supervision over both, so likewise the principal members were identical and common to both, they constituted, so to say, one in two and two in one, in a body of one continuity.

§ 3. He who was accepted for the Mysteries, and then wished to be initiated, had to be a man of just mind, and true intellect, it was also necessary that he should possess a large amount of knowledge, for only such men were received therein in whom a well-founded hope could be placed that in due course they would prove of active benefit to the sacred fraternity.

§ 4. For the same reason extreme caution was exercised in the choice of the initiates. The Supreme Chief of the Fraternity chose, to this end, associates from among his circle, who with the greatest care had to search for the most useful members among the outsiders for possible reception into the Fraternity.

§ 5. He who brought a candidate for redemption had to vouch fully for his fitness. He then handed him over to the Introducer or Conductor into the Mysteries, who brought him to the place and spot fixed for his reception.

§ 6. As the first part of the Mysteries had its function and its disposition in the penances laid upon the initiate, and which were adjusted to the degree of crime he had committed, the second part of the Mysteries had a function of its own.

§ 7. The second part of the Mysteries as first written down was divided in three classes, followed by the fifth, and finally ending in the seventh.

§ 8. Each of these classes had their special disposition, and their fixed function, and their members were distinguished from one another mutually by words, signs, and by the knowledge of the doctrine which they had received, according to their rank.

§ 9. Each class of Chiefs among the Initiated, and the Initiated themselves, had, according to their rank, certain distinctions, which they wore at their meetings as signs of their rank. So the Heads of the Religion, or of the sacred Mysteries, wore the sign of the *Demiurgos*, the Only True God, consisting of an equilateral triangle, and denoting the three chief attributes of the *Demiurgos*, viz.: Omnipotence, Justice, and Mercy.

§ 10. The Heads of the second kind of Mystery wore a similar triangle, having the identical signification, of *Demiurgos*, because at the same time they were the High Priests of the sacred Mysteries and the Supreme Chiefs of the Philosophers, but in their rank of Magistri of these Mysteries it signified the sign of the highest wisdom, universal birth of all natural things, and of the all-preserving and all-destroying substance, fire, and this symbol denoted that they were masters in the knowledge of all Nature and of all her forces and constituent parts.

§ 11. These men were called φιλοσοφοι,¹ Philosophers, world-wise, denoting men who are lovers of the knowledge of true wisdom, and their science was called φιλοσοφία,² Pansophia or universal-wisdom.

§ 12. This kind of Philosopher worked among themselves, and in themselves, and none but those belonging to their Fraternity shared in their discoveries. No outsider was allowed to know of the place of their meeting and of the nature of their labours, for fear lest their secrets should be profaned, or dishonoured, and discovered.

§ 13. Amongst them there were also men who publicly taught the people certain sciences which were cultivated amongst them, so they taught mathematics, the art of designing, or painting, morality, and many other sciences to any of the profane present at their lectures.

§ 14. But they also had Secret Sciences, which only the foremost, known under the name of *Μαγος*,³ Magi, or Masters of the Wise, pursued amongst themselves, and of which they taught the people divine conceptions, performing by such means works that appeared entirely supernatural.⁴

§ 15. As the Philosophy was practised in different ways, so also those who practised it differed from one another. The general regulations of the Philosophers did not apply here, the Philosophers themselves were distinguished under the names of the genuine and the bastard, the general and the secret. Philosophy was taught in different ways, and only a few parts which were practised publicly were taught in one and the same way; so, for instance, Geometry was invariably taught the same, because its foundations are immoveable, and cannot possibly be false; while other parts, however, might have this pernicious distinction.

§ 16. Here only those men are being dealt with who practise the Secret Philosophy, (*Philosophia Occulta*). I am not speaking of any other subordinate sect of the Philosophers. It would be impossible to touch upon all the eternally recurring foolish doctrines which naturally crept in amongst them, and of which there is such a mass that they might be dealt with in a History of the Confusion of Human Intellect, but not here.

CHAPTER III

*In this, the Preceding two Chapters and
the Pursuits of the Philosophers, are Further Explained.*

§ 1. The chief occupation which this kind of Philosopher pursued secretly and with locked doors, was to examine the Creation and all natural things, their constituent parts, and, in short, to learn to know all about Nature completely dissected.

§ 2. The methods by which they devoted themselves to this pursuit differed very much, but they always had the one final aim, to keep the work itself in darkness.

§ 3. When these men assembled in their secret chambers for their labours, they wore special clothing, according, to a certain extent, with the word and sign of their Grade. They also distinguished every Degree of their Secret Science and every part included in each, by certain signs, to which they gave the name of Symbols, and by means of which they expressed the secrets to which they referred. Thus the Symbols of the higher kind were different from those of the lesser, each being adapted to the Grade to which the Initiated in fact belonged.

§ 4. These Philosophers, however, did not occupy themselves with exploring Nature alone, but often devoted their whole lives to the Kabbalah.

§ 5. The Kabbalah was the Art which taught to predict future happenings, and this they practised partly by the use of the Symbols, partly by the aid of arithmetic and progressions.

§ 6. It is known that the Heads of the Sacred Mysteries, and those of the Mysteries of the Philosophers, were always the same individuals, who had absolute control over both kinds of Mysteries, therefore they invariably knew all that passed amongst the Associates, and their

Subordinates, of both Fraternities, it being one of the foremost duties of these to have no secrets from the Rulers of their consciences.

§ 7. It was the same with the Initiated of the first kind. When a penitent, whosoever he might be, appeared before the *Introducer* of the Sacred Mysteries, begging for his reception amongst the Initiates, and his request was granted by the High Priest, and by the Supreme Chief, he received from the *Introducer* his directions, and the notification that on such and such a day he might make his public avowal of his sins, or his public *Confession*.

§ 8. Now the Temple in which the One True God was worshipped, symbolised, partly by the fire in the form of a triangle, partly by the sun, was built on the shape of an ellipse.¹ On the parallel chord of the entrance, close above it, stood the altar, where the Deity was worshipped. From the foot of the entrance, extending under the whole of the Temple, underground passages were arranged, leading right up to the altar, and behind the altar into the small chambers of the priests of the Initiated. Behind the altar there was sufficient space for bringing into use all the necessary appliances, particularly the talking machine, and that for producing fire.

§ 9. This kind of appliance, in addition to innumerable others, was intended to bring before the people the real miracles of the *Demiurgos*. Such were the answers of the *Demiurgos*, given in the language of the Oracles, and which were produced by the cunning of the talking machine, which was connected by means of a treble tunnel with the interior of the speech-producing portions of the image, and which made the divine voice audible. Similarly the fire-producing machine was most necessary to add effect to the magic. The image of *Demiurgos*, which was very diaphanous, was illuminated by magic fire, and appeared as one single flaming body. Each time this magic was worked it was given out that *Demiurgos* had bodily shown himself.

§ 10. These, and innumerable other magic works were designed by the Magi, or Wise-Masters, who were all the safer in producing them as the people looked upon them as men who stood in very close communion with the Divinity, Who condescended to mingle with them.

§ 11. After all these preparations had been made, all Members of the body of the Initiated assembled in the Temple.² They were clothed in

white garments, wore flame-coloured aprons, had palms in their hands, and crowns on their heads of the colour of *Demiurgos*: they were decorated with the signs of their Grade.

§ 12. When all the Initiated were assembled the penitent appeared, hair and beard disordered, and ashes upon his head. The *Introducer* led him bound into the centre of the Temple, which was marked by a green oval. Here the penitent had to lie down at full length, and then in a clear audible voice make a public *Confession* of his sins, a corresponding list of which he handed to the High Priest.

§ 13. As soon as the penitent had made his *Confession*, the Associates sang hymns of Orpheus: the High Priest, his Clerics, and the *Introducer* then approached the penitent,³ lifted him up, at the same time disclosing to his notice the miracles which were actually showing. They then conducted him to the altar of *Demiurgos*, where, previous to approaching the Holy of Holies, or inner chamber of the altar, he was washed, and sprinkled with holy water, and immediately afterwards he was censured, received the word and sign of his Grade, and his clothing.

§ 14. When all this had taken place, hymns of Orpheus were commenced, the *Introducer* leading off to the new Initiate, all Associates joining in.

§ 15. As soon as the hymns of Orpheus were at an end, the newly Initiated received the censer from the hands of the High Priest, and for the first time censured *Demiurgos*⁴ and also offered his gifts.⁵ With the same hymns the ceremony was closed, and this ended the Initiation of the penitent into the Mysteries.

§ 16. While the ceremony took place, the doors of the Temple were closed. Never was an outsider allowed to approach the meetings of the Initiated.

CHAPTER IV

The Preceding Explanation is Continued.

§ 1. The men who were known under the name of Magi had made the thorough knowledge of the human heart one of their chief pursuits. There was no virtue, no vice, no definite motive for the one or the other which they did not know, in a word, the human heart always lay free and open before their eyes.

§ 2. This knowledge, founded not only on theory extending over an infinitely long time, but also on practice and on experience, had its good and fixed aims.

§ 3. The public *Confessions* of sins which were made on innumerable occasions, and even by the most prominent men amongst the nations, were the surest means of revealing the most secret intentions, the most despicable enterprises and acts, as well as the good side of the human heart. They were a sure means of getting to know the spirit of the nation, when the criminal, as was always the case, was of a kind to represent the character of the nation.

§ 4. It was not intended that pernicious use should ever be made of the *Confessions*: they were to be concealed amongst the Initiated, and consigned to eternal oblivion, but this was adhered to only in so far as was required by the rules of prudence, the most expedient diplomacy, and the self-preservation of the Initiated,¹ but no more. From this it can naturally be concluded that the activities of the masses, which as a rule are always rash, hasty, and ill-considered, were sufficiently known to the Initiated.

§ 5. The enormous number of miracles which the High Priests of the Sacred Mysteries caused *Demiurgos* to work from time to time, gained the confidence, the reverence, and the hearts of the profane, to whom they were made known through the secret touts of the Initiated. Every uninitiated wished to take part in them.²

§ 6. Those really initiated into the 5th Degree possessed knowledge which was not to be compared with that possessed by those of the 7th Degree, but yet far surpassed that of the 3rd Degree.³

§ 7. The Sacred Mysteries and the method employed in initiating candidates from amongst the profane long maintained themselves, but in time they became more and more divulged, and finally they were lost in utter darkness, along with the Roman Empire.⁴

§ 8. The Initiation into the Mysteries of the Philosophers survived much longer than that into the Sacred Mysteries. Only from time to time partly the name of the Fraternity, partly the inner constitution, partly the Degrees and the knowledge connected therewith, partly the nature of the Fraternity itself, were changed, and so they endured down to the most recent times.⁵

CHAPTER V

Decay of the Initiations into the Mysteries of the Ancient Philosophers. Rise of the Magi and the Templars and their Fall. Further Rise of Various Sects and their Decline. Hoary Age of Genuine Freemasonry.

§ 1. Wars, which always led to the devastation of nations and the ruin of knowledge, at first merely hindered the quiet and seemingly excellent pursuits of these men; finally they dispersed altogether, only a few amongst them still surviving.

§ 2. As everywhere the Christian religion persecuted the Initiates of *Demiurgos*, using every endeavour to suppress them, these had to bow to force, as their temples and the place of their meetings wherever they settled were generally universally known, and they had to give way to the revealed religion.

§ 3. Those initiated into the Mysteries of the Philosophers, however, did not run this danger, but, as the violence of war had interfered with their peaceful meetings, their scattered members even in the distance carried on their mutual duties by general agreement with the Fraternity.

§ 4. Thus their pursuits always remained in the darkness of eternal night, but there were people who even amongst the sanguinary noise of destruction followed the voice of imagined wisdom, devoted themselves to it, and sought to spread it.

§ 5. Nothing has more strongly influenced the actions of men than eagerness to procure for themselves certain advantages. This desire forms the mighty mainspring that sets in motion all our powers, and abilities, and maintains them in their greatest efficiency. It compels us, with every proposition that is placed before us quickly to ask ourselves what will it profit? It will be in vain to sermonise to the public on the beauty and becomingness of an enterprise if one cannot at the same time show them how some benefits can be derived from it. Even those who

believe themselves to be most remote from egoism, who only speak of honour and glory, cannot escape the domination of such desire, for, after all, there is some advantage to be derived even from honour, and the whole difference that exists between men is based upon the varied kinds of advantages after which they strive, and depends upon the greater or lesser degree of fervour which they introduce into their striving.

§ 6. In the course of time and the altered circumstances the Initiates of the Mysteries came to see that quite a different Constitution of the Fraternity had to be designed for it to gain favour with the Christians.

§ 7. The Associates who still remained after the decay of the Fraternity of the Initiated, and who were scattered throughout the world, began to make new plans for a general union. They brought the Laws of their Fraternity, and those of the Christians known under the name of the Bible, into a certain conformity. They commenced to place the Books of Moses into a parallel with the Memorials of the Magi, and out of all this they created a kind of Fraternity that was subject to certain laws which could co-exist with those of Christianity.

§ 8. The Fraternity, to start with, as is always the case with innovations, was somewhat obscure and confused; it was given certain names and significations which it is unnecessary to refer to here, but none of which were of any duration. So they first called it the Fraternity of the Magi, and its members the Magic Brethren and Associates. This first appeared in the year 1115,¹ and lasted to the year 1117,² but from time to time it underwent alterations.

§ 9. The Crusades gave birth to many Unions and Orders, amongst the uninitiated, and there arose Associations which had quite different aims. Amongst innumerable others, there arose in the year 1118 the Templars, with whom the Magi united, communicating to them their doctrines and secrets.³

§ 10. Indeed the Templars owed their very origin to the assistance and aid of the Magi. When the latter saw that from numerous causes their Magical Fraternity would be exposed to a good many alterations and attacks, the Principal Chiefs took pains to attract men of repute and rank into their secret Fraternity, and in combination with these they planned the overthrow of the Fraternity of Magi, and the creation of that of the Templars⁴ who in turn became subject to the same fate.

§ 11. Everybody knows from history the great esteem which the Templars had acquired all over Europe, but one should wisely discriminate between the black historical truth and physical proof.

§ 12. The Templars had not in fact committed all the crimes which were laid to their charge, on the contrary they were honest, straightforward, and intelligent men, possessing much skill, much knowledge, indeed infinitely more than all their contemporaries. Through the accession of the Magi they had obtained great knowledge of ancient lore, and really did things which created universal astonishment.⁵

§ 13. About the year 1300 a beginning was made in charging the Templars with vices such as were bound to lead to nothing less than their ruin. They were accused, among other things, of incest, of the rape of virgins, of black magic, or witchcraft, and innumerable other crimes, which were as contemptible as they were cruel, and quite beyond nature or possibility.

§ 14. The whole crime of the Templars, however, consisted in the immense riches which they possessed, in their striving for liberty, and for the preservation of the privileges which they sought to maintain at every opportunity.⁶

§ 15. Albert I, Roman Emperor, Philip IV, called the Handsome, King of France, and Clement V Roman Pope, cast their attention upon the Templars' wealth. They desired to gain by illicit tricks treasure which could not be theirs by right, and amongst themselves conceived the plan of persecuting the Templars, a persecution which naturally had to be justified by the existence of the vices alleged against them. They commenced by hiring false witnesses, who had to testify before the Court during the first examination, and this infamous action on the part of Christians took place about the year 1306.

§ 16. Albert I died, and Henry VII succeeded by election to the Roman royal throne. Henry was endowed in his soul with the usual accomplishments of most of the great; he was given to injustice, to avarice and to persecution, and now, in combination with France and Rome, he used their joint power in order to destroy men who, to the shame of mankind, had suffered him to live.

§ 17. Henry, Philip, and Clement finally destroyed the Templars in the year 1311. Their destruction was an infamy to humanity, an eternal stain on Christianity, and a deed so black that its memory will only die with the destruction of the whole human species.⁷

§ 18. The German Order which arose in the Year 1191 subsequently assumed functions quite contrary to those intended when it arose. But it is established that it had certain fundamental principles in common with the Templars, which, indeed, still stand in the Statutes of the Order, but never can become effective from their natural impracticability.

§ 19. Finally in the year 1540, under Charles V, Roman Emperor, and Paul III, Roman Pope, a kind of Society arose which called themselves Brethren of the Society of Jesus, or Jesuits. This Society was intermediate between the Ancient Magi and the Templars, and without entirely adopting the rogueries of the former, or acquiring their tremendous authority, it had very wisely adopted a system which was more ingenious, useful and righteous than the former two. As the whole foundation of this Order rested upon very subtle political activities it was exposed to many attacks.⁸ Its activities brought about its fall, and it became extinct in the year 1773.

§ 20. Though between the years 1118 till about the year 1600 many and varied Fraternities and Societies arose, they died away all the quicker as it was impossible for them to resist the united forces of the above Societies, which had made it their chief object to suppress all others of similar aims.

§ 21. All those sciences which one can reckon to be the main science of the Ancient Magi, and which led to the knowledge of Nature, commenced being lost in the year 1311. The fall of the Templars was the cause of this decay. But a few amongst them had fled from the cruelties of the Christians, their brethren in religion, to practice and maintain among the now shattered remnants their Mysteries, and to communicate them from time to time to their most intimate friends.⁹

§ 22. Long before the year 1118 there existed a Society in which the Mysteries of the Ancients formed the last and highest Degree, and which occupied the same rank as that of the Templars who had adopted it with the general accession of the Ancient Philosophers. They were the Apprentices during all the periods.¹⁰

§ 23. As at the Inquisition on the Templars no knowledge existed of the lower and last Degree, and as all those belonging to it had no public connection with them, and therefore were free to leave without attracting attention, they were fortunately entirely overlooked in the orgies of cruelty. They were never thought of.

§ 24. As the members of the Templars who had fled, and whose number was very inconsiderable, gradually died, those that had remained behind began founding a firm and durable union of friendship amongst themselves, for which they drafted certain Laws.

§ 25. This new Society appeared under different forms and names, amongst other they called themselves the Society of the Cross, or Brethren of the Cross, the Noaites, and finally they assumed in recent times the name of Freemasons.¹¹

CHAPTER VI

A Short Record of the Order of Freemasons.

§ 1. Notwithstanding the present Constitutions of the Freemasons,¹ the first scheme on a Patriarchal basis being one of the noblest and best to be found, it is by no means generally accepted, and not all Lodges entered into the Union of the Great Grand Lodge at Berlin.²

§ 2. As not all of the Lodges entered into the great Union, the ancient systems of Freemasons was sought out by many of them, accepted, and so formally practised.

§ 3. The ancient system of the Freemasons differed very much in the Degrees which they bestowed, in their working, in the system of morality which they taught, and even in their symbolism; in fact altogether. It was to be foreseen that from a so-called system lacking such uniformity, many subordinate ones equally lacking would evolve, and that is what happened.

§ 4. Finally the Grand Lodge at Berlin proclaimed a true fundamental system, and adhered to it. Every Lodge and every Union was desirous of retaining their own special privileges, and as not all Lodges could agree entirely amongst themselves, they each remained in their first original state.

§ 5. The first three Degrees of Freemasonry were without hesitation universally accepted as having from all times constituted the true foundation of the Society.³

§ 6. The first three Grades being thus fixed, the different kinds of Masonic Brethren each instituted such rituals as pleased them best, both for their further workings and for the proper clothing to be worn thereat.

§ 7. This is all that is necessary to be stated in short of the Society which deserves the sincerest respect of the whole honest world.

CHAPTER VII

Pretended Origin of the Rosicrucians of the so-called Ancient System.

§ 1. At all times there have been Degrees amongst the Masonic Brethren which were distinguished under the name of the Higher Degrees, and which were conferred upon the fittest amongst the Brothers only with the greatest caution. Such were, for instance, the Great Scottish Rite in England, the Scottish Rite of St. Andrew and the Golden Thistle, and many other Degrees.¹

§ 2. So at all times there were men amongst the Brethren who stood out from all others by virtue and wisdom, and who followed the voice of Antiquity.

§ 3. These first Brethren, owing to the High Degree which they possessed, had acquired knowledge which clearly showed them in what connection they stood to the whole, and the things which of necessity must have been extant before they themselves existed.

§ 4. These Brethren sought with eager eyes after the treasures of wisdom; they searched for the knowledge of the beginning of all things, in order to ascertain the fundamental cause of their origin.

§ 5. As the first Brethren knew that the foundation of their Society lay in the practice of the Initiation of the Ancient Philosophers into the Mysteries, that the greatest part of their knowledge arose therefrom, and that without the aid of the Ancients they could do nothing, they designed amongst themselves a plan which had many laudable ends.

§ 6. The chief aim of the plan was to obtain knowledge of the true Constitutions of the Fraternity of the Ancient Philosophers, and to practise that knowledge with advantage amongst themselves.

§ 7. In order to gain this object they formed amongst themselves a Fraternity which they first called the Fraternity of the Philosophers, and afterwards the Golden Fraternity, and into which they received none but the foremost members amongst the Master Masons, or of the “Masters of the Splendour of Light.” Never could one of the profane be received therein unless he had previously become a “Master of the Splendour Light”.²

§ 8. As their Constitutions embodied many parts of the Science of the Ancient Magi, many “Ancient Christians” when received therein looked upon them with a kind of repugnance, because it contained no mention of Christianity.

§ 9. There is nothing on God’s own earth among all human follies, however great and contemptible, that cannot acquire dignity and authority by aid of religion. It was, therefore, to the latter that the Brethren of the Golden League resorted, in the conviction that a subject which the whole world looks upon with reverence would bring nothing but the greatest advantage to themselves.

CHAPTER VIII

The Revival of the Mysteries of the Ancient Philosophers, the Mystic Rise of the Golden Rosicrucians and the Foundation of their whole Constitution.

§ 1. The Brethren of the Golden Fraternity commenced by examining quite afresh the seventy-two Books of the Scriptures. After such examination they went over the Scriptures of the Magi still remaining in their midst, in order to place these on a safe parallel with the mystic books of the Scriptures on which their choice had fallen. They combined the Books of Moses, the Historical Books, the Book of Wisdom, the Revelation, and other books of this kind, with the accounts and instructions of the Ancient Magi, and out of this combination they created a new Fraternity, which they glorified with the lustre of religion.¹

§ 2. The Brethren of the Golden League further gave this Society quite a new name, one to which they lent a reverential glamour by means of the Victory Sign of the God-Man. Their intention was to follow the example of *Jehovah*, and like the Conqueror of *Demiurgos*, who by means of his new Fraternity had overthrown the old, to raise the banner of the Cross, and with this escutcheon assert their new doctrines.

§ 3. Finally the Brethren of the Golden Fraternity agreed amongst themselves that in future they would call themselves the *Brethren of the Golden Rosy Cross*, Rosicrucians, Genuine Freemasons, and True and Upright Friends, Bond Brethren and Associates of the Golden Rosy Cross, and under this name they have been indeed known since the year 1510, and after.²

§ 4. A Rosicrucian then is a man who, according to their system and their professed doctrines, calls himself a genuine True and Perfect Freemason, who outside his Degree recognises no brother as genuine, and who is in unlimited possession of all possible natural and supernatural knowledge conceivable by man.³

pay his fee in full or according to dispensation, sign and seal an obligation naming the amount of his contribution, and hand it to the *Introducer*. Then he is brought, with hands bound, hoodwinked, bare-headed, and with a red cord about his neck, to the door of the Lodge, on which the Conductor gives nine gentle knocks. Thereupon the doorkeeper opens it, and enquires in a clear voice: "Who is there?"

Thereupon the Conductor answers: "An earthly body holding its spirit-man imprisoned in ignorance."

The Doorkeeper: "What, desire you, shall be done to him."

The Conductor: "Kill his body and purify the spirit."

The Doorkeeper: "Then bring him into the place of justice."

They enter, and just in front of the Circle, the Candidate kneels on his right knee, the Master places himself on the right, with a white Wand, the Conductor on the left, with a Sword in his hand, and their aprons round their loins.

The Master says: "Child of Man, I beseech you by all the Degrees of Profane Freemasonry and by the Infinite Circle comprehending in itself all creatures, and the highest wisdom, tell me for what purpose and end have you come hither."

The Candidate: "To acquire wisdom, art, and virtue; to please God, and to serve my neighbour."

The Master: "Live on then, but your spirit shall afresh rule over your body. You have found grace, arise and be free."

He is then raised and unbound, steps into the circle, the Master and Conductor cross Sceptre and Sword, the Candidate placing three fingers upon them, and as soon as the Master says "Hearken then" the Candidate slowly and deliberately repeats the following:—

THE OATH

I, N.N., promise, swear and vow to the Triune God, to the high exalted Fraternity, and to you most reverend Master, of my own free will and accord, and after due deliberation:—

- 1). To exercise myself in the fear of God.
- 2). Never intentionally to distress the love of my neighbour.
- 3). To maintain the strictest secrecy.
- 4). To grow old in unbreakable faith.
- 5). To render perfect obedience to my Superiors.
- 6). To keep no secret from the high exalted Fraternity
- 7). Finally to live solely and purely for the Creator, His Wisdom and this Order.

So help me God and His Holy Word.

§ 5. It is quite unnecessary here to mention the various Improvements in the Order of the Rosicrucians which they from time to time adopted amongst themselves. It is only their General Constitution of the year 1763, and not before, down to the present, which shall be here referred to.

§ 6. As the foundation of the Constitution, the Rosicrucians have elaborated a certain General Tableau. To this they have attached a Ritual for the Reception or Initiation, according to which the Initiates were introduced by the *Introducer*, and then accepted, and further introduced by the Master. On this Tableau and Formula I will base my Doubts, to be followed by similar Doubts on the Constitution itself.⁴ The first Degrees of this are of no importance, the lower Degree members being but ignorant Apprentices.

§ 7. (See the Tableau attached.)⁵

§ 8. The Chamber where the Reception is to take place contains, in addition to the necessary number of Brethren, a "*Tabella Mystica*," or Mystic (Experimental) Tableau. It is covered with a green cloth, on which the following objects stand in their order:—

A). A Sphere of Glass resting on a pedestal of seven steps, and which is divided into two parts, Light and Darkness.

B). Three Candlesticks placed in the figure of an Equilateral Triangle.

C). Nine Glasses to represent the male and female attributes, the Quintessence, and innumerable other things.

D). A Brazier.

E). A Circle.

F). A Napkin.

§ 9. The regulations for the Reception are as follows:—

After the Lodge has been prepared and the candidate is in attendance, he is placed by his Conductor into an ante-room, in which there are to be seen on the Tableau:—

A light, ink and paper, sealing wax, two red cords, and a naked sword. Here he is once more asked does he desire to become a zealous, steadfast and industrious, indeed a perfect and obedient Apprentice of the True Wisdom.

Upon the answer "Yes," the second obligation is taken by means of a handclasp. Thereupon the candidate has to remove his hat and sword,

T A B L E A U
For the Harmony of the Brothers of the Rosie and Cross after

| | Grades | Membership | Number of Quorum | Signs | Colours | Their Passwords | Fraternity Name of Chiefs |
|----|---------------------------------------|--|---|---|--|--|--|
| 1. | 9. | Magi. | 7. | Urim Thumim and Shemhamphoras. | Very bright and flame coloured. | Equilateral Triangle. | Luxianus Renaldus de Perfectis. [Radiant Paladin of the Perfect Ones.] |
| 2. | 8. | Magistri. | 77. | A Cross of Gold enamelled. | Blue with diamond. | A Circle. | Pedemontanus de Rebus. [Dweller in the Foothills of the Real.] |
| 3. | 7. | Adepti Exempti. | 777. | A Cross of Gold enamelled. | With the four principal colours. | Hitakel. | Janus de aure-campis. [Portal of the Golden Fields.] |
| 4. | 6. | Majores. | 788. | A Cross of Gold enamelled. | Red on Yellow i.e., on Gold. | Phrat. | Sphaere fontus a Sales. [Sphere Flowing with Salt.] |
| 5. | 5. | Minores. | 799. | A Cross of Silver enamelled. | Yellow on White i.e., on Silver. | Pison. | Hodus Camlionis. [Path of the Chameleon.] |
| 6. | 4. | Philosophi. | 822. | A Cross of Silver enamelled. | White with Black i.e., Silver with a Black border. | Gihon. | Pharus Illuminans. [Illuminating Lighthouse.] |
| 7. | 3. | Practici. | 833. | A Cross of Silver enamelled. | Black on White i.e., on Silver. | Wetharetz. | Monoceros de Astris. [Unicorn of the Stars.] |
| 8. | 2. | Theoretici. | 844. | Globus Terrae of Crystal. | White with Gold. | Maim. | Porajus de Rejectis. [Brought Back from the Rejected.] |
| 9. | 1. | Juniores. | 909. | Ring with characters. | Of Gold. | Aesch. | Pereclinus de Faustis. [Wanderer Far from the Happy.] |
| | This is the Chief Kabbalistic Number. | All these Members are and must be without distinction to their respective religious beliefs. | 5856 Number of the Fraternity and the time at which they all will be leaders of hosts. | By means of these distinguished Marks with the knowledge of the word "Honour to whom Honour is due" shall be fulfilled. | From the colours it can be seen how far each Brother has progressed in the work. | These Mystic Words are to serve for enlightenment and stimulation of the spirit chiefly however the Brethren make themselves known by them but the Superior shall be hidden from the inferior. | From the Kabbalistic Names the Magi recognise every Brother's bad or good qualities. It is changed triennially throughout the world. |

T A B L E A U
the Universal Reformation. Anno Domini 1763.

| Countries and Realms where they are to be found | Their Places of Residence | Their Places of Assembly | Circles | Knowledge possessed in the various classes | Reception Fees |
|---|--|---|--|---|---|
| Egypt, Persia, Venice, Madrid, London, Amsterdam, Cologne. | Hassan, Ispahan, Venice, <i>etc.</i> , as before. | Smyrna in Asia every 10th year. | 1 | Nothing is hidden from them. They are masters of all similarly to Moses, Aaron, Hermes, Hyram. | 99 Marks of fine Gold. |
| Spread over the whole world. | Their Chief is established at Naples. | Camra in Poland and Paris in France every 9th year. | 2 | Are in complete possession of the three main sciences. | Much or little at discretion |
| Likewise spread over the whole world. | Their Chief should be in Vienna [Austria], but is absent owing to persecution. | Basle, Augsburg, Nuremberg, every 8th year. | 3 | These have knowledge of the Philosopher's Stone, the Kabbalah, and Natural Magic. | 3 Marks of fine Gold without dispensation. |
| Are as above in various places of the world. | Their Chief should be in Prague, but has been expelled and his abode is unknown. | Aix la Chapelle, Hamburg, Lisbon and Malta, every 7th year. | 4 | They have the Lapidem Mineralem and tinge in Red. | Much or little. |
| Their abode is uncertain. | The [Chief] Justice is in Frankfort on the Oder. | Koenigsberg, Stettin, Berlin and Danzig, every 6th year. | 5 | These have knowledge of the Philosopher's Stone, and effect miraculous cures. | Much or little. |
| These are rightly called our apostles inasmuch as in any one realm there are seldom two to be found. They have to instruct almost the whole world. | Their Director is at Dresden [Saxony]. | Leipzig, Cracow, Breslau, Warsaw, Hermanstadt, every 5th year. | 6 | Have complete knowledge of Nature, tinge on White, and possess the Sciences. | 3 Marks of fine Gold without dispensation. |
| Are almost everywhere and often take great pains with their Brethren. | The General Informator is at Zurich [Switzerland]. | Movable, determined according to time, circumstances and opportunity every 4th year. | 7 | Know how to profit from practical work, and know the Cahot. | Much or little. |
| Similarly as above, are spread out and occupied with learning. | They have many Senatores. Their Chief is at Bergen op Zoom [Holland]. | Similar to above, every 3rd year. | 8 | Comprehend Alchemistic Theory and its characters. | Much or little. |
| Most of these insinuate themselves into Lodges all over the World and profane them. | The Chief Principal has his seat at Innsbruck [Austria]. | As above, as is convenient to meet, every 2nd year. | 9 | Are Apprentices and Novices. | 3 Marks of Gold subject to dispensation up to one-sixth on case of need. |
| The reason why they have to be spread out over the whole world is not written down, but at times is explained verbally. | No one is allowed to write to the Chief except the Masters of Lodges of which there are many holding Lodges and receiving Candidates wherever they wish. | The Conventions are only held to prevent abuses creeping in and to make up the general accounts. | These 45 Circles are the chief foundations which no storm can shatter. | Amongst these are all possible natural and supernatural Sciences which man can support and comprehend. | These Fees have to be paid in each case before the Reception and immediately remitted to the authorities. |

Now his name in the Order, the coat-of-arms, word, and token are given to him, likewise hat and sword. He is then embraced as a true Brother by all the others. The *Mystic Tableau* is explained, and a beginning is made with the experimental parables as known.

After the Master and the rest have partaken of spirits, the “Lamella” is cut up, marked, and distributed, after each piece has been wrapped in the four colours. Now the meal is served on another table: before and after the meal a catechism is held, and the Lodge is closed by a general “fire” of “three times three.”⁶

CHAPTER IX

*The Golden Rosicrucians of the Ancient System,
or the so-called and pretended Genuine Freemasons
Denounced as Entirely False, Erroneous and Fraudulent.*

§ 1. The main system of the Rosicrucians is clearly shown at the first examination of the Tableau of the year 1763. Whoever enters the Society of the Rosicrucians is supposed to obtain “the knowledge of all possible natural and supernatural sciences which man can support and comprehend.”

§ 2. The manner in which the Rosicrucians select their candidates is one of the most cunning that can be employed in order to entice people into a Fraternity which at first sight must excite their wonder and admiration.

§ 3. The Rosicrucians receive nobody into their Fraternity unless he has previously become a “Master of the Splendour of Light,” or if he has not yet attained to this, they make him one, so that he can call himself one at his Reception.

§ 4. When the Rosicrucians have decided to receive a “Master of the Splendour of Light”, the cleverest and most skilful amongst them is ordered to prepare him. Such a Rosicrucian at first speaks of the Constitution of the Freemasons, of the work that they perform amongst themselves, of their Mysteries, and of the knowledge which they possess. He then imperceptibly leads him to the history of the Freemasons, and that of the Ancient Philosophers, and to their custom of initiating the profane. He continues by giving him a faint sketch of the Constitutions of Freemasonry, dwelling on the ignorance and the many schisms existing amongst them. Finally he leads up to the discovery that the highest and most experienced amongst the Freemasons are men full of wisdom and intellect, entirely unknown to the inferior Degrees of Freemasons, and forming amongst themselves quite a separate Society. Now the attention

of the “Master of the Splendour of Light” is aroused, he replies, and one question leads to another. It annoys him that for his money he is something and yet nothing. He continues asking questions, and finally the Rosicrucian answers the most important one, as to which kind of Mason he himself belongs to, by producing the Tableau of the year 1763.

§ 5. One can easily conceive the astonishment of an intelligent man aroused by the sight of so learned a Tableau. The Rosicrucian quickly fastens upon this feeling and keeps it alive in the cleverest way, assuring his hearer with an air of utter indifference and with the greatest coolness, that nothing is stated and written therein that one cannot verify with one’s own eyes and perform with one’s own hands, from Degree to Degree. He protests how much he esteems the “Master of the Splendour of Light”, that only the sincerest and tenderest friendship which he bears him could have induced him so to confide in him, but that God, the Giver of all Good, so had ordained it for his benefit. He says very much more than this, and thus step by step the “Master of the Splendour of Light” becomes a high illuminated Junior.

§ 6. The first question which, with good reason, one would like to put to the Rosicrucians is suggested by the Tableau itself:—

A). First Doubt.

Is your Tableau authentic? Whence do you derive it? Does it have its foundations in the Initiation into the Mysteries of the Philosophers? What did these Philosophers teach?

First Note: In the preceding chapters I have shown in short how the knowledge of the Initiation into the Mysteries of the Philosophers has come down to our times. The Ancient Philosophers taught the knowledge of Nature, they were great mathematicians, and indeed conversant with all possible Sciences which in their times were used and practised. Their inner Secrets were the Secrets of *Demiurgos*, and of the Oracles, while in the records that have come down to us, there is not a syllable found written about Alchemy. Their Symbols really had quite different meanings from those which you give them. A single one sometimes conveys a whole lecture, a complete story. They were too sane, and with all their deceptions too sensible, to busy themselves with vain trifles; you, on the other hand, give your Symbols a meaning which you do not understand yourselves, you are not familiar with the nature of symbols as such, for never were Zoroaster, Osiris, and many others, Philosophers of your kind.

Second Note: One needs to draw a distinction between the Philosophers who worshipped *Demiurgos*, or the Only True God, partly in the shape of an Equilateral Triangle, and partly in the shape of the Sun, and between the Rosicrucians. The symbols of the Philosophers had no other object but that of learning to know religion, nature, and all the attributes connected therewith. Their whole teaching and its practice were bent in that direction. These Philosophers studied Nature, and endeavoured to know all her issues, but not a trace is to be found of their having taught their members Alchemical principles.

Third Note: It is only during the last three centuries that one finds well founded records of the Secret Science of the Philosophers, and of Alchemy. Writings appeared under the names of *Der grosse und Kleine Bauer*, *Das philosophische Vaterherz*, *Philaleta*, *Aurea Catena Homeri*, Jacob Böhme's *Chemisch-Physikalische Nebenstunden*, *Theosophische Beschreibung der Tinktur der Weisen*, und *der Cur aller Krankheiten aus des Gottseligen Jacob Böhme's Schriften herausgezogen*.¹ But amongst all others one treatise, printed after 1500, particularly stands out:—

Themis Aurea, das ist, von den Gesetzen und Ordnungen der löblichen Fraternitaet R.C. des Rosenkreutzes. Ein ausführlicher strafftat und Bericht, Darinnen gründlichen erwiesen wird, dass dieselbe Gesetz, nicht allein in Wahrheit beständig, sondern auch an sich selbst, dem Gemeinen, und Privat nutzen notwendig, nützlich und ersprieztlich sind. Beschrieben durch *Michaelem Maierum Imp. Cons. Com. Eq. Ex.* der Philosophie und Medicin Doktor jetzt ins deutsche übersetzt durch S.M.F. gedruckt zu Frankfurt bei Nicolao Hoffmann, in Verlegung Lucae Jennis MDCXVIII [1618],² with a preface in Alchemical jargon showing why the work is called *Themis Aurea*. The statement made by Themis to Deucalion and Pyrrha, it says, is not to be construed as referring to the restoration of the human species, but to the two stones, male and female, which give rise to the multiplication or increase of the golden medicine or tincture. List of Chapters: of these there are XX. The first Ordinance is, for instance, Chapter IV, that the Brethren are not to follow any other profession but that of curing the sick, and that for nothing. The second Ordinance, Chapter XIII, That when travelling they are not to wear any special clothing of the Order. The sixth and last Ordinance, Chapter XVII, That the Fraternity is to remain hidden for one hundred years. The whole book is mostly medicinal and apologetical, the paging runs from the title page to the end, 242 pages, 8[vo]. Michael Maier, born in Rendsburg in Holstein, was a Chemist, a Physician, and a very notorious Rosicrucian. As such he shows himself also in his work *Communis et generalis Reformatio totius Mundi*,

et fama fraternitatis Ordinis de Rosae Cruce, 1614.³ Kassel, and finally there follows Baron von Welling's *Opus Mago-Cabalisticum et Theosophicum*, Frankfurt, 4[to].⁴ I do not know whether Baron von Welling was a Rosicrucian, but it is certain that this man took pains to prove the system of creation and the religious and natural Mysteries of the Ancients by means of Symbols, and other interpretations. Of all these people and their kind none were living in the times of Zoroaster. Sadler does not mention them with one word.

1). I will, therefore, assume the truth of what you say, that you have drawn all these secrets from the writings of the Ancient Philosophers; that you alone know the true and genuine meaning of their Symbols, and that your Tableau comprises in itself the true fundamental science of the Ancient Philosophers, and that therefore your Tableau constitutes the perfect unadulterated and genuine spiritual truth. Yet there still remains for you to solve the *First Doubt*.

B). There are many hundreds of unimpeachable truths which a thousand people accept as such, but which yet as many will not look upon as perfectly true, because to them one or two circumstances still seem somewhat obscure, requiring still further elucidation to make them acceptable. I must be physically convinced of a matter if I am to look upon it as true. I may take your word for it that your Tableau is authentic, but your conduct and my experience still make me doubt its truth, and if I examine my Doubts I find that they are justified on the best and most solid grounds.

C). Second Doubt.

"This is the Chief Kabbalistic Number":

You count from 1 to 9, and from 9 to 1, and say, "1" is the beginning of all things, that "3" signifies the Trinity, from Whom "4" acting attributes have emanated, and out of which a "5th" Being has arisen, through which Wisdom has been manifested in "7," and that "9" is the end of all natural things.

Will you not have the goodness to tell me what the Kabbalah and Astrology really is. Is it a science resting on systematic foundations? Does it possess theorems and axioms? And whence are these derived? You know what the Kabbalah of the Ancients was: Christians should scorn to make use of this science which the Saviour Himself looks upon as a fraud. If you can prove to me that the science of the Kabbalah rests upon a systematic foundation of theorems and axioms, whose first principle is

physically true, I shall believe you. But if you have frankly to admit that this science is a fraud, my Doubt will be completely solved.

D). Third Doubt.

"All these Members are and Must be in Being Without Regard to their Respective Religious Beliefs."

What do you understand by the words "are and must be in being"? Is this conclusion drawn from the Kabbalistic Science? What kind of religion are you referring to? Presumably the Christian, as established by the authority of the Roman Empire and the Peace of Westphalia. Why do you exclude the Jews? A people that for 4000 years were the Chosen people of God. Do you not know that the Freemasons in England and in Holland receive the Jews as Freemasons, and allow them to take their Oaths on the volume of their Law? Is it permitted by natural law to exclude a whole people, who necessarily are able to, and every day do, produce many honest and learned great men amongst them, from a Society with which the tenets of religion have no connection? A people to the excellences of whose ancient Covenant you closely adhere, and of whom you say that God (in the same way as He now is on your side) has guided and led and taught their Rulers and Chiefs. You who make your chief object the study of the religions of the Ancient Philosophers and of the Hebrews, and only use the Christian religion for a mantle to cloak your secrets and your deceptions. Do you fear, perhaps, that (as the teachings of the Hebrews are much juster and more sensible than yours, though at time they appear hard and even unnatural) the intelligent Hebrews may tell you that you do not understand their Law Books, that you are nothing but miserable jugglers, of which there are many much more skilful than you in their own midst in Frankfurt? Tell me, finally, whence do you derive the right to hamper the natural moral evolution of the poor amongst the Hebrews? Why do you not so meddle with the rich amongst them?

E). Fourth Doubt.

"5856. Number of the Fraternity and the Time at Which they all will be Leaders of Hosts."

May I ask you to explain to me how you understand this end passage? I know that I arrive at the number 5856 if I add the numbers of the nine classes together. Could this figure work out when there are only seven Magi? Is this number a symbol, or an allegory, or are you thinking of creating leaders of Hosts such as Moses and Joshua your Co-Masters were? Do you look upon the Christians, your fellow men as Heathens? Do you understand the allegory in which Moses expresses himself? If you look

upon us Christians in this light, the Empire should permit us to arm ourselves against a Rosicrucian as we should against a mad dog attacking us.

F). Fifth Doubt.

"By Means of these Distinguishing Marks the Knowledge Shall be Fulfilled According to the Word 'Honour to Whom Honour is Due'."

Who do you understand when you say "*Honour to whom honour is due?*" Certainly not God, that I am sure of. Perhaps him whom his Degree distinguishes from his associates. By what right do you arrogate to yourselves the Saviour's Sign of Victory? By what right do you wear it? You, who under the mask of the Cross commit acts that would profane this sacred sign, if, indeed, you could profane it. Why do you wear it at your meetings? I will solve this Doubt for myself: you look upon the Cross as a Symbol, and the meaning to you of the Cross which you wear is "My neighbour's money."

G). Sixth Doubt.

"From the Colours it can be Seen How far each Brother Has Progressed in the Work."

I will not stop to examine the value of the colours, but as this Doubt can hardly be made comprehensible without the *thirteenth Doubt*, and I am not in the habit of saying a thing thrice, be good enough to solve this Doubt along with the *thirteenth*.

H). Seventh Doubt.

"These Mystic Words are to Serve for Enlightenment and Stimulation of the Spirit. Chiefly, However, the Brethren Make themselves Known by them, but the Superior Shall be Hidden From the Inferior."

The words are:—

Of the Junior: *Æsch.*

Of the Theoricus: *Maim.*

Of the Practicus: *Wetharetz.*

Of the Philosophus: *Gihon.*

Of the Minor: *Bison.*

Of the Major: *Phrat.*

Of the Adept: *Hitakel.*

The Circle of the Magister indicates *Zebaoth*,
and finally the Triangle of the Magus is *Jehovah*.

I would take the liberty of recording my Doubt touching the great secrets of these words. To begin with, however, I should tell you, as you may not

know it yourselves, that all these words are *Hebrew*, and that nearly all of them are wrong in your Tableau, and mis-spelt. Is it possible that men in possession of all natural and supernatural sciences, and who instruct others in them, should be ignorant of the secrets of their words, and should not even be able to spell them correctly.

1). The word of the Junior, you say, means *Æsch* (אש) i.e., Fire.

2). The word of the Theoricus you say is *Maim* [מים]. Now *Maim* as you write it is not *Hebrew* at all. This word must be a mystic one. Hear then what it should be:—

a). *Æsch-Maim* means *Hascha-Maym* or the Heavens (השמים) but it might also mean *Æsch-Umaym*, it would then mean Fire and Water: אש-מים. Which of the two is it meant to be? Presumably *Æsch-Umaym*, in order to teach the Juniors the principle of the Watery Fire and the Fiery Water?

b). In the *Hebrew* one might, from the word השמים [Hascha-Maym] by using syllables make אש-מים [Æsch-Umaym] and this is also one of the reasons that the Heavens are called *Schamaym*.

3). The word of the Practicus you spell *Wetharetz*. This also is wrong, it should be spelled *Veet-haaretz* (ואת-הארץ) or the Earth.

4). The word of the Philosophus you write down as *Gihon*. This also is wrong, it should be spelled *Gichon* (גיחון).

5). The word of the Minor is also incorrect: you spell it as *Pison*, it should be *Pischon* (פישון).

6). The word of the Major you spell aright, it is *Phrat*, and it is spelt in the *Hebrew* language thus (פרת).

7). The word of the Adept you put down wrong in several ways: you call it *Hitakel*, it should be *Chidekel* and is spelt in *Hebrew* (חידקל).

8). The word of the Magister is *Zebaoth* and is spelt in *Hebrew* (צבאות) and means the Hosts, therefore it indicates God the Lord, because a large assembly of men is called a host; hence it follows General or Lord of Hosts (שר צבא), which is the very greatest assembly of all the creatures of Heaven and upon earth; and over these God alone is Lord.

9). The word of the Magus is *Jehovah* and is spelt in *Hebrew* (יהוה) which is *Adonai*, and expresses "He was, He is, He ever shall be". "He is the Creator and the Life of all Creation," also "He is without beginning and end". This word the Jews say they cannot pronounce, because God has not revealed to them its meaning, and in its place they mostly use the word *Adonai*.⁵

First Note: Granted then that you entrust your Juniors with the words *Hascha-Maym* or *Æsch-Umaym* as a password, what do you wish to express by it? The fiery Heaven? High above this and everywhere lives the Almighty whom you miserable ones are mocking. Or is it intended to mean *Schamaym* [שמים], the Whole Circle of Heavens? Or the perpetual Fire? You will know that the whole proof of the Creation which you give your pupils at your meetings rests on the system of Fire. What Fire do you refer to? Do you mean to express by the symbol of Fire the Creator of the all-nourishing and all-devouring Fire, God? Do you mean the mass of fire which preserved chaos from putrefaction? Or do you mean the natural warming spirit? Or is this Fire a symbol that you yourselves do not understand?

Second Note: What do you understand by the word *Veet-haaretz*? Are you in a position to make Nature and all issues from the earth comprehensible to your disciples and to teach them such? Answer me that question along with the *Thirteenth Doubt*.

Third Note: What am I to ask you about the word of the Philosophus up to that of the Adept? To each of these Degrees you give for a word the name of a river flowing out of Eden. What do you have to say of the whole of Eden from which a river flowed which divided itself into four other rivers:— The *Tigris* [or *Hiddekel*], the *Euphrates*, the *Phison* or *Pishon* which one takes to be the *Phasis* river, and the *Gihon* which flows into the land of the Moors, and therefore can be nothing else but the *Nile*, and of which the source is more than a thousand miles distant from the source of the *Euphrates*? What do you understand by the word Eden? I would still think well of you if you were to teach your disciples that the word Eden is meant to represent God, the Creator of Nature, that the four rivers refer but to the four natural attributes which issue from Him, and if you were to teach this by means of symbols and allegories. But you are too wise to think of such trifles; you would sooner pretend to be teaching a science which in your heart of hearts you would fervently wish to learn yourselves first, at your disciples' expense.

Fourth Note: The *Zebaoth* is the word of the Magister. It denotes the Infinite One, and you represent Him by the figure of a circle. This circle, you teach, represents your Fraternity, which on our globe forms an endless circle, comprising in itself incomprehensible power and incomparable beauty. Would you tell me wherein consists the incomprehensible power and the incomparable beauty of which you boast? Has the word power a certain connection with the penal number 5856, or with the number by means of which you will all be Leaders of Hosts? Or are you so presumptuous as to express the power of your Fraternity by means of the wisdom which *Zebaoth* comprises in itself? This point may perhaps be better cleared up by the following note.

Fifth Note: The word of the Magus is *Jehovah*, and you represent it by means of the figure of an equilateral triangle. What do you mean by this? It is the triangle of *Demiurgos*? I hope not. Here, my friends, you cast the Cross far away from you: I will tell you who you are. A Magus or Magister amongst you is a man who possesses all natural and supernatural science which man is able to comprehend. He can, you say, cast away his rod and it will turn at his will into a serpent: he can by the power of magic whenever he wishes cause dry trees to be laden with the loveliest fruits: he can stay the natural flow of rivers: he can alter entirely the character of even the biggest rivers. You claim that they must at your bidding dry up entirely, or assume a black, red, green, or any other colour you desire. In short you maintain that a Magus, in everything connected with a system the whole world envies, can act according to his own will, free and untrammelled, inasmuch as the whole order of the world-edifice is free or bound as he wills it. (*Cum Ordo ipse totius Vniversi per Magum liber aut etiam adstrictus pro ipsius arbitrio sit.*⁶) This is one of the chief reasons why your Magi wear the sign of *Jehovah*, because, even as *Jehovah*, they can work all these powerful signs of Nature, and this is the word which the Freemasons call the lost Master-word, and of which you say that it is nowhere to be found but with yourselves. Be so good then as to tell me, have you amongst you such a kind of Magi as you describe? What were Zoroaster, Moses, Aaron, Osiris, and many others? Were they such Magi? Whence do you derive the proof? Can there really be such a Magus? Can, for instance, *Jehovah* cast Jupiter with his Satellites from his orbit, without causing the worst possible mechanical disorder in the world-edifice? Would not such disorder in turn cause the ruin of the whole world-system? If *Jehovah* could not do it, how could your Magi? Answer me this also along with the *Thirteenth Doubt*. If you tell me that your Magi are contemptible rogues, who fling the sign of *Jehovah* about in a poetical sense, my Doubt shall be solved.

I). **SUPPLEMENT DOUBT.**

Ibidem. *"But the Superior Shall be Hidden From the Inferior."*

1). Allow me to examine this point a little closer, it may contribute a good deal towards the full proof of my Doubts, and a good deal towards proving the emptiness of your Fraternity.

2). You call a Circle the Assembly of your Associates under a visible head or chief, whom you term Director.

3). Every Circle you say may consist of five, seven, but not more than nine members. These members apportion amongst themselves the offices which they fill: viz.: the Secretary, the Orator and the Treasurer, and their Director you install from the Superiors.

4). The Superiors consist in the Chief Directorate, so for example: I could speak of the Chief Directorate of the Superior Order of the Rosicrucians in Germany.

5). As soon as you get to know from the Chief Directorate of the Brother suitable for the purpose, you order him to form a Circle.

6). The Brother whom you have so instructed to form a Circle now sets about to collect members by means of your Tableau, which I can now rightly call a cask thrown out as a lure for whales. The recruiting Brother continues, and I assume he has now filled the number of the seven members required. For this success you have two causes to thank.

a). Your Tableau, which you represent to everybody as genuine spiritual truth, and of which you say that it teaches and effects more benefits and truths than it actually promises.

b). As this remark sounds somewhat vague to many of the profane, you shield yourselves with God, you vow by the Most Holy that as sure as *Jehovah* rests in perpetually moving fire in the lap of His Eternal Omnipotence, so true is the Omnipotence, so true is the foundation of your Tableau.

7). When this Circle has been formed, your chief object is to prevent the Brethren of the Circle from knowing one another, knowing any other Superior but their own Director, and that no Brother from outside, whoever he may be, shall be known to them. Tell me for what reason is the Superior Brother to be hidden from the inferior Brothers? Solve this *Doubt* for me along with the *Tenth Doubt* and the *Thirteenth*, or confess that you take this precaution only the better to be able to practise your evil tricks, and infamous frauds, and this *Doubt* is then also solved.

J). **Eighth Doubt.**

"From the Kabbalistic Names the Magi Recognise Every Brother's Bad or Good Qualities. It is Changed Triennially Throughout the World."

Be good enough, to begin with, to solve the *Second Doubt* regarding the truth of your Kabbalistic Science, and then explain to me if the Magi recognise the good and evil qualities of every Brother from the Kabbalah, why do you reject the poor, good and honest Brethren, why do you esteem so very highly the rogues and scoundrels that you so carefully cultivate? Ought not the Magi, from whom nothing is hid in the system of Nature, to know by themselves instead of having to refer to the Kabbalah which Brother would be detrimental or useful to their Fraternity? Why do you accept the detrimental as well as the useful one? Tell me, why do you change your and your Co-brethren's names every three years? I would refer you here also to the *Thirteenth Doubt*, unless you admit that your so-called Magi know the good and evil qualities of every Brother because at the end of every year your Chief Directors require your Directors or Circles to send in, properly tabulated, a record of every Brother's good and evil qualities, his virtues and his vices, his knowledge and arts, his age, profession, and fortune. Is it difficult to acquire the knowledge of your Brother's qualities if they are thus clearly stated to you? Admit then that you change the name in your Society, and your coats of arms, every three years for no other reason but as a precaution, so that if you have been driven out from one or the other place, and migrate to another, in order to practise your frauds, you shall remain unrecognised owing to the change in name. If you wish. I am prepared this very minute to adduce proofs of this from the States of Austria, and convince you with original documents. If you admit this, as indeed it is the Lord's sacred truth, this *Doubt* also will be solved for me.

K). Ninth Doubt.

"The Reason Why they Have to be Spread Out Over the World is Not Written Down, but at the Time is Explained Verbally."

As you were not able to explain to me in the Degrees of Junior and of the Theorici the word *Hascha-Maym* or *Æsch-Umayim*, presumably because only the Degree of Magus retains it as one of its most important secrets, will you be good enough to tell me what the true reason is for what this sentence states. Am I wrong in believing the true reason to be that you have to spread yourselves out because you are cheats, because you are people who have a knowledge of anything but the sciences mentioned in the Tableau: because you are a class of men who by means of your dangerous Fraternity, under the deceiving mask of the deepest piety, pursue political aims of the utmost secrecy; because you endeavour to draw the prominent people in the States into your Fraternity in order to take a part, secret at first but public in due time, in the government of

the peoples; and finally because the name of a Rosicrucian of your kind is equivalent to the name of a pick-pocket.⁷ Answer me this question if in honour you can do so.

L). Tenth Doubt.

“No One is Allowed to Write to the Chief except the Masters of Lodges of Which there are Many Holding Lodge and Receiving Candidates Wherever they Wish.”

Tell me why is nobody but a Master of a Lodge to write to the Superiors? You will hastily answer that if every Junior were allowed to write to the Superiors not only would the customary order of instruction be evaded, and obedience destroyed, but also general confusion would arise amongst the Associates, and in the doctrine of the Brethren itself. I myself believe that there is an altogether different answer.

First Note: Cast a glance on the I). *Supplementary Doubt* above and then judge whether I am speaking unfairly or maliciously, or whether I am writing one word that is not within the strictest rules of sacred truth; as soon as one of your Brethren has got a Circle formed, the instruction and tuition by correspondence commence, because you know that according to your Constitution it is not necessary that the Brethren of one Circle should be together in the same town, on the contrary your ultimate object is better served if they are distributed and only belong to the Circle of which, for instance, so-and-so is the Director.

Second Note: The newly received Brethren, in consequence of the Tableau which you, before receiving a Junior, hold out as a bait to every uninitiated, rely upon the mutual covenant which by virtue of your Oath you have entered into, and which consists in this, that the newly received Brother undertakes towards you the fulfilment of his Oath, and all the duties connected therewith, in the strictest sense of the word. You in turn engage yourselves to teach him from Degree to Degree each and every science, plainly and clearly enumerated in the Tableau, raising no objection, exception or reservation.

Third Note: You know that unfortunately every Brother is taught by bad experience that you never carry out this promise solemnly made before the face of the Almighty.

Fourth Note: You know that the newly received Brethren know none of you except the Superior who has received them. It is he, and not

you, who place before the uninitiated the Tableau, who represents the craftiest frauds as infallible truths, because unfortunately he himself believes in them as in the sacred truth. It is he who receives the Oath, and the reception fees, from the candidate, and therefore it is from him that every Brother requires the fulfilment of the promise made, and of the Tableau as well as the instruction appertaining thereto.

Fifth Note: You know further that if the Director of the Circle writes to you in the way of tuition, you receive instead of instruction a long pious sermon, wherein very wisely you are told, among other things, that all wisdom comes from God above, the Giver of all good, and that you have to pray to Him for illumination. With this sermon the matter ends.

Sixth Note: You furthermore know that the work which you teach the Brethren in the various Grades (with the exception of a few secret and certainly very important natural parts, for which I give you due credit) is false and futile. If the work is a failure you have it done over again under the pretence that the working Brother must have worked carelessly, thoughtlessly, and without due attention; that he must have been ignorant of the proper Degree of Fire, that many years would be required to attain to this knowledge, and that he would have to pray to God for the knowledge of true wisdom.

Seventh Note: You further know that if you cannot put the blame for this on the working Brother, the blame for the failure of the work falls upon the Director of the Circle. It is then he who has done his duty badly, he who has passed on wrongly and obscurely the tuition received from the Superior Associates, it is he who is the indolent, lazy, member of the Order; and why he? Because it is you who have deceived him.

Eighth Note: You know full well that if the newly received Brethren refer you to the Director of the Circle and quote the Tableau placed before them by him, you declare both verbally and in writing that you have no knowledge of any such Tableau, that the Director of the Circle must have produced a forged Tableau, and that you are no longer to have any fraternal connection with him.

Ninth Note: What, however, will you say if confronted with physical proof to the contrary? You know that the Tableau of the year 1763 is in the hands of most of your Associates, you know that this Tableau has been copied from the original Tableau belonging to one of your Superior

Chief Brethren and Associates, and that at any moment if desired this original Tableau could be produced. Do you wish me to show you this very original Tableau in a beautifully drawn book, which many Brethren who I can mention by name have seen with their own eyes? Do you know that this book is in the possession of one of your Magisters who calls himself a Delegate of the German General Council? All this must be within your knowledge just as surely as you must be conscious of the reprehensible deceit which you practise.

Tenth Note: You know that if a Brother of the Circle obstinately insists upon the fulfilment of the Tableau, he is excluded from the Circle, and from the Society, as a man abandoned by God, and unworthy of True Wisdom, and that you, even in his secular life, injure him in his happiness and honour by your slanders and secret libels, and to fill the measure, keep his reception fee.

Eleventh Note: You know that if in one or the other Circles you have Brethren whom mutual interest requires you to support, you begin circulating secret letters written to the Brethren of the Circle under your higher authority, in which you picture the slackness, ignorance, and selfish intentions of the Director of the Circle, spread slanders about him, and direct the Brethren to new Circles, enjoining them no longer to hold any communion in fraternal business with their former Director, and to commence afresh their instruction with the new Circle.

Twelveth Note: You know that you affect the ludicrous custom of sending the Brethren any commands of evil import from the Superior Brethren written in red characters, partly on green, partly on black paper. The contents of these your Ordinances are in keeping with your black fraud and your corrupt souls. Among others, you use the following phrasing:— “If the Brother should recant, throw himself at the feet of his Superior, and repentantly confess his faults, and admit his disobedience, if he should embrace the Cross of Christ, he would find mercy before God and the High Superiors.” Should he, however, persist in his obstinate impenitence, he should be excluded from the Fraternity of Wisdom, the Cross would curse his path, and similar polite sayings. In such a damnable way even the evil serpent did not deceive Mother Eve, neither did he attain to so high a degree of devilishness when he lied to her in Paradise.

Thirteenth Note: You know you have made the statement to many Brethren of how in the year 1777 a new Convention amongst the

Brethren had been drafted; of how your Magi had then communicated many new and important secrets, of how they had completely abolished a good many of the first Ordinances and altered others, that, however, all these new productions cost a good deal of money, that only those in future could be looked upon as genuine Associates who had acquired them, and innumerable similar absurd representations which it is impossible to mention here. By what right are you doing this? How can you exclude a Brother from your Society whose conduct has always been unblemished, who has correctly paid you the first fee for his reception, and with whom by virtue of his Oath and your promise you stand in a mutually close union. How can you exclude such a one simply because through your efforts, and through your visits, he has become impoverished, and therefore cannot afford the heavy expense of acquiring your so-called New Productions. You must indeed be mighty rogues!

Fourteenth Note: You have only to thank my humane disposition for my not publishing here how your letters read, the fraudulent and roundabout course which they describe, and the manner in which you indicate their destination; if I did, perhaps many an innocent and quite ignorant Associates would run great danger with people of your depraved sect, and Nature as well as duty require me to prevent misfortune overtaking my poor honest neighbour, as much as Satan prompts you to desire it.

If you sum up all these truthful notes, you will see that none but ignorant bodies, whose simpleness enables you to influence them as you wish, or cheats such as you are yourselves, may write to you, and nobody else.

M). Eleventh Doubt.

"The Conventions are Only Held to Prevent Abuses Creeping in and to Make-up the General Accounts."

It is not known to me and hundreds of Brethren such as myself, that you have ever held Conventions. You know that most of your Associates belonging to one and the same Circle are spread over various places; that your useless and expensive works cost them a good deal, that, therefore, journeys of a few days would cost even more, and finally that your Conventions could only have the effect of disclosing your frauds all the sooner, a situation which you would take the utmost care to avoid: therefore they do not take place. You find it more to your advantage to produce in one and the same matter sundry forged and counterfeit letters, and to issue them by as many different ways. The abuses nullify one another, because the whole constitutes such a harmful and contemptible abuse in itself.

What do you mean by the expression *General Accounts*? The Directors of Circles can render no general accounts because they have no funds; you know that immediately after the reception of a Candidate the whole fee is to be remitted to the High Chiefs (as for instance the Chief Directorate of the Superior Order of the Rosicrucians in Germany) and that the High Chiefs mostly distribute it amongst themselves for their own support, and for the service of their bellies.

If, finally, you want to talk of the Chief Conventions, you are wise according to the rules of fraud to state that they are held at Smyrna in Asia. Nobody will want to investigate there, neither will anybody believe you.

N). Twelfth Doubt.

"These 45 Circles are the Chief Foundations, Which no Storm can Shatter."

What do you mean by the words "45 Circles"? I know I obtain the figure 45 by adding from 1 to 9, this is plain from your Tableau. How can you have 45 Circles when you are not in a position to maintain a single one longer than 3 years, because, as you know, you never keep your promise, and for that reason you will always find obstreperous members, who, when they press for the fulfilment of your honest word are expelled by you, because you can never constantly maintain good terms with any honest man. You see then that your foundation is as shaky as the Rev. Dott was in England.

O). Thirteenth Doubt.

1). At the top of the Column of the Tableau it says:—

"What Sciences they Practise Amongst all Classes."

2). At the bottom of the Column of the Tableau it says:—

"Amongst these are all Possible Natural and Supernatural Sciences Which Man Can Support and Comprehend."

P). Concluding Argument.

Major Proposition. If the Science and the teachings connected therewith which you yourselves without reservation affirm in your Tableau to be perfect and immutable truths are indeed such errors as the Ancient so-called Magi and Philosophers would never have thought of, and such as never were founded on the system of natural and indeed as you are pleased to state of so-called supernatural things, your Science is in truth a contemptible, fraudulent, knavish Science, quite opposed to sound reason.

Middle Proposition. Your Sciences, such as you practise, have never been practised by the Ancient Magi and Philosophers, but on the contrary have been rejected by them as dishonest and fraudulent.

Conclusion. It follows then that all your Sciences as you teach them, and all other doctrines connected with them, likewise your whole Tableau, are false, dishonourable, and unconscionably damnable doctrines and sciences, dangerous to body and soul.

1). It is but fair that this should be proved to you.

2). I assume the preceding Doubts which were placed before you to be perfect truths, and proofs, because, as you know, you are not able to solve a single one of them, and because your original letters, your doctrine, and daily experience, more than sufficiently testify against you.

a). He who wants to live as an honest man cannot accept as truth that which is not even probable, and

b). He who wants to live as an honest man can never, without the greatest want of understanding, or the blackest wickedness, accept as truth a thing which natural reason shows to be impossible.

3). *Your Constitutions, your Doctrines, your Sciences, and therefore your Tableau, are totally erroneous and false.* The Ancient Philosophers, from whom you profess to have taken them over never knew them, never practised them, and their pursuits were quite different from those which you ascribe to them, and to yourselves.

Proof: I have clearly demonstrated to you the pursuits of the Ancient Philosophers (*In the first Chapter, first part et seq., and Chapter II, first part et seq.*) Plato, Porphyrius, Eusebius, Strabo, Suetonius, and even Sadder and innumerable others never mention a word of the Science which you profess to have inherited from them. They taught their disciples True Wisdom, *i.e.*, the art of living wisely and sensibly, and of dying a just and pious men.

4). *All you say in your Constitution and in your Doctrine about Moses the Hebrew is False. You do not comprehend Moses.*

Proof: The very first of God's teachers of all religions unite on the one point that the Books of Moses are to be taken allegorically, rather than literally. You, however, say that the contents of each verse is to be understood by the letter, and in your doctrine you base yourselves upon Moses, inasmuch as when Aaron his brother in one day made the golden calf, Moses again destroyed it, and gave the Jews to drink of it. This also is to be taken allegorically, and not literally. It is physically impossible to do all this in one day. Assuming even that Moses had

destroyed the calf as you state, it is certain that the size of the calf must have been very considerable, because he employed for it all the gold jewels of the Jews; how then could he make this enormous calf in so short a time? Is it physically possible, without a miracle, to destroy the nature of gold, the substance of which has reached the highest fire-resisting or fixed degree, in other words to be able to convert its whole nature into nothing? If you, as you are doing, take this allegory literally, it was not Moses, but God, and through God Moses, who worked this miracle. But that Moses in his Books speaks in nothing but allegory, is proved in innumerable places which you can find therein, and a pupil who only for a year has studied the principles of physics will judge thus, and not otherwise. So, for instance, it states in the first Book of Moses that God created light previous to the Sun. How then did God separate Light from Darkness when Darkness is nothing but deprivation of Light? How could God create the day and night without first creating the Sun? How was the firmament formed in the midst of waters where there is no firmament? And God, said Moses, created the firmament, and He separated the waters under the firmament from the waters that were above the firmament. Tell me how can you take this in a literal or physical sense? Moses here speaks mystically. He wants to express that God with the water above the firmament wished to indicate the natural law, the knowledge of God, and certain Divine attributes after which our soul hankers, and to which it can penetrate, and that with the water beneath the firmament God meant to indicate our weaknesses, our sins, and our corrupt nature. This and nothing else was what Moses wished to express.⁸ And in the Books of Moses and the Scriptures generally there are an infinite number of other quotations as allegorical as these. After all you cannot believe that you have a better knowledge of the physical laws than God Himself.

5). *You comprehend the Book of Wisdom and the other books of Scripture as little as the Books of Moses. You understand neither Figures nor Symbols, and you quite Renounce reason when you Talk of the Revelation of St. John.*

You give the eighth chapter an evil, magic interpretation. Your want of sense and love of gain make of the old and new Fraternity a miserable, stupid and dirty mixture, and all you say about them is erroneous false and fraudulent teaching.

Proof: There is now no longer the question as to how most of the mystic books of the Scriptures are to be interpreted. Sixteen centuries and more have agreed as to their meaning, and after such unanimous testimonies of the most celebrated teachers of Divinity, it is

not only monstrous folly, but also black raving audacious temerity to give books of this kind interpretations that are totally different from even the most abstract interpretations of any of the divines. Tell me who is it that has prompted you, in so strange a manner, with the spirit of knowledge of all these books? Whence do you derive the authority to issue interpretations of the Scriptures never demanded of you? How, for instance, can you say that the opening of the Seventh Seal in the eighth chapter of the Revelation, where it says "And when he had opened the Seventh Seal, there was silence in Heaven about the space of half an hour" refers to you? The universal interpretation is that this seal refers to the seventh cardinal sin, of sloth, because the slothful man does nothing, while you give the following explanation:— "When the Kabbalistic chief number, 5856, shall be fulfilled, and the Rosicrucians, by means of their strength and wisdom shall have overthrown the peoples of the earth, and have begun their domination, there shall be peace and tranquillity upon earth, and an end of killing and perishing, *etc.*, *etc.*" Tell me, I beg of you, who has charged you with the duty of giving such miserable, ludicrous interpretations of texts which many amongst you are not even able to comprehend? You are always talking of figures and symbols: do you know what a symbol is? The Magi of Egypt who designed them wished by means of them to express, partly their knowledge, partly their dissertations, and seldom is there to be found a symbol without letters, and all rogueries which were concealed in them concern either the religion or the political system of the times. You know how you constituted your new Fraternity of the Golden Rosy Cross (*Chapter VIII § 1. et seq.*). Whence do you derive the right of interpreting according to your pleasure the few remnants of information about the old Magi, which in addition you only possess in a highly uncertain Degree, and which besides, as you yourselves know, you do not understand; and of giving meanings to the symbols which they never had, and of mixing up this doubtful information with the different books of the Scriptures (the text of which, as I have shown you, and as you know very well, likewise you do not understand, and to which you only give false and fraudulent meanings) and from this mixture of lies and frauds of paganism and Judaism, of idolatry and superstition, of allegories and revealed truths, of designing a Constitution that you glorify with the name of the Cross,⁹ and with which you have deceived so many ignorant and honest people. Whence do you derive the right to spread these false doctrines? You are constantly saying that your doctrine is sacred, true and unimpeachable. If so, why then do you not enter into an open association with the Freemasons? Why do you flee from every acquaintance and every conversation with them? Why do you form amongst yourselves an obscure,

crawling, hole in the corner Society, which on the slightest adverse occurrence almost goes into a panic? And finally tell me why do you not prove your doctrine in the slightest when publicly challenged to do so? Because it is void and false, as presently you yourselves will have to admit.

6). *Your Tableau and your whole Doctrine are Historically False.*

Proof: The parts of which your Tableau consists (which you give out as true and infallible, as of every Degree and the knowledge appertaining to it you speak very definitely) have been adopted from the most improbable and doubtful grounds. (*Chapters I, II, III et seq. and V.*) You have neither original manuscript nor contemporary authors to base them upon, and you yourselves know that all they say about it goes to prove the opposite to your Tableau; and the recent writings which you quote in a quite incomprehensible foolish jargon, are nothing but sophistic, obscure, unrecognised and fraudulent ones, fabricated by yourselves from out of your midst, and which you, as you know, do not yourselves understand, and which are only intended to place before the world a hoodwinking show of knowledge that you do not possess. Your Tableau, therefore, is historically false.¹⁰

7). *Your Tableau and your Doctrine are Morally False.*

Proof: The foundation of a moral certainty of this kind should consist of historical truth, time, place, and circumstances, things that have really happened, and persons, firstly of weight and reputation, and secondly of veracity and honesty, who are in a position to show and to prove this or that matter to be such and not otherwise. Now the record of how your Science has been transmitted and handed down is historically false. (See: *Concluding Argument: 6 and Proof.*) How then can it be morally true? You state, indeed, that the books which you claim to be morally true, but which similarly to the Bible require interpretation, were written by one or the other of your Associates, the name of whom you show as being noted in the records of your Society as having received True and Genuine Knowledge. Which, however, no profane, in fact nobody but yourselves, can understand, because the books are written in your mystic script, signs, and characters, and style, known only amongst yourselves.¹¹ So be it. But if you only comprehend them, tell me why are you not capable, in spite of repeated requests from the Magistracy, or interpreting the author who you claim to be your Associate, and his doctrine written in your jargon.¹² Do you still maintain that your Tableau and doctrine are morally true?

8). *Your Tableau and your whole Doctrine are Physically False, and it is impossible that your Magistri should Comprehend the Two Chief Sciences.*

Proof: I will grant you the possibility of the Transmutation of Metals, because constant experience shows us that gold in the bowels of the earth mixes with homogeneous bodies, and by the aid of the natural fire, in time commutes them into its own substance and nature.¹³ You base yourselves upon such experience, and say that by the art of your secret furnaces, and your manipulation, you can produce the right degree of the natural fire, and therefore can not alone aid Nature, but even surpass her, and by artificial means produce everything that Nature can produce. This, however, is a physical impossibility. You must know that gold consists of the so-called three real natural attributes and not of the artificial ones; that gold has its own natural origin, and requires before it becomes perfect, its natural purification; that all this until its maturity takes place by means of the natural fire; but that Nature never employs more energy or more power than she actually requires, *i.e.*, Nature does not take up or draw upon any more natural fire, or upon more of the all-vivifying and consuming spirit than she requires for the maturing of this or the other metal; for if she were to take more her natural attraction would be heterogeneous; this, however, cannot be, just because she is Nature. Therefore either she would produce an immature substance, or destroy it altogether; that again cannot be, because Nature invariably attracts and repels with equal force,¹⁴ and never takes up more than what is necessary for her preservation and maturity, using everything in its own way, and only up to a certain degree, which being reached, she stops.¹⁵

It is further possible to practice transmutation upon certain bodies homogeneous with gold,¹⁶ if one knows how the natural birth of gold, how its purification, how its maturity, take place, and what quantities of the three natural attributes Nature really takes to produce gold, and what degree of the natural fire is required for each of these parts. You will know that in your instruction¹⁷ for the preparation of the Philosophers' Stone, the three natural attributes of gold have to be taken, not from the perfectly matured gold, but from the imperfect substance; further that you have to bring out the three principal attributes by means of the fire of Nature, and that you then produce a *Lapis Medicinalis* [Medicinal Stone], and nothing else. When you amalgamate one-fifth of genuine and pure gold with your medicinal stone, you have, as you express it, collected and enclosed the degree of the natural impregnation and of the impregnating fire of nature. Now you must know that the fire of Nature is nothing but the extremely disorderly constant intermixture and friction of the growing portions which form the gold, that this takes place and is constantly

maintained by means of constant interior evaporation, and by ascent and descent of the spiritual parts of the gold, by means of the universal spirit, and finally by means of the occluded matter of the three attributes, and that there is no reason why the work of the fire of Nature should be hindered or interrupted. Now tell me how you can produce the fire of Nature and the effects of the fire of Nature, considering that with your so-called secret furnace one is in danger of setting fire to half the town. For you must know that I myself have painfully aided you in extinguishing your Secret Fire. Tell me then, how it will be possible to give the artificial fire the degree of the fire of Nature, i.e., that this fire shall produce in itself the effect and the action of Nature's work, and maintain it until maturity. A fire which, similarly to the sun's fire, is subject to infinitely many fortuitous circumstances and alterations? Tell me how you can force and bind Nature in her perfectly free and untrammelled effects, which you do not know of, and of which, as you know, you even cannot possibly have any knowledge? As it is quite impossible for you to demonstrate this to me, your Tableau, your doctrine, and your science are physically false, and you are frauds in a physical sense.

9). *Your Tableau and your Science are Metaphysically False.*

Proof: You say that your Magi possess all natural and supernatural knowledge. I know well which knowledge is natural, and it is certain that man can learn and possess all natural knowledge. I am in agreement with you there. But tell me what knowledge is supernatural, and whence do you derive supernatural knowledge. What supernatural knowledge can man comprehend? It is hardly worth the trouble to explain to you these questions, and I almost feel I am too much lowering the honour of the eighteenth century by discussing them with you.

The origin of magic has its foundations in the darkest period of antiquity (*Chapters I, II, & V inclusive*) and there is no question of the ancient Magi, as all the great learned in the East have this name in common; there is no question of the initiations into the secrets of the Ancient Philosophers, who were all miserable frauds; there is no question of the Magi in Egypt, mentioned in Exodus, the second Book of Moses, Chapter VII, for the greatest divines in all religions have long ago proved that these Magi were the most refined rogues and cheats; there is just as little question of Simon Magus, who is mentioned in the Acts of the Apostles, Chapter VIII; v. 9,¹⁸ and who was a fraud, the same as all others, neither is there question of Apollonius of Thyana,¹⁹ but I will base myself upon yourselves, and upon those whom you praise, and represent as worthy of emulation as proved Magi, in the secret history of the Rosicrucians, and

publicly in the so-called *Magic Constitution*, for the benefit of your disciples. But before doing this I will give you the true definition of magic: magic is the art of producing occurrences which appear to surpass the natural forces of bodies. In this it is divided into natural magic, i.e., such as appears miraculous, and yet can be traced to the different effects of the forces of the bodies, or it really surpasses the forces of the physical world, and requires the co-operation of spirits: in this case it is the Black Art, if practised with the co-operation of evil spirits, or of the devil, and Theurgy or White Magic if by the co-operation of good spirits.

It is unnecessary for me here to engage in a searching examination of all these different kinds of Magic,²⁰ their value or worthlessness has long ago been determined, and I will therefore only speak of your own magic, to which you give the name of divine magic, and only very briefly show you that your divine magic is a godless, black, and at the bottom stupid fraud.

a). Nothing is more excellent, pious, or Christian than your doctrine; your prayers are genuine holy orations, and you state that your Magi are pious and holy men, of the kind that God condescends to enter into personal converse with Himself, from time to time, as with Moses on Sinai, and each time at their desire.²¹

b). You further say that your Magi deal with God either in Person, or by the aid of Angels.²²

c). You further say that the whole order of the world-edifice is at your disposal, that you can command the stars, and even change and displace them, and other things as foolhardy and blasphemous.²³

ad a). I have shown you that you do not understand the Bible and Moses at all, (*Chapter IX: 2 & Proof, 3 & Proof*). Moses never conversed with God in Person in the sense that he saw God in the Body. Inasmuch as God spoke to Moses through the burning bush, Moses saw nothing but a fire, and he asked "Lord, Who art Thou?" and God replied "I am That I am", that is *Jehovah*. Exactly the same happened when He delivered the Commandments on Sinai, and never did God speak in Body to the prophets of the ancient fraternity.

Are your supposed Magi more pious and more pleasing to God than Moses and the prophets were? How can you justify such an openly foolhardy fraud? A fraud for which you can adduce no single testimony, beyond stating that it is written in your Constitutions as a dogma.²⁴

ad b). You profess to know that your Magi hold personal bodily converse with God. That is a purely invented black lie of yours, and from the metaphysical, theological, and moral point of view, quite impossible, and it is highly improbable that you should have such converse with even Angels. Tell me how can it be possible that such strange dependent spirits arbitrarily should in such wise act on our souls that thereby we can obtain representations of sentient supernatural things outside ourselves, or sensations outside ourselves; inasmuch as with the world-system as at present constituted and arranged, God, in order to awaken sensation in the souls of animals and men, has prepared special ingenious implements made by the strictest rules of the art of measurement. If it were possible to obtain sensations by means of the immediate reactions of the spirits on one another, where would be the necessity for the ingenious construction of the eye, the ear, and the other organs? Is not for all actions of beasts and men a sentient certainty necessary? If you knew metaphysics, you would never think, write, or teach such irresponsibly stupid rubbish. If you tell me that God, to please you, maintains a constant miracle, I shall have such proposition refuted to you by your latest Junior with Ring and Characters.

ad c). You further state that the whole order of the world-edifice is at your command, and more impudent things of that kind. I will only reply very shortly to this blasphemous fraud. Tell me, has not God, in His infinite wisdom, and for the benefit of living creatures, bound down the changes of the world-edifice to certain unalterable physical laws? How can it be possible that God should let you, creatures of His omnipotence and dependent beings, at your pleasure rout about and interfere in the physical world? Have you a single testimony of occurrences that have really happened in the physical world which cannot be explained by the natural laws as known to us? Do not the seasons and all changes connected therewith follow laws prescribed for them? Do we notice in astronomy the slightest alteration in the once ordered laws governing the movements of the stars? Can you quote one such alteration as an example? You state that you possess the two chief attributes of *Jehovah*, the birth and destruction of all natural things (though as in all your afore-mentioned teachings, it is in the highest Degree wicked and blasphemous, but with the crawling sect of your kind of Rosicrucians only cursed stupidity, to ascribe to an absolutely perfect Being degrees of sciences, and chief attributes). For whoever possesses the science of birth and destruction of all natural things, and can bring it into effect, must know the true attributes and forces, component parts and movements, of all these things, and

whoever knows and possesses these must be the Greater of all these things, an Independent Eternal Being, in Himself the beginning and end of all things, a Being in whom all things exist and move, in fact a supremely intelligent, infinitely perfect Being. How does it please you to call this Being? Presumably GOD. Now there can only exist one single Being of this kind, because such a Being cannot suffer any being equal to Him or at any rate one claiming to have equal supreme perfection, and therefore He cannot suffer anything contrary to His highest omnipotence and wisdom, and in the same way this Being cannot be subject to any alteration, to any Interference, and any dependence upon anybody else's will, without ceasing to be what from eternity He was in Himself, is now, and will be and remain to all eternity. Now tell me how foolhardy you are to appropriate to yourselves the Divine Sciences, or as you highly reprehensibly and blasphemously call it, the two chief sciences (birth and destruction) of this Being. Whence do you come? Who are you? These questions every school-child will easily answer. It is quite impossible that you, as you pretend, should have received from God Himself the power and authority to converse with God in Person, and it is just as impossible that you should stand in a certain friendly league with God, under which He would allow you directly, and according to your pleasure, to order and change the natural forces of the world-body. If that were so, God for your pleasure would have to stay the forces of bodies from acting, and this indeed would be a miracle. History and experience, and the whole matter viewed theologically, metaphysically, and morally, show the downright impossibility of this. The state of morality of your character alone, which in every preceding Doubt I have described as abandoned from Nature (this being the most natural of all possible truths) would prevent God from working miracles at your pleasure, for otherwise one could say of every notorious highwayman and murderer who had escaped the hands of the judges, that God by a miracle had favoured his escape. As all this is absolutely impossible, tell me, is this Science of yours independent? This it cannot be, because no more are you, who so impudently pretend to possess it. Here truly you will have to admit that you belong either in the madhouse, or (if it is wilful wickedness and deceit as I proclaim it to be) to be merciful, in the galleys, deprived of noses, ears and tongues.

10). *All Magi at all Times were either Professional Performers or Rogues.*

Proof: That all the Magi in Egypt were frauds all learned men have proved, and already Pliny gives the Magi which Nero had brought to Rome from the East from his desire to rule the very gods, this testimony,

creditable to yourselves,²⁵ The Magi of the more ancient times were all of this category. Of the Magi which you claim to have belonged to your Fraternity, one of the foremost was Albertus Magnus.²⁶ Albertus was a famous man, and a pious Bishop in Ratisbon, and a man who well understood Natural Magic, and especially mechanics. Such a man was bound to create a great sensation in the dark ages. But Albertus was not a man of your kind. Immediately after Albertus you boast of the notorious Bombast von Hohenheim Paracelsus²⁷ as one of your greatest Magi. Paracelsus was a miserable mathematician, and one only needs read his writings, *De Meteoris*, German Edition, Strasburg, 1616, (folio Vol. II; page 96) to come to the conclusion that he was a far more miserable physicist. This book is nothing but ranting nonsense, and a scribble of the most stupid conceits and absurdities. Soon after him came Johannes Faust, whom you place amongst the members of your fraternity under the Kabbalistic name of Johannes á Sole, a man who well understood the natural and mathematic magic. All else that is said of him is a fable, and one had needs to be an old woman, or a rogue, or a Magic Rosicrucian, to believe it. Finally there came the cheats, Jaeger who was murdered at Sachsenhausen Magnus Paulus Schindler,²⁸ who had to flee from Bayreuth, Munich, Ratisbon and Vienna, until he finally died at Innsbruck. Such a one was Schroepfer in Leipzig, who shot himself, and such finally were all men of that kind. They either knew the natural and mathematical Magic, and were high-class jugglers, who made their living before the eyes of the world with their arts, and practised openly for money, without passing off their knowledge for anything more than natural, and therefore were professional performers: or they made out their Science to be Black Art, or White Art, or even like yourselves, Divine Magic, by means of which they wanted to rule the devil, the stars, the good spirits and angels, and finally God Himself, and these were cheats, rogues and blasphemers; therefore I have not only proved to you the correctness and sound foundation of all my Doubts, which are now clearly and mathematically proved truths against you (*Chapter IX, § 1, et seq.*), but I have also completely shown that your teaching, your Tableau, and your pretended natural and supernatural Sciences, are historically, morally, physically, and metaphysically wrong, false, fraudulent, and blasphemous teachings and Sciences.

Q). Fourteenth Doubt.

“These Fees have to be Paid each Time before the Reception and immediately Remitted to the Authorities.”

Now there is no longer any doubt, it is a mathematically proven

truth, that every contribution which you ask and accept from your Candidates, and then further from Degree to Degree, is an open theft. It has been proved to you (*Chapter IX, § 1, et seq.*) that you do not keep your given promise. You have been shown the replies which you give to the request of your Directors of Circles; this and everything else taken together proves that the levying of such contribution constitutes pick-pocketing, the boodle of which, as shown by the original letters,²⁹ you distribute amongst yourselves, and for many of your band to live on. This then disposes of your original Tableau.

CHAPTER X

Examination of the Oath of the Golden Rosicrucians and Proof of it Being Null and Void.

§ 1. According to all the rules of equity your Oath should be examined.

§ 2. The Oath which you impose upon your Candidates is the following:—¹

I, N.N , promise, swear and vow to the Triune God, the high exalted Fraternity, and to you most reverend Master, of my own free and accord, and after due deliberation:—

Firstly. To exercise myself in the fear of God.

Secondly. Never intentionally to distress the love of my neighbour.

Thirdly. To maintain the strictest secrecy.

Fourthly. To grow old in unbreakable faith.

Fifthly. To render perfect obedience to my Superiors.

Sixthly. To keep no secret from the high exalted Fraternity.

Seventhly, and finally, to live solely and purely for the Creator, His Wisdom, and this Order,

So help me God and His Holy Word.

§ 3. Now your Oath gives just rise to the following three questions:—

A). Have you the right to impose an Oath on your Candidates?

B). Is one bound to keep the Oath once given to you?

C). What is your Oath?

These three questions I will answer at once, as shortly as possible, as follows:—

§ 4. “Have you the right to impose an Oath on your Candidates?”

Answer: No.

§ 5. An Oath is a quite extraordinary proof of a matter, therefore is only to be asked and used in extraordinary cases, and in circumstances of the weightiest importance.

§ 6. The Oath is a quite voluntary affirmation of a matter made only in supremely necessary cases, and without reservation, after complete review of the matter, with God as a witness of the truth and as a just punisher of wrong testimony.

§ 7. An Oath differs according to the method of swearing, or according to the matter and the object. It is called variously solemn, bodily, less solemn, literal, according to whether it derives from one or the other of the above sources.²

§ 8. The Oath which the Supreme Chief Director and Directors of Circles impose upon their Candidates is an Oath of Fidelity,³ by means of which they swear mutual fidelity, with certain conditions, mutually binding.

§ 9. Only those swear the Oath of Fidelity who take upon themselves some public office, but not those who associate with covert Societies, and for every valid oath, truth, perfectly sound judgment, true knowledge of the matter, and justice, are throughout requisite.⁴

§ 10. By the right of Nature, every universal right, every private right, in short by every civic right of all States, nobody in the State is entitled to impose upon any member of the State, social and separate engagements by an Oath, except he who exercises the highest power in the State, or those who by virtue of their offices and duties take, and really hold, apart in it, or those who by public charter or ancient usages or by right of custom, are entitled thereto.⁵

§ 11. Now arises naturally the legal question. Are you (the Golden Rosicrucians of the Ancient System) a body enjoying or really possessing but the smallest part of these socially legalised privileges in a single known State?

Answer: No.

§ 12. All Societies enjoying these privileges in the State have to be public, and universally known Societies: you are neither the one nor the other, your assemblies are secret; you hold them in the deepest depths of darkness: you are a crawling, covert Society who hide themselves from everybody, even from the humblest honest men.⁶

§ 13. Now as you, the Golden Rosicrucians of the Ancient System, are not a body recognised by the governing authority of the State, but one that cannot and must not arrogate to itself even the slightest privileges, therefore you have not (as would be the case with all Societies existing under sufferance from the State, and with the entirely opposed Sect of the Freemasons, who are endowed with solemn liberties) the least right to form a Society in the State which can by autocratic power impose an Oath upon a man, or upon one of your so-called Candidates; on the contrary, the imposition of an Oath is a culpable encroachment upon the prerogatives of the superior authority of the State, such as can never be permitted to you, once your Tableau is clearly and carefully examined, without raising a species of crawling and secretly dangerous men, who in course of time would threaten with most reprehensible injuries the rights of majesty and those of the people.

“Is one bound to keep the Oath once given to you?”

Answer: No.

§ 14. It has been so far proved to you (*Chapter X*, § 13) that you have not the least right to impose an Oath on your candidates, and it naturally follows that those who have not the least right to commit this or that act, if nevertheless they do it, are guilty of an injurious and iniquitous action, and consequently that those whom they have inveigled into practising such act, are likewise not bound to maintain such action, but that on the contrary, as soon as they see with their true reason the wrong of it, to dissociate themselves from it. But this question I will, in short, make a little clearer to you.

a). One is not bound to satisfy your Oath, because it runs counter:

1). To God.

2). To the Rights of Nature.

3). To the Universal Rights of all Nations.

§ 15. *Your Oath runs counter "to God."*

Proof: When affirming this or the other matter with an Oath, I testify in my soul through God that I know such and such to be thus and not otherwise, or that I identify myself with this or that so surely and so completely truthfully as God is God. Now before the Candidate takes the Oath you place before him the Tableau (Chapter VIII, § 7); you assure him by the word of eternal truth that you will teach your brethren as and when they arrive in this or that Degree, according to the Tableau, sincerely and without reservation all the Sciences mentioned therein. You know, and I have clearly shown you that you know little or nothing of all you pretend to know, and that indeed there are many things you cannot possibly know.⁷ Now the Candidate takes the Oath on the Tableau, and upon the most solemn assurance that your so-called secrets contain nothing detrimental to God, to the State, and to the love of your neighbour, and he pays his contribution. But it has been clearly proved to you (*Chapter IX, § 1, et seq.*) that your teachings and your secrets such as you teach your disciples are blasphemous villainies. What horrible black and concealed brood of blasphemers you are! You, who invoke God, the most perfect Being, as a witness of truth, when uttering the vilest, lowest, and most blasphemous doctrines and lies. God Himself, Eternal Truth, can be no witness to His own violation and to your deceit; your Oath, therefore, is contrary to God, and it is godless to keep it.

§ 16. *Your Oath runs counter "to the Rights of Nature."*

Proof: All that is contrary to God as the Creator of Nature is also contrary to all the laws of Nature, for the natural law ever dwells as an eternal fire in God, its Producer and Creator, as a fire which vivifies all thinking beings. The Huron, the French, and all peoples know the immutable rights of Nature, and ever follow her voice. Your Oath binds this or that man to such and such duties. The Oath is given you with the condition that you on your part also promise to keep the Obligation which you in turn enter into; it has clearly been proved to you (*Chapter IX, § 1, et seq.*) that not only do you not fulfil these conditions, but that you cannot ever even fulfil them, but on the contrary your Alchemical works and the exhausting often repeated money contributions to your so-called Higher Brethren, reduce many of your Brethren and his wife and children to begging. Finally, by always insisting upon the truth of your fraudulent arts and works, and on top of it treating your Brothers⁸ in an un-natural scoffing manner, injuring their reputation amongst your Associates⁹ and yet not giving them, and unable to give them, any active help, you lose them their happiness, honour, and in the end, body and soul. Thus by means of

this quite un-natural behaviour, you commit a breach of the natural duty towards your neighbour, and with inhuman, deadly hand, plunge the principle engraven in holy letters in Nature “that one is not to do unto one’s neighbour what one does not wish to be done to oneself,” into eternal oblivion in your brother’s blood.

§ 17. *Your Oath runs counter “to the Universal Rights of all Nations.”*

Proof: What is contrary to God is contrary to nature, and what is contrary to Nature is contrary to the universal rights of nations, for no law can eliminate Nature, inasmuch as all of them have the foundation of their rights in the immutable and constant rights of Nature. It is one of the most important axioms in the rights of all States that the regent, or those who wield the supreme authority in the State, make it one of their first duties to procure, spread, and to maintain inviolable the tranquillity and safety and general welfare of the community, and of all members of the State, jointly as well as separately and individually.¹⁰ You are violating this principle; inasmuch as:

a.) You are a covert Society spreading dangerous doctrines, injurious to majesty in your Assemblies.

b.) In saying that with the aid of your divine magic and through the immeasurable treasures and riches which you know how to procure for yourselves by means of the Philosophers’ Stone, in fulfilling the Kabbalistic Master number (5856) and by the immeasurable loyalty of your disciples, you will make yourselves masters of the world, and rulers of the different nations.¹¹

c.) By your vain, malicious, and impossible promise you injure the tranquillity, safety, and the general welfare of the community, in communicating these doctrines as being absolute truth to your secret disciples, and comforting them therewith¹² leaving them to hope patiently for the fulfilment of their expectations (you know best the care you take to convey these doctrines quite secretly in the magic Grade, and even then only amongst your familiars, and never to all the Brethren).

d.) You corrupt whole generations through your teachings, and make the State overflow with miserable beings, given over to despair.

e.) And finally you are, as has been proved to you (*Chapter IX, § 1, et seq.*) a gang of State-corrupting secret cheats, who not only in secret rebel against the superior authority, but also greedily dissipate the money

of their fellow citizens. This, taken together with all that has been said above, clearly proves that your Oath is contrary to the rights of Nature, and to the general rights of all nations. If all this were not so, you well know that if the condition of an Oath is not kept by its superiors, he who takes it is not held, either before God or before the temporal courts, to fulfil the that which has been obligated; you Golden Rosicrucians of the Ancient System (*Chapter II, § 7*) do not fulfil the obligation to conduct the disciple higher from Grade to Grade, and to teach him the ascending sciences of the Tableau: consequently the inferior, or the disciple, likewise is not bound to fulfil what he has obligated himself to, viz., to be faithful to you, to confess, to believe outright without examination, to conceal no secrets, and more such insensate requirements.¹³

§ 18. "What is your Oath?"

Answer: A godless villainous action.

It has been proved to you that your Oath is illegal and unauthorized (*Chapter IX, § 13*) contrary to God (§ 15) contrary to the rights of Nature (§ 16) and contrary to all the natural rights of nations (§ 17). All then that is contrary to God, and to all natural and civil rights, is a godless and iniquitous action. Such as your Oath.

§ 19. It has been clearly proved to you (*Chapters I to IV inclusive, et seq.*) that the secrets of the Ancients, their Oracles and their so-called secret Sciences, were the most barefaced frauds. You have also been shown (*Chapter V, et seq.*) the foundations of your Order, and what alterations and artifices you have applied in order to conserve it to this day. You have clearly been shown (*Chapter VIII*) the new Constitution of your Order and the way in which you have designed it. Step by step, your Table has been followed (*Chapter VIII, § 7*) and you have been shown the impossibility, nonsense, illegality, and godlessness of its contents!¹⁴ In (*Chapter X, § 1, et seq.*), it has been shown how you Oath is founded in wrong doing and blasphemy, so that publicly and clearly it has been made plain to you that all your so-called secret Doctrines and Sciences are nothing but canting, money-grubbing, stupid, impious frauds, and that you are dangerous friends, irreconcilable enemies, sneaking subjects undermining the tranquillity and prosperity of the State, evil citizens, and secret cheats.

§ 20. In conclusion I must address myself to you most worthy Brother Chief Director *Phoebron*, you who within the last two years have placed before the public two learned novels dealing with your Society, and with the knowledge it teaches. May I hope that you, one of the greatest shields of your Order and its' Constitution, will answer my Doubts in straightforwardness,

earnestness, with sincerity, and from the dictates of honour and justice. Who would have thought some years ago, my dear good old man, that one of the members of your Order would break away from the slavish constraint of its Constitution, from the blind obedience, meet for ignorant monks but not for honest men, that he would grasp the torch of reason, and cry with honest voice "You Golden Rosicrucians of the Ancient System, you are evil citizens, bad friends, and mighty cheats." That man am I; I would have liked to know you in person. Had I had that good fortune I might perhaps have written more fully, and more thoroughly. All that I have written most worthy Brother Chief Director, I have written without hatred, without partiality, not in the spirit of your Order, that of persecution, of calumny and deception. No, in the spirit of truth, in the spirit of an honest man.

Reply then, or let whoever you like from your foremost and most excellent Brethren reply, if he can, and if he is capable of refuting the most notable authors of the old and new times, the Original of the Rosicrucians of their kind, even Reason herself.¹⁵ Only the love of truth the ardent desire to warn my neighbour from cunning and deceit, from injury and ruin, made me undertake this laborious work, a work which has never yet appeared in public, and finally I am writing this volume as a testimony to the public confession of my faults, inasmuch as I, as the High Superiors know, have deceived by their command, and on the strength of, and in reliance upon, their honest word, and as one of their most zealous disciples, many uninitiated and honest men, and by means of my representations drawn them into your Fraternity. I repent of these actions before the eyes of the honest world: I deceived because I was myself deceived, but I deceived before I knew this. Let it rest there.

Now I must tell you, most worthy Brother Chief Director *Phoebron*, in conclusion, that if my representations find hearing with the great, if at any time I can give my voice legal authority, I shall always say that in any State I would suffer all religions, and all sects, to exist with profit and advantage, as mutual Brethren and partakers of the rights of Nature, but never would I suffer the sect of the *Rosicrucians* of your kind, which are entirely contrary to the rights of Nature, to the general peace of the land, to the peace of Westphalia, and to all the ordinances of the realm.



End Notes

Quote

1. This quote is the famous verse from I Timothy 6:10, "[For] the love of money is the root of all evils."—A.F.

Epistle

1. This public letter was written to Phoebron whose real name was Dr. Bernhard Joseph Schleiss von Löwenfeld.—D.K.
2. [The translation of the title is:] *The Influence of Genuine Freemasonry on the General Welfare or States* [by Carl Hubert Lobreich von Plumenoeck, 1779. 2nd edition].—W.J.S.
3. [The title translates as] *The Compass of the Wise*.—W.J.S.
4. 14/9 refers the date of 14 September and 5780 indicates the year 1780 in the common era. The Masonic code for the year, known as the Year of the Light or *Anno Lucis* is generated by adding 4000 to the common year of the Lord (*Anno Domini*).—D.K.

Chapter I

1. It is unnecessary here to discuss the Mysteries of the women that were likewise shared by the men. Those that were celebrated in the temple at Ephesus and others too numerous to mention were of this kind.—M.P.
2. Suetonius relates that when Nero, after murdering his mother, went to Greece to take part in the Eleusinian Mysteries, he was excluded from them, and Zosimus reminds us that Constantine, the murderer of his wife, his children, his father-in-law and his nephew, never was able to obtain from the High Priest initiation into the Mysteries.—M.P.
3. The very fact that Moses did not accept this doctrine, says Warburton, Bishop of Worcester is the surest proof of his divine mission. This prelate further says "God, Who Himself condescended to rule the Hebrews, rewarded and punished them either in temporal possessions or in temporal plagues, and in His highest wisdom He found it unnecessary to teach subtle and abstract doctrines to a people guided by Himself, and whose destiny, according to the prevision of His own prescience, was of no duration; the Egyptian, on the other hand, of necessity had to have fixed doctrines, in order that the ground of political obedience should never be shaken under them, because God Himself did not directly guide them.—M.P.

4. A doctrine which had very little vogue with the Jews until after Alexander, and which the Sadducees have always rejected as unauthorized, because in Deuteronomy, the fifth Book of Moses, there is not a single syllable on so important a point.—M.P.
5. This refers only to those who were really Initiates, in no wise to the masses.—M.P.
6. *Demiurgos* (Greek). The Demiurge or Artificer; the Supernal Power which built the Universe. Freemasons derive from this word their phrase of "Supreme Architect." With the Occultists it is the third manifested Logos, or Plato's "second god", the *second logos* being represented by him as the "Father", the only Deity that he dared mention as an Initiate into the Mysteries.—H.P.B.
7. Ovid gives us the array of gods worshipped by the masses under the name of *Vulgus Deorum*, or common gods, gods arisen originally from the souls of heroes and those men who by their noble and generous actions had acquired great merit in the state, and who were held up as examples to posterity, and whose images were placed on the altars for emulation. One knew them as beings who partook of the attributes of the Only True God, the *Demiurgos*.—M.P.

Chapter II

1. "φιλοσοφους," or "Philosophous" is the masculine plural accusative of "philosophos"; i.e., philosophers as the object of a verb or preposition.—A.F.
2. "φιλοσοφια," or "Philosophia" which means the "Love of Wisdom".—A.F.
3. "Μαγος" or "Magos" which means "Magus, or the plural Magi".—A.F.
4. Such were, for instance, the Magi in Egypt, who, like Moses the Hebrew, did things that appeared quite supernatural: such were Moses the Hebrew and Aaron the brother of Moses: their associates: such was *Apollo Delphicus* or the Delphi Oracle; that at Argos; that of Jupiter Hammon, of whom Alexander the Great took counsel during his campaigns. Such were the Sibyls, and innumerable others, who, however, differed in many ways, and wore distinguished amongst themselves partly in their nature, partly in their methods.—M.P.

Chapter III

1. The architecture of this kind of Temple is sufficiently known, besides everybody who takes the trouble to examine the subtle religious deceptions of the Ancient Philosophers knows what preparations

they made for them. I am only giving a sketch of it, which is necessary for the comprehension of what follows. In a part of Asiatic Russia there still exists a class of people who trace their origin from the Ancient Philosophers, and who are known under the name of "The Givers".—M.P.

2. A certain hour was given the Initiated for the Assembly, which they had punctually to keep. All the preparations for it had actually been made previously. The Initiated of the 5th Degree looked upon all these magic works as entirely genuine, for they did not know otherwise. One had to be a Magus or a Wise-Master in order to comprehend the whole deceit that was practised. So one Initiated always deceived the other, and an Initiated in turn the profane, without knowing that he himself was deceived most of all.—M.P.
3. While this took place the forgiveness of *Demiurgos* was signified by signs, or by the magic working of the Machines. The hymns of Orpheus were silent while *Demiurgos* spoke.—M.P.
4. The newly initiated only censed *Demiurgos* on the first occasion of his reception. He was not allowed to do so after his reception, because only in the 5th Degree do the Associates cense, that is when the 5th Degree is assembled.—M.P.
5. With the gifts the same rules did not apply as with the censuring. One could sacrifice to *Demiurgos* as often, and as much as one wished, and the more and frequently one sacrificed, the more the Priests assured the Initiated of the grace and protection of the *Demiurgos*.—M.P.

Chapter IV

1. The whole issue of the Initiated was nothing but an art showing craftiness, fraud, and the most subtle trickery. Their Oracles were a fraud, so were the miracles of *Demiurgos*, and a fraud dishonouring all mankind was the public confession of crimes which every Initiate had to render. These deceptions, however, were the only means by which the Initiated could maintain themselves. Knowing all the secret aims, in short the special inclinations and objects of the different nations, they were likewise in a position to take precautions against every emergency, and to act according to circumstances. The greater they deceived by means of the advantages granted them, and those were willing to be deceived because therein they saw or thought they saw their own profit. The Magi in Egypt, and innumerable others, were so constituted. Their Mysteries were unfathomable because they were clever. They were learned rogues.—M.P.

2. I have already indicated the miracles of *Demiurgos*, and the way in which they were worked. Moses the Hebrew worked as many and even more than all the Magi and even *Demiurgos* of Egypt. It is fully known that Moses was a very wise and just man, for nothing was more perfect than the plan that he designed towards the ruin of Egypt: at the same time nothing was more ungrateful. But I look upon such ingratitude simply in the way of an allegory, in the same way as that the daughter of Pharaoh should have bathed in the Nile has to be taken in the allegorical sense; a river in which, on account of the presence of many crocodiles, one never bathes: in the same way it is just as allegorical that the books ascribed to Moses were written by him on the other side of the Jordan. Moses who never crossed the Jordan at all! Magic, and history, and chronology are different things altogether.—M.P.
3. As it was one of the most important point of the Initiated that they were in ignorance even on the subject of the different Grades, and the secrets connected therewith, the Initiated of the Sacred Mysteries though knowing one another yet did not know each other's Degree. On the other hand the Initiated of the Secrets of the Philosophers were entirely unknown to one another. The minor Associates were ignorant of the secrets of the Superiors, they did not know the Superior Chiefs themselves, and of their own Degree only those with whom they had to come into immediate contact, that is very few. It frequently happened that Associates of the 3rd Degree died without knowing a word of the existence of the 5th Degree.—M.P.
4. The adoption and spread of the Christian Religion was the chief cause of the decay of the Sacred Mysteries of the Ancients. The knavish tricks of *Demiurgos* and his Priests were laid bare, and all glory departed. The Christians were bound so to act.—M.P.
5. It was quite natural the ceremony of initiation into the Mysteries of the Philosophers should endure. The Fraternity, the place of meeting, the members of the Fraternity, and their pursuits, were in themselves the first and most important *secret* from the uninitiated. Moses was no longer alive, and the Christians were never able to discover them. In course of time the Philosophers became more zealous and learned, but also more unfathomable. Plato, Cicero, Porphyrius, Eusebius, Strabo, Suetonius, Pliny, and innumerable others testify to this.—M.P.

Chapter V

1. According to a Manuscript of the Rosicrucians issued from Cologne on the Rhine, and with the device, *non omnis moriar* [we shall not wholly die].—M.P.
2. Ibidem.—M.P.
3. *The History of the Times*. Ibid. *The World History*.—M.P.
4. The Reflections Seriously, Concerning the State of the magishs Brothers, and of the Templish Esquires, tired out of the Bookstellery of Dr. Pitting, [year] 1115 to 1118. —M.P. [This note was written in English.—D.K.]
5. If Moses and Aaron, the Hebrews, men so much tried by God, had lived at the time of the Templars what would have become of them? What would have been done to David, the man after God's own heart, and with Solomon? Solomon, who in one night had received more wisdom from God than all the Magi, more than Moses and Aaron, and more even than the Church possessed at the time of the Templars. One would have taught them Christian virtue, and gently roasted them!—M.P.
6. The barbarism of the Christians of those days is known from history. They produce a mixture of the teachings of Paganism and that of Christianity, they deserve to be called neither Pagans nor Christians: they were the dregs of both.—M.P.
7. Everybody knows from history the deplorable end of the Templars. A thousand tortures were invented in the endeavour to force from them a full confession of their crimes, many of which they did not even know by name. Endeavours were made to force from them Secrets which many of them never knew, and to learn from them the methods of collecting riches and treasures, but these they did not divulge. Was it just, was it Christian, to kill men by the arts of the executioner, who were more pious then Henry, Philip and Clement?—Who indeed were honest Christians?—M.P.
8. The Order of the Jesuits here and there began interfering in the Constitution of political states, a thing which the Templars never dared, and never could dare. The Templars were miserable political bunglers, while the Jesuits themselves had absorbed and even actually improved upon Machaevelli's Art and Science.—M.P.
9. It is known to us from history that the palaces and cities of the Templars were mostly pillaged and robbed, and that even many of their private dwellings were razed. The Templars themselves had but very dim knowledge of the secrets of the Magi: What then could ignorant tyros amongst the Knights communicate to them? Those Knights who, even if they ever had seen them would not have known how to use them:

those Knights to whom the older ones hardly ever, and then only after long probations, confided their secret Constitutions only so far as they had to under their Rule; and even then if one or the other did not show the complete spirit of the Order he was expelled. What then could those Knights divulge? What could they know, who, at the sight of the executioner's threat hanging over their Superior, and which they saw carried out, saved themselves by flight, leaving everything behind them.—M.P.

10. Τὰ καλῇ κα τῶν νεωτέρων [the Appropriate Actions of the Younger Ones—A.F.] by Hollwanus R. Luce, a Greek Manuscript in the library of a Brother at Potsdam.

Ibidem. *Nostes sur les Freres Mages* ecrites par un Comtemporrains des Chevaliers Temppliers, qui en estes. [Notes on the Magician Brothers written by a contemporary of the Knights Templars, who was a member thereof.—J.M.G.] An old French Manuscript from the Library of the Louvre.

Ibidem. *Moses, the Wise and Great Leader of Hosts*. A little book printed by Hans Luft at Wittenberg 1534.—M.P.

11. It is not my business here to enter into a long and difficult examination of Freemasonry, its different kinds, and its Constitutions. Whole writings have been published in defence of this Order, and for its benefit, as varied in their proofs and reasons as they vary in their practices. How indeed could one enter into such a hazardous examination when in the year 1778 as many as nine kinds of Freemasons were publicly known. I will therefore only touch upon them superficially, and not more than is necessary for my purpose. To begin with, it is not so ridiculous as one may think that the Freemasons should trace their origin from the time of Adam and Moses. Adam was, as history states, our first forefather, and history further reports who Moses, Adam and Noah the Hebrews were, provided one looks upon the matter from the historical point of view. It is known that Freemasonry consists entirely of allegory and symbols. Their great allegory is taken from the Scriptures, from which they have chosen the greatest end most magnificent, viz., Solomon's Temple: this gives them occasion to speak of a certain glamorous royal art which they believe they found with Solomon, but of which Solomon really knew little or nothing. They commence with the porchway of the Temple and imperceptibly conduct their pupils into the Holy of Holies, where they can go quietly to sleep. In short the whole allegory can be put on an exact and safe parallel with the Initiation into the Mysteries of the Ancient Magi. The Freemasons have their fixed Degrees, their fixed

purposes, their words and signs which are given to each of the Degrees amongst them: they have their secrets, which are worthy of being considered with the closest attention. The Fraternity of Freemasons gained great importance at the time of Charles I and Charles II, Kings of England. They then fell into decay again, but became once more even more highly respected in the times of Queen Anne and of Louis XIV. Thus they remained. A few years ago they began to make new regulations. It was seen that general confusion was rife in this so widely-spread body: improvements were constantly introduced, long disputes arose, and finally the Northern Brethren gained predominance. The so-called patriarchal system was adopted, and an enormous number of Lodges entered into a union with the famous Lodge in Berlin, and introduced improvements modelled on it. It is quite certain that the Fraternity of Freemasons as introduced in many places is of the highest use and benefit to religion, the State, and all its own members. It is of greater advantage to the State than all the monks in Europe can ever be, who deal in deceit and use their great wealth in high living, gluttony, and the most contemptible indolence. Let us cast a glance then upon the pursuits of the true and genuine Freemasons. Here they are teaching in their Assemblies how to honour God and the King; here they are imparting the finest principles of moral life, science, and wisdom, tolerance, and love of mankind. Here they freely hold out the hand of benevolence to their poor persecuted and oppressed Brethren. Here they change the dark days of wretched widows and poor abandoned orphans into days of tranquillity and joy, in short their pursuit is a uniformly noble action, which enables them busily to carry out the duties of human greatness.

In these circumstances, which I have pictured very faintly, it is very remarkable that a few years ago a very mediocre pamphlet appeared over the name of the Royal Danish Councillor of State, Moser, who proclaims Freemasons as being a sect entirely opposed to the peace of Westphalia, and considers it unjustified that they should be suffered to exist within the Laws of the Empire. The name of Mr. Moser, who is deserving of great respect, must have been most outrageously taken advantage of, for it is most unlikely that a man such as the State Councillor could himself originate such shallow and unworthy thoughts. Just as if I were to write that it is contrary to the Constitution of the Danish Kingdom, and even contrary to all common sense, that Mr. Moser should be called a Royal Danish Councillor of State. What would Mr. Moser have to say to this, and what then are our Freemasons to say? What is to be thought of such a pamphlet by

men of whom the least amongst the great is capable of ruling kingdoms? What are they to say of such a pamphlet of darkness?—M.P.

Chapter VI

1. *The Constitutions of the Freemasons Containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity* by James Anderson. London, 1723. New revised as *The New Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons Containing their History, Charges, Regulations, etc.* by James Anderson. London, 1738.—D.K.
2. They were reluctant entirely to relinquish the symbol of Freemasonry, Liberty. The points proposed at Berlin were not so objectionable on the whole, but the one concerning the tribute to be paid jarred upon the ears of true German Brethren as being hatefully unbrotherly.—M.P.
2. There are three Degrees in Freemasonry which consist of the Entered Apprentice, Fellow Craft and Master Mason. Any concordant body connected to Freemasonry begins at the 4th Degree.—D.K.

Chapter VII

1. It would be acting contrary to my obligations were I to give a long description of these two Degrees. He who knows and comprehends them had best remain silent, as becomes an honourable man.—M.P.
2. This refers to the time subsequent to the fall of the Magi, and of the Templars, therefore subsequent to the year 1311, and not before. See Chapter II; paragraph § 1 of this book.
Ibidem. *The Constitution of the Rosicrucians*.—M.P.

Chapter VIII

1. *Geheime Konstitution der Rosenkreuzer: eine Nachricht von Brüder Hosmopina Nebreus*. [*The Secret Constitution of the Rosicrucians: some news by Brother Hosmopina Nebreus.*]—M.P.
2. A manuscript of Michael Maier of Rendsburg, a notorious Rosicrucian, in the library of the University at Leyden.—M.P.
3. See the following Tableau. It looks altogether as if the Rosicrucians wished to issue damaging explanations about themselves, see the subsequent "Doubts."—M.P.
4. As at the Reception of the Juniors there is no consecration or anointing, and no censuring, it is not to be considered as of importance. The Rosicrucians themselves esteem it little. They only look upon it as the commencement of the year of probation, given the Initiate will be tested as to whether or not he is fit for

higher things. No need to mention here the French hybrid *Rose-Croix*: it deserves more pity than blame.—M.P.

5. Kenneth Mackenzie published a translation of this Tableau in his *The Royal Masonic Cyclopaedia* (1877) on page 617. Although he claimed it had never before been published it was originally printed in this book: *Der Rosenkreuzer in seiner Blösse* in 1782. The *Societas Rosicruciana in Anglia* (1866) and later the Hermetic Order of the Golden Dawn (1887) borrowed the Degree structure of the Gold- und Rosenkreuzer that Mackenzie translated from the German.—D.K.
6. I have taken the Tableau, as well as the Ritual for the Reception of the Rosicrucian, from the original Ordinances of the Rosicrucians themselves, and I have duly placed it here. The high exalted Fraternity will presumably know that no good soul is more garrulous than a young Frenchman, and it is a good soul of this kind that I have to thank for this discovery, and for my Reception.—M.P.

Chapter IX

1. “*The Great and Small Builder, The Philosophical Fathers’s Heart, Philaleta, Aurea Catena Homeri [The Golden Chain of Homer], Jacob Böhme’s Chemico-Physical Leisure Hours, Theosophic Description of the Philosophers’ Tincture, and the Cure of all Diseases extracted from the Writings of Jacob Böhme, resting in God.*”—W.J.S.
2. *Themis Aurea, or of the Laws and Ordinances of the Honourable Fraternity R.C. of the Rosy Cross*, a full treatise and report in which it is thoroughly proved that such Laws are not only constant in truth but also in themselves are necessary, useful and beneficial for public and private good, described by Sir Michael Maier, Member of the Imperial Consistory, Doctor of Philosophy and Medicine, now translated into German by S.M.F., printed in Frankfurt by Nicholas Hoffmann, published by Lucas Jennis, MDCXVIII.—W.J.S.
3. *Universal and General Reformation of the Whole Wide World; together with the Fama Fraternitatis of the Order of the Rosy Cross*. Printed at Cassel by Wilhelm Wessel, 1614.—D.K.
4. Georg von Welling. *Opus Mago-Cabalisticum et Theosophicum*. Frankfurt, 1735. An English translation was issued by Red Wheel/Weiser in 2006. Translated by Joseph G. McVeigh. Edited and Foreword by Lon Milo DuQuette. xvi, 551 pp.—D.K.
5. Adonai, beatus Hieronymus, Exodus, 6 pro nomine Dei Tetragrammato, id est quatuor literarum, Adonai transtulit: in aliis autem locis semper interpretatus est Dominus. Notandum tamen est, quod quatuor istae literae hujus nominis, scilicet Jehovah, non sunt compactae ad hoc,

ut ex eis dictio aliqua formetur, et idcirco Nomen est ineffabile. Licet Hebraeis ineffabile revera dici putem, quod tunc revelatum eis nomen fuerit trinitatis Sacramentum, etsi literis fuerit adambatum. Hinc Exodus, 6, dicit Deus, et nomen meum Jehovah non indicavi eis. Quod si in syllabas cogeretur, pronunciareturque esse vel Essentiam, aut generationem significaret. Nec ignorandum etiam, quod Adonai, Domini mei numero multitudinis significat, quando scribitur eisdem literis et punctis quibus pronuntiatur Adonai. Praeterea in translatione Chaldaica pro hoc Nomine Dei, quod est nomen illud Tetragrammaton, semper ponitur triplex Yod, quod non vacat Mystero.

Vide *Bibl. Sec. Exc. Christophorus Plantinus Antverpiae anno MDLXV. Calend. Martii.*—M.P.

[Adonai, Saint Jerome in Exodus chapter 6, translated the name of God Tetragrammaton, that is, “of four letters,” as Adonai: in other places, however, it is always interpreted “Lord.” But it should be noted that the four letters of this name, that is, YHVH, are not combined in this way, but out of them another pronunciation is formed, and therefore this Name is ineffable. While it may be considered that it was ineffable to the Hebrews because the secret of the Holy Trinity was not at that time revealed to them, still this is adumbrated by the letters. Thus in Exodus, chapter 6, God says, “But by my name YHVH I was not known to them.” This Name, if it were to be put together into syllables, would be pronounced like the word for “to be” or “essence,” or it would signify “generation.” Nor ought it to be ignored that “Adonai” many times means “my lord,” when it is written with the same letters and points as when pronounced “Adonai.” Furthermore, in the Syriac translation of this Name of God, that is, the great name Tetragrammaton, a triple Yod is always used, so as not to disclose the Mystery.

See *Secrets of the Bible Revealed* by Christopher Plantin, published at Antwerp on the calends of Mars, 1565.—J.M.G.]

6. [Since this Order is free to act throughout the universe by magic, but is restricted from this by its own decision.—J.M.G.]

See *Constitution priv. pro. fraternity R. et C. Auct. Frat. Rosarius*. To be obtained from a Brother at Altbrandenburg.—M.P.

7. Gerhard Baron van Swieten, one of the most learned men in Europe, and the greatest known Chemist, saw through the whole fraud of these people. He hunted down all Quacks, Alchemists, *Pickleherrings* and Rosicrucians, and they were driven out of Vienna, Prague, Linz, and from all places within the Austrian States. Van Swieten died all too soon, so the Imperial Count Councillor von Steeb in Vienna states.—M.P.

8. The method of using water in parables, and figuratively to mention it, one finds largely in use with the ancients, and many times in the Bible. David when he asked God to save him from temptation says, Psalms. 144; c. 7, "Eripe me, et libera me de aquis multis." [Rid me, and deliver me out of great waters.].—M.P.
9. Where the Cross is, the devil has to flee: Christ and Belial cannot stand together. Brethren "We hold the wisdom from above, we partake in the wisdom of Jehovah." Well known aphorism of the Rosicrucians, etc.—M.P.
10. This has previously been stated by Boerhaave, van Swieten, and Haller, and the best known men at all times: Boerhaave alone I would have thought had sufficiently convinced you of the contrary.—M.P.
11. There are a number of examples of "mystic script, signs, and characters, and style" in Bernh[ard] Beyer. *Das Lehrsystem des Ordens der Gold- und Rosenkreuzer*. [The Teaching Curriculum of the Golden Rosicrucians] Leipzig, Pansophie-Verlag 1925.—D.K.
12. It is a usual saying among the Rosicrucians that they recommend their Juniors and Theorici industriously to read the *Aurea Catena Homeri* [The Golden Chain of Homer], the *Philaleta* and *Der grosse und Kleine Bauer*, [The Great and Small Builder], and other books, because as they say, in these books the true fraternal wisdom is written down. Magistus Stopem was once asked "Brother, if you and the brethren, in return for my work of many years, for my heavy disbursements, and for the actual money I have given the Order, will make nothing good to me, at least tell me how I can work the following process given in *Der grosse und Kleine Bauer*." :—
 "Take iron rust, red-veined flint, and of the red coloured eagle dipped in pure moonshine, the noon will then borrow of the sun six and more ounces, and give plentiful return, etc., etc."
 Stopem replied to this that it behoved one to meditate, and to work, and to pray God for the knowledge of true wisdom, for all our Brethren do not write equally clearly, and even the languages of the countries are different. The author was Town Clerk at Straalsund, and Mr. Stopem came from Franconia.—M.P.
13. See Pliny, *Natural History*. Ibidem. The natural Curiosities of the Mines in Hungary and Saxony, and other well-known reports.—M.P.
14. See Boerhaave, van Swieteh, Haller, etc., and many others. Here, however, one should remember what Boerhaave and van Swieten state, that one cannot judge all parts of Chemistry, its different applications, and experimental experiences, by the experience and the experiments of common physics. As these parts differ in a good

many particulars, and as all the learned agree with this opinion, I must remark that one has to look upon this refutation more from a chemical than from a simply physical point of view; that one is able to refute it, but cannot completely confound it, by means of simple physics, that one necessarily has to call chemistry to aid, in order to refute frauds that arise from the wrong application of chemistry, and that have their true basis only in this science; that the Rosicrucians produce chemical action which one looks upon with astonishment, and of which, amongst others, the preparation of the secret Menstrua is certainly one of the most important; which one does not find either in the known manipulations and experiments of chemistry, and far less in the common physics, because in this branch neither science nor experience can produce them; so there are amongst others chemical experiences and irrefutable experiments whose effects are founded upon aerometry, and which yet are totally distinguished from those of aerometry.—M.P.

15. It is known that gold, and every other metal, so long as they have been produced by the rules of Nature, and have attained their maturity, step back into themselves and disintegrate: this in chemistry and in mining lore is called disintegrated ore.—M.P.
16. Boerhaave, van Swieten, Haller, Leibnitz, Wolf, Nollet, Justi, and many others are of the same opinion; but its possibility is in the nature of things. Have you knowledge of the latter? All these men, however, are of the common sense opinion that one can spend the riches of whole kingdoms in sophisticating before one acquires even the first knowledge of it; one has so to say to live in the bowels of Nature in order to acquire it, and this after all is a downright impossibility.—M.P.
17. Vide. Monti Suenther *Das philosophische Vaterherz* [*The Philosophical Fathers's Heart*], Sendivogius, *Der grosse und Kleine Bauer*, *The cherischen Nordstein*, *Philaleta*, Nicolas Flamel, Jacob Böhme's writings, and the authors already quoted, and innumerable others. Likewise the *geheime Konstitution der Rosenkreuzer*, etc., etc.—M.P.
18. It says in the Acts of the Apostles "He gave out that he was some great one". Now he who gives out to be a great one is a fraud, and such was Simon Magus.—M.P.
19. Apollonius of Thyana who lived in the first Century is reputed to have effected such supernatural miracles that the Pagans are said to have quoted him in opposition to Our Saviour when the Christians pointed to the miracles of Christ. Philostratus, who described his life, lived nearly 100 years after the death of

Apollonius, under the Emperor Severus, and he, therefore, was no eye-witness, and as his intention when writing this life was chiefly to attack the Christians, and to place his Apollonius above the Saviour, one can easily imagine how worthy of credence this historian is.

See. G. Olcarius' Preface to the *Life of Apollonius* by Philostratus, also J.L. von Mosheim's Notes on *Cudworth's Systema Intellectuali*, Page 304 and so on.—M.P.

20. Everybody knows that the whole Art of Magic consists of nothing but a secret science producing natural effects that are really existent in the natural forces of bodies. The man who is in possession of this science has also to possess a wide degree of learning if he is to practise his Magic Arts with advantage. The tricks consist partly in their rapidity, partly in the pre-arrangement of the chambers where the magic tricks are done, partly in mathematics and physics, and finally in chemistry, inasmuch as there are natural forces that are only recognised by means of chemistry, and through which seemingly incomprehensible things can be produced. The man who under the name of natural magic shows and practises his magic tricks is an honest man, because it is free to anybody to indulge in all kinds of diversions especially in those in which he sees the secret forces of Nature act in such an extraordinary manner; therefore nobody can doubt of the existence of natural Magic. So possible and irrefutably true as it is that there can be, and that there is, a natural Magic and that there are natural agencies, so impossible and false is it that there is or can be a magic, the effects of which can be produced through either good or evil spirits. Whosoever boasts of such a science is a public cheat, and a refined rogue. The possibility of the former, and the impossibility of the latter magic, has long ago been demonstrated by Bacon of Verulam, Friedr. Spee, Balthasar Becker, the immortal Christian Thomasius, St. Andre in France, and many others. Such cheats were Swedenborg, Pordage, Schroepfer the notorious dealers in Black Arts in Leipzig, and Jaeger in Frankfurt (but there is no question here of Bro. Minerino, or Damerion). Jaeger in Frankfurt was a juggler and rope-dancer, and was murdered some years ago at Sachsenhausen.—M.P.
21. See your *geheime Konstitution der Magen* in a Directorate's manuscript with Bro. Johannes de Sapientia in Amsterdam, who is domiciled close to the Bourse; and another in the Hague, with Bro. Mannasser, who lives in the third house below the Palace of the States of Holland.—M.P.

22. See your *geheime Konstitution der Magen* where it states:—

“Our Magi (i.e., the Magi of the Rosicrucians) practise no common magic, our magic is not the natural one, for that one is understood with us by all Philosophers (in the Degree of Philosophus): it is no Black Art, such is the work of the devil, and no devil can bear the sight of one of our Magi; it is not the so-called White Magic (Theurgy) the action of which takes place by the aid of the so-called good spirits, who are still too impure to show themselves before God; but our magic is the true divine magic, by the force of which we, similarly to Moses and Elias, personally converse with God, or interchange our mutual messages through the spirits purified and dwelling in God’s Fire.” (Angels).—M.P.

23. Ibidem: *geheime Konstitution der Magen* where it states:—

“We possess the two main sciences of Jehovah, i.e., the birth and destruction of all natural things. We can, like Moses, convert water into blood; we can, similarly to Joshua, turn whole cities into ruin through the sound of the trumpet; we can command the sun, the moon and the stars, and the winds; we can, like the prophets, raise the dead, and do such and such more things.”

This was said by Schroepfer, the rogue who later on shot himself in Leipzig; but he never even brought a fly to life again.—M.P.

24. In the *geheime Konstitution der Magen* in the article of the general confession, there is plainly written, amongst other things, “The Magi, for instance, can change stars and transpose them into different places” thereupon the candidate of the Degree has to reply “I believe, etc.” It further states that it is possible that one can make gold, again “I believe, etc.” Thus at one time the Fathers spoke in the Church Council, of Trent of the teachings of the Saviour. I believe what I cannot comprehend, because what I can comprehend I no longer believe, I see it, I hear it, I feel or I understand it; it has been proved to me that it must be so and not otherwise, and then my conviction tells me that I know. So, for instance, I know that a cylinder of the same height as another given one, but of double the diameter, must be, not double but four times as big, because cylinders of equal heights are to one another as the squares of their diameters. I know it, I say it, because it has been proved to me, but I do not say I believe it. In the one I am uncertain of my matter, and in the other I am mathematically convinced. In your Tableau you state that this and that Degree possesses this and that knowledge, and this you state with the greatest certainty. Why has a candidate, when acquiring the Degree, to swear “I believe, etc.”? Perhaps you wish to express thereby “I believe that

we are honest men". Your honesty, so long as the Rosicrucians are of your kind, will always be and remain a baseness and roguery deserving of the scourge.—M.P.

25. Nero, as I have shown (*Chapter I § 10 & Note*) was rejected by the High Priests for initiation into the Eleusinian Mysteries. He was not received into the sacred Fraternity. The Magi, however, did not withhold from him the admission to the secrets of Nature: for this purpose he had Magi brought from the East, and overwhelmed them with gifts. He spared no cost, and the rarest and noblest animals, indeed even men, were sought out for their victims and uses, and were slaughtered. He was, however, too cunning to let himself be blinded by their deceits, found out their foolishness, and would have nothing further to do with them. "Primum," says Pliny in *Natural History*, LXXX; c. 2:

"imperare Diis concupivit, nec quicquam generosius voluit. Nemo unquam ulli artium validius favit. Ad hoc non opes ei desuere, non vires, non discendi ingenium. Immensum et indubitatum exemplum est falsae artis, quam dereliquit Nero. Proinde ita persuasum sit, intestibilem irritam, inanem esse, habentem tamen quasdam veritatis umbras, fed in his veneficas artes pollere, non magicas."—M.P.

["First," says Pliny in *Natural History*, book XXX, chapter 2, "he hoped to command the gods themselves, nor did he desire anything very generous thereby. Nor, I would say, was he inclined to any very worthwhile art. By this means he did not attain wealth or power, or learn anything useful. This is an immense and undoubted example of those false arts, which even Nero abandoned. Consequently it is proven to be empty, worthless, and void, having only a kind of shadow of truth, and effective only in the arts of witchcraft, not in those of magic."—J.M.G.]

26. In the 13th Century.—M.P.

27. In the 16th Century.—M.P.

28. Magnus Paulus Schindler, son of a Doctor of Nuremberg. He states that he was a Rosicrucian and belonged to the Directorate of Cologne. This man made acquaintance with the Rosicrucians in Bayreuth, Munich, Ratisbon, etc., etc., and especially with a certain Meuchelboek in Nuremberg, who was a good juggler, but otherwise a mighty rogue. Schindler offered his knowledge and art to the Margrave Friedrich of Bayreuth, promising to teach him the Philosophers' Stone, and the whole divine magic. Friedrich, one of the best princes in Europe, finally discovered the fraud, after it had involved him in very heavy expense, and Schindler came to Munich, where he sought, but did not find, refuge with the Elector of Bavaria. In Ratisbon he practised for a long

time all kinds of frauds, until he finally had to flee, and so he came to Vienna. Gerhard, Baron van Swieten, the scourge of all quacks, alchemists and Rosicrucians, scourged him away from there also, and so he wandered and cheated, cheated and wandered, round the world, until he finally died miserably and covered in ignominy.—M.P.

29. Original letters of the various Chief Directors to the Directors of Circles, and from these to the lower Brethren.—M.P.

Chapter X

1. I will not here deal with the ceremony with which you receive the Candidates, and with their declarations, only it is much to be regretted that with so professedly serious a matter you mix up so many childish and paltry things, deserving of contempt almost, rather than of reproof.—M.P.
2. It is quite unnecessary here to go into an elaborate legal examination of the different classes of Oaths, and their just as different legal uses. One has to read up all the speculative theologians as well as the moralists, and the authorities of spiritual and temporal law, for it is not my province here to write a whole juridical treatise on Oaths but only confute cheats who prostitute the sacredness of the Oath.—M.P.
3. With this understood the scrupulous fulfillment of the Tableau, *i.e.*, the straightforward teaching of each and every science, without exception or reservation, such as the Rosicrucians of this kind promise to teach their disciples, a promise with which they well and thoroughly deceive them, as is now known.—M.P.
4. As the exalted Society of Freemasons is publicly known to be endowed by the rulers with many of the most valuable liberties, it clearly follows that their unions, by virtue of the Laws, are valid in such countries where they have been accepted.—M.P.
5. See Puffendorff, Hugo Grotius, Wolf, Zallwein, Tomasius, Carpzow, Kreittmayr, Cocceii, and innumerable others.—M.P.
6. You know how strongly you recommend to your Associates the third part of your Oath. Inasmuch as you say that if the profane, and the Masons amongst the profane, were to know that you really possess the divine magic and the knowledge of the Philosophers' Stone, this would cause real misery in the world, and everybody would want to be received amongst you; this is the reason why you always wish to remain in close concealment. The Freemasons are not of that kind, they show themselves for what they really are, straightforward noble and learned men. You are quite the opposite to them. Who does not know how universally esteemed and respected the Freemasons in

England, France, Sweden, Holland, and the German Empire are, and with that glorious liberties they have been endowed. Only cast a glance upon the wide estates of the immortal Frederick of Prussia, and you will see what wonderful privileges and what powerful protection this monarch bestowed upon the exalted body of the Freemasons, those truly noble, generous and just men. One should be astonished when one reads of the generous actions of this Society in the public news-sheets of London, Berlin, Paris, the Hague, and even of Prague. How philanthropic are they towards their neighbours and what pure feelings of active charity do they show towards those in misery, persecution, even if they belong to the lowest classes. Never were the Rosicrucians of your kind capable of such actions. Of you there is not even a syllable in the public papers. Nobody in the community ever thinks of you; and if it is done, it is your own Associates who describe you as cunning deceivers, who complain about you as of the raging plague, and are inconsolable about the loss of fortune, honour, and good name suffered in your Society; for you, on the contrary, as you know only too well, persecute all those in misery, all those oppressed, with all your might, and nothing can protect even your poor innocent Brethren from the mad spirit of persecution that inspires you. All this one could prove to you literally from Cologne, Nuremberg, and even Ratisbon, where the first tests in the most refined persecution of many of one's Brethren have been perpetrated and praised as masterpieces of policy. This you will never be able to show of the Order of the Freemasons, any more than the Freemasons ever place before their Candidates, as Infallible truth, a fraudulent Tableau such as yours. Never will the Freemasons claim that a Brother in this or the other Degree can make gold, never will they claim that a Brother can change the stars in their courses, and converse with the Angels, and with God in Person, and more such impudent things. There is a great difference between my practising Natural Magic, and publicly proclaiming to understand so-called Divine Magic. There is also a great difference between saying that one knows a certain science, and stating that one is trying to study it.—M.P.

7. Your original letters confound you there. You reply to any question of importance on the part of one of your Brethren "that you can offer no complete explanation of such obscure and uncertain things; that indeed you thought so and so; but all wisdom comes from above, and that it behooves one to ask God, the Giver of all good, for enlightenment, and meanwhile to commence and try the work in His Name". Thus Stopen, Minnerino, and Phoebron write to their circle Brethren. Thus

writes Bro. Retukkamoemon; and thus write the Bros. Johannes de Sapientia; and Manassee to their circle Brethren: thus writes Salemphey, the good man amongst you, and so roars Rotor wherever he goes.—M.P.

8. Original letters of Chief Director Phoebron, Manassee, Retukkamoemon, from the resident Brethren Stopen, Minnerino, Solysera, Toschimus, and others.—M.P.
9. Ibidem.—M.P.
10. One of the first principles of Nature, inasmuch as all Laws have their foundation in the Law of Nature, for nothing civic can be contrary to the Law of Nature, otherwise it is a sham law.—M.P.
11. You must not and cannot give this sentence any other interpretation than that really contained in the *geheime Magischen Konstitution der Rosenkreuzer*: page 309; § 69, where it says “When the Kabbalistic Master-number 5856 shall be fulfilled the greatest shall be the least, and the master, the servant of his servant, and the slave of his slave, and we shall rule as Moses and Joshua have ruled over the Hebrews, for the sins of the profane will overweight the balance before the eyes of Jehovah, and their measure shall be full, and there shall be a shepherd and a sheep-pen, and a master and a servant, and the wise will walk on roses from Eden”, *et seq.*—M.P.
12. It is known that you have two kinds of Constitutions, of which the first does not contains any such stupid doctrines, so contrary to right and to Nature as the secret one, which in its whole contents is nothing but one single blasphemy and less majestic. But it seems ridiculous that you, who possess all secrets and are omniscient, cannot answer the question of the Kabbalistic Master-number. When is the year of fulfillment of the Kabbalistic Master-number 5856? “This we cannot tell” you reply, “we are waiting the announcement of it from our first Magi, this is a secret of theirs”. I believe it, you are waiting, like the Hebrews, for the coming of the Messiah.—M.P.
13. In the previous Chapter (*No. IX*) I spoke of the secret knowledge of the character of the inferiors possessed by the higher Brethren. Tell me, what honest man, even if only living according to the simple prescriptions of Nature, would be able in cold blood to fulfill the conspicuously black villainy to which your Oath obligates him, without blushing before Nature disrobed in her innocence as a contemptible scoundrel. He sees when he looks at you a band of men whom love of deceit and of pick-pocketing has united, who deceive one another by all the rules of the most refined deceit, and rob their innocent neighbour, their best friend, under the cloak of friendship,

faith and secrecy. One is astounded at seeing the assurance with which you recite your doctrines, and your secret sciences before your incipient disciples. With what contempt you look upon the Order of the Freemasons, and how much you elevate your own power and your wisdom above that of all peoples on earth. Tell me whether you know the true meaning of the word Shibboleth, and why Jephthah had 42,000 Hebrews of the tribe of Ephraim slain because they could not pronounce this word. You know that it is not unknown to the Freemasons: this is anyway the least question I can put to you. Remember well that there is a very great difference between my saying "I give you this" and saying "Help me to search" in the same way as there is between the words "I have" and "I seek".—M.P.

14. Plato, Cicero, Porphyrius, Eusebius, Strabo, Suetonius, Plinius, Bacon of Verulam, Fried, Spee, Balthasar Becker, Christian Thomasius, St. Andree, Boerhaave, van Swieten, Haller, and innumerable others are the first witnesses of my proof; even Henry Cornelius Agrippa, who had long been Magus, confessed in his old age that this Science was vain. However favourably Mr. von Haen (*De Magica*, page 90) is biassed towards Magic, he has to confess that this fact is not to the advantage of Magic:—

"Est autem," he says, "summi momenti testimonium hominis famosi olim Magi, et tandem Magiae prostituentis vanitatem".—M.P.

["But," he says, "of great importance is the testimony that the Magi of old were famous men, and only later, because magic had been prostituted, was it worthless."—J.M.G.]

15. In the year 1777 the Rosicrucians introduced an alteration into their so-called Rescripts or Ordinances of the Superior Brethren. Previously it had been the rightful usage amongst them that every Circle-Director and also the lesser Brethren could retain in their hands the Ordinances of the Superior Brethren. This has now been abolished and one has to return them to the High Superiors immediately after perusal. The reason for this is easy to guess. The High Superiors are assured against being convicted of their frauds by being confronted with their original writings. Nevertheless I can give anybody the insight into an original volume of nearly 100 letters, circulated to different Brethren. But apart from this I shall rejoice if the Brethren of the Golden Rosy Cross of the Ancient System give their explanation about this and about all I have already stated; but not in the language of the Apostles, whom they deceivingly ape in their style; not in the declamation of an orator which benumbs, but does not convince reason, but let them reply as just German true-hearted men, hand clasped in hand.—M.P.

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.

Facsimile of the original title page

Themis Aurea:
*The Laws of the Fraternity
of the Rosie Cross*

Written in Latin by Count Michael Maier,
and now in modern English for the Information 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*¹

Whereto is annexed an Epistle to the Fraternity
in English, from some here in England.

Revised English by Darcy Küntz

Greek translated by Adam Forrest.

Latin translated by James Hume.



The Golden Dawn Research Trust

The Ancient Texts of the Golden Rosicrucians: Volume 1.

Book II: *Themis Aurea: The Laws of the Fraternity
of the Rosie Cross* by Michael Maier.

Revised English by Darcy Küntz (D.K.); The
Greek translated by Adam Forrest (A.F.) and the Latin
translated by James Hume (J.H.) unless otherwise indicated.

Series Edited by Darcy Küntz

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Dedicatory

*To the most excellently Accomplished, the only Philosopher
in the present age; the Honoured, Noble, Learned,
Elias Ashmole, esq.¹*

SIR,

¶ O few and precious is that number of the sons of wisdom, which
¶ S the Creator (as so many Jewels) has laid up in his Treasury from
¶ the beginning, for the adoration of the World, as that more then
one cannot be afforded to stand as a Golden Candlestick for the holding
forth that *Lucerna Dei*² to the sons of men, by the light whereof the most
recluse Mysteries, both naturally and divine, may in some measure (such as is
fit for us to know while we remain in these earthly tabernacles) be discovered
to those diligent and humble seekers who make it their business to search
after the knowledge of the Creator in the works his hands have made.

That this was the principal end and design of the divine goodness
in bestowing yourself upon the world, we are fully convinced by those
Scintillations which our eyes (dim as they are) have seen darted from that
*uxor solis*³ which has its habitation in your breast: and although we should
be frustrate of our ends in the present design, it is a happiness great enough
that we have lived at such a time, and in such a place as has given us the
opportunity to know and be acquainted with a man in whose bosom God
has so abundantly stored up the treasures of all sorts of wisdom and
knowledge. The main of our wishes are that we may so acquit ourselves as
that you may have no cause to repent of those kindnesses and respects
wherewith you have or shall honour.

Your servants,

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



Preface

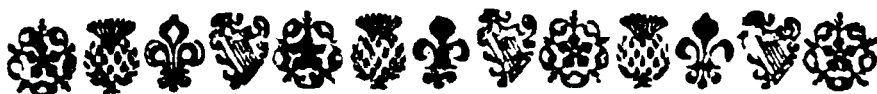
The Goddess *Themis* after the Deluge being asked of *Deucalion* and *Pyrrha*, how Mankind swept away with the overflowing of the Waters, should again be restored and multiplied, commanded them to throw over their heads the Bones of their Great Mother: the which Oracle they rightly interpreted concerning the stones of the Earth, and thereby attained their desired end; For which cause *Themis* was afterwards accounted the first Promulgator 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 wonderful multiplication of that Golden Medicine: For the Man *Deucalion*, and his Wife *Pyrrha* are the *Gabritius* and *Beia*, the Sun and the Moon, which two by projection of their Specific 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 clothing: *Deucalion* is a Lion, not in body, but spiritually; not in shape, but operation; because He is so cruel 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 wholesome Morals, which here have no place, neither were they ever intended.

And now this Title is justified, *viz.*: why we call it the *Golden Themis*, for which I dedicate to the *Courteous Reader*.

For seeing it is a 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 freedom by captivating any ones Judgment.

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

Be Candid and *Farewell*.



[An Epistle to the Rosicrucian Fraternity]¹

To the most Perfectly United, most Eminent, most Wise,
and true Philosophers and brothers R.C.,
Theodosius Verax and Theophilus Cælnatus,²
with health and peace.

When our eyes, despising all things Earthly, had been lifted somewhat on High, they fixed their vision with rays united, so that, if they could not penetrate Heaven and the Ætherial regions, they might at least without sacrilege touch their limits. For *we have no small comfort in ever more raptly beholding and admiring those things of which the possession itself would be unlawful.* Assuredly, only that *Ambition* is pious which does not proceed except by sword's point where we ourselves would, on more careful consideration, be afraid to go. Safely, perhaps, might our humble wings have stirred up the dust, but it ought to fear utter ruin from ambitious flight. Even so, let it plunge into the waters, there to wash away the crime of its Audacity; nay, let it plunge into the waters that prevail far above the earth,³ so that some glory may attend our falling, and a certain Triumph over our failure;⁴ just as meteors, ignited by their fall, flash and strike terror in their dire descent. But we are supported both by *Piety and your candour, as it were with expanded wings*, and easily shall we mount above sordid creeping Envy and Ignorance, whose inert weight would otherwise pull us down.

Why, then, should we not suppose our enterprise is safe in its very inception? For *whatsoever judgment ye may form concerning us must be to our profit. If Favourable, we shall shortly enjoy an easy boon, but if harsh, the greater our necessities the better will be the opportunity of Benevolence.*

We should be too burdensome to you, and too irksome to ourselves, if we were to recount from beginning to end the cause of our daily quarrel;⁵ but since keeping silence is a sign of either stupidity or of arrogance, we shall avoid both, lest we fall into Scylla or Charybdis.⁶ May it please you, therefore, (begging your Indulgence) to glance briefly over

the whole history of our misery, that thereby we may hope for some peace and solace, if indeed there be any relief from misfortune in chattering about one's distress.

While we were seriously considering that Philosophy has been corrupted by the Schools, and daily produces more dread monsters than Africa herself, we began to feel terrified, and were frightened of extracting philosophy thence. Who, indeed, having mastery of himself, would press a serpent to his breast, that it might bite him more tenaciously? Or who (the example is that of a swimmer about to perish) would choose to be carried by the treacherous wave, only to find more swiftly the depths, and be more profoundly submerged?

Aristotle and others of his school have compelled our philosophy to become a mere servant⁷ of its own impotent glory, recognising today no truth but their own inventions. Thus they force maxims upon us, and make a practice of luring those avid for knowledge into the hooked talon of slavery. But an honest person counts these Titles, which are granted to those men by an alien ignominy, as disagreeable, if not base, nor is it laudable to solicit things sublime through the ruin of certain other men, as though by so many degrees.⁸

We do not deplore the loss of so many secret writings which having perished in the fire did only at their destruction show signs of Brilliancy; nor is it altogether incredible that the sparks thereof, although hidden under much ash, should sometimes burst forth with the brightest flame.

Truth is innocent of the techniques of deception, but naked; it wears not any mask, so that it may display itself, without warts and error, to those observing it. It alone is consistent with itself, and though many use its name, the more safely to ensnare the unthinking, truth at last, incapable of deceit itself, uncovers false persons. Those meanwhile who pursue truth not only reach the appointed goal but leave a track behind which may be followed by others, with equal joy, to the same summit of scholarship.⁹

We also should be confident of a prosperous outcome if, having abandoned the tricks of every Philosophaster¹⁰ (which is exceedingly difficult); we succeeded in accompanying the footsteps—though not in measuring up to the stature—of the few. Though wretched, we still cling to the light, and, unless someone from heaven as it were should show us the path to be trodden, a common fate equally awaits us: old age will overtake us, and yet we shall be Elementarii,¹¹ no further than the threshold. Shame! O Shame! That we should be enticed by I know not what enchantments, that soothe and lull to sleep, through which means more than a thousand people, with marvelous cowardice, have willingly allowed themselves to perish. Thus it would be good for us to pay attention to the

perils of others, and if we should be given the choice now, *we prefer to die seeking the goal rather than to yield to shameful idleness.*

We will accordingly, O most Prudent men, continue in earnest desire, looking towards you in whom our help lies! We are sufficiently conscious of our feebleness, and therefore we seek a remedy. We labour under a disease that is, we hope, not yet fatal; indeed, we rightly sense ourselves till now to be ill, and that man seems to have most nearly escaped calamity, who has shaken off his stupor, and has returned to his true self.

The gentle ray of your humanity has animated our languishing and sterile hopes and encouraged us to ripen till the vintage, with the result that now, to be sure, the free Gate¹² of erudition lies open before us: let no one henceforth fail to focus Farther than the Arts, for where others have set the Finish-post, have ye begun. And just as your progress in any Faculty is beyond telling, so also your Clemency surpasses Praise, and therefore may we conjecture that ye are separated from every rank, being so gentle and mild. Those who frown do so merely to hide their ignorance behind a wrinkled Brow. They draw everyone into their own factions, and those whom they compel to agree with their tyranny are the same whom they fear openly to oppose.

Pardon us, most Excellent men, if we speak of those things whereof we are still ignorant! Whatsoever is brought forth into the light under your auspices is deserving of praise, and your Fama Fraternitatis¹³ may be worthily exalted by itself alone. But if we cannot praise such great Names as we should, we are at least permitted to offer them bran and meal,¹⁴ and our Religion will consist of veneration.

We believe that your book is so much what we need that it might have been written for us alone; we recognise that no ordinary Providence has taken us from more than Cimmerian¹⁵ darkness and placed us in a twilight which will shortly be flooded by the rising Day, and will give that longed-for noon, in which we shall be accompanied by almost no shadow, or at any rate only the shortest of shadows.

We are not of their numbers who, being too proud, are accustomed to receive with laughter and grimaces whatever does not square with their own Institution, as though their Doctrine were bound to them as with a tight chain, so that no one might enter it or address it without their decision. We mean those conceited Peripatetics,¹⁶ who swear by Aristotle, while their books swarm with stupidities, which have given names to the "Pagan",¹⁷ and have handed the Faithful over to their destruction. These are the ones who are so puffed up with their own emptiness that they complain that the world is too narrow for them; who hand down Axioms broad enough to fit any issue; who say "yes" and "no" with almost the

same words; who (O Best among men) claim strenuously to learn from the very Patron of Truth! Yet when they cannot untie the knot of Truth, they tear it apart with mockery, for they are rightly envious of the labours of others whom they will soon resent seeing waste away.

We would make you ill if we were to recount here all the ineptitudes with which their Books bubble forth. Every time some great mystery comes up for their consideration, it is either dealt with in a doubtful and obscure way or, more likely, they neglect it. Who learns anything about matter¹⁸ from Aristotle? Aristotle cautiously wanted to hide it, lest he betray his ignorance. But because these secrets are very difficult to search out, is it therefore safer to be mistaken? Indeed, it is for the greater good that whatever is more dangerous to explain should lie deeply hidden. Perhaps many, strong enough to discover this matter by their own genius, would have arrived at it, except they thought it had already been discovered.¹⁹

We do not know with what Privilege Aristotle, yielding to his Predecessors in erudition²⁰ (would that he had yielded to them also in simplicity of soul!) boasted that he had uncovered all truth. For Scholarship has its cycles. And so, since Aristotle will not be remembered by all the ages of humankind, let it be far from us (except as a punishment) that we should bind our living selves to a cadaver, or combine new discoveries with writings dead from fame.

Your Philosophy, O most learned men, is not full of kindred absurdities! It displays the greatest secrets of Nature in light. For there is little praise in happily searching out vile matters, stones that readily reveal themselves but that no one wishes to collect. That alone is worthy of you, which has exhausted others, *and the darkness which blinds most men has sharpened your own eyesight.* Furthermore, your Philosophy is modest and truly learned, and, having fallen from Heaven, derives its origin from the Holy Scriptures, from which one may safely discern the truth, *wherein nothing is suspicious or erring.* Since therefore everyone may turn the Sacred Page, for what purpose do we expend dishonest labour in order to embrace falsehood, and perish in the fugitive shadow? Why do we hesitate on the step? Is it to dig from the Bible the matter of everything? For it is far more likely that God should best elucidate that liquid Nature that he created.²¹ *Whoever studies these [sacred] writings will arrive at the knowledge of that matter from which all that lives has been derived,* just as so many rivulets derive their origin from the sea, and shortly unburden themselves of their playful current into the same sea.

Those who persistently deny that there are men, whom God has elected to the knowledge of the intimate mysteries, suspect the solicitude of the Creator,

who withholds nothing useful or necessary. He who fabricated the whole machine of the universe for the human race, willed, both for his own glory and our benefit, that His works should be understood. Therefore from heaven He has illuminated the minds of some, and endowed them with thoughts that meditate on what is plainly divine. To be sure, our capacity is so humble that much of what it experiences is beyond its powers. We cannot torture ourselves with incessant studies, nor fail to concede to the eyes their accustomed sleep. But unless the celestial rays should kindle daylight in the mind, night rears up with its vigils. There is, however, no profit in mere study without light from God, which is almost beyond our hope.

Therefore as God, Thrice excellent and Most Great,²² created the two Lights at the first origin of the world,²³ wherein all creatures may be seen and illuminated, so He has flooded the souls of certain men with such Light that they may behold the Sun and Moon themselves, nor be blinded meanwhile, and may preside over creatures with a celestial Torch, and cause things to flourish. So the chaos of letters has given way to a glorious cosmos, heaven has descended to earth, and the superficies²⁴ being removed the centre itself comes into view, while if we spoke of even greater things there are some from whom the meaning would not be hidden.

For we have good reason to believe that there is a true Society, Your own, unto which God has revealed the oracles. It is much more probable that God would reveal such mysteries to His Church than to the Heathen,²⁵ who use the Sun to light the sparkling Torch of Nature, and if ever the Light from heaven should flash upon them, they become more blind thereby. Indeed, their eyes have dwelt constantly in the darkness, and so pure is the Light that they can scarcely endure it without injury. But doubtless to those same [true Philosophers] to whom God has freely given His mysteries, He shall also give other lesser benefits; and those who possess Divine Truth are not likely to be ignorant of Nature's secrets. Those, in short, who have been admitted into the companionship of the Mistress, by that very fact become intimates of her Handmaiden.²⁶

There is, furthermore, another Reason that ye also are few and wise, while the mob is a multitude and rude, and its own mass is hurtful to it if it aspires on high, though now and again one or another moves with wondrous agility, and escapes to the upper air; such a person retains his knowledge, meanwhile, of every lowly thing handled by the heedless hands of the mob. Wise Nature has deeply hidden her treasures that they may not become common. In like manner, Art also hath its penetralia;²⁷ its Gems are to be sought, its Gold is to be dug up, and the divine operation is an assistant in the investigation of both.

Your Fama Fraternitatis, translated into the English tongue, has come into our hands, being edited with a Preface by the Illustrious Gentleman E.P.,²⁸ of the Orbis Britanici Solis.²⁹ Therein ye have invited worthy persons to join your Society.

But hence ye Profane!³⁰ It is not proper that all little men³¹ of whatever kind should snatch at such Humanity, or that others, hoping for better, should trample what has been cast before their feet.³² Meanwhile a bitter strife has risen up amongst us, because we are well aware that we deserved not so great a blessing, and yet our weakness gave way before Your Favour, and we rejoiced at being thus overcome, and we kiss your Laurel.³³

For the rest, our misfortune seems to have acquired strength from injury, just as, when one head of the Hydra³⁴ is cut off, another rears itself immediately. Therefore we press on toward the border, as it were, of Virtue, which is crowded with difficulties as though with numerous attendants. We lacked the opportunity of sending to you, for it was hardly certain where our Epistles might find you; equally uncertain was with what Name to inscribe the letters; likewise your place of residence was unknown to all but yourselves.

And so, little by little, *we were again plunged into Sadness*, and, as is usual with the anxious, we have complainingly uttered these words. What could a helping hand profit us that could not touch our calamity? Be the Brothers of the R.C. the Wisest of Men and also Benevolent, *there was no comfort in the conviction of your wisdom and benevolence if we could not reach you.* What torments us more is that we shall not possess those delights, just as the sound of the gushing of water from afar kindles and increases the thirst. Thus our latest happiness has produced worse hardships, for he who has once hoped in vain is twice wretched.

But in the silence which followed,³⁵ a Sacred voice ἀπὸ μηχανῆς³⁶ assured us that the Fraternity we desired so anxiously we should at length find by the grace of God; our prayers have not vanished, unanswered, into the air. Doubtless, the one who first kindled a spark of this kind is able and willing to make the same erupt into flame. Therefore, we must continue to burn with such zeal of learning, and ardent industry will rise up and turn its torch in our direction.

We have, therefore, almost cast away fear and again breathe hopefully, as though brought back to life. With sorrow overcome, all things at last breathe Gratitude. Thanks even to our very lapse,³⁷ we have made much progress. In such a way do flowers, beaten down by the rain, emerge more vibrant, and open their petals the more broadly because they had been contracted more tightly.

Mere gold-seekers have doubtless inquired after you. They grow feeble so long as their money may increase and their coffers are filled. But truly wealth and all things of that kind are sordid, compared to the excellent dignity of Science. Ignorance first seeks out that King of Metals,³⁸ and thereafter becomes the mother of such profligate offspring. Likewise do they seek out your Fraternity who are *the votaries of pleasure, whose brains have turned into a belly,*³⁹ *while they apply Arts to their orgies.* What surprise is it if some tardy person can barely drag the load of his belly behind him? Or that he should quaff down Cities and Nations in one cup? We had rather we did not know your Secrets, than that those secrets should destroy us, weighted with evil.

But do not be surprised, O most learned men, *which we have followed on the path of Mercury,*⁴⁰ though wretchedly exhausted, for Guides have appeared to show us the route to be taken. *There are also many given over to much writing,* which have brought leprosy upon the Arts. They *discourse of the Elixir and the Panacea in an Enigmatic manner, purposing deception, while others coming after them have pretended to find therein what the Writers themselves did not know.* It is yet difficult, therefore, to propose them as an example; indeed, it is clear enough that those who have been deceived by this *ignis fatuus*⁴¹ do provoke others into the same lot, lest they themselves should seem ridiculous. Misery loves company.

Let us not be considered thoughtless who have scorned the promises of Pseudo-philosophers that we might give ourselves to truth. The land is usually barren which hides Gold; it does not luxuriate with flowers to delight the eyes of passers-by and lead them to the hidden Treasure. It can hardly be otherwise that *those versed in Nature's secrets are taciturn,* and their words are rarely heard, as though they were ignorant. They *do not write much or attractively;* on the contrary, they conceal themselves, so that they may be more hidden, and bury themselves alive in deep silence.

Thus it is clearly the case that no one, even if he should spend his nights at such studies, may by his own efforts⁴² attain to these mysteries. Those who have falsely interpreted the Fables of men of old have merely invented new ones, whereas those who are true Mystics⁴³ have by their industry poured forth everything into such thick darkness that whoever approaches to understand them would more quickly lose his mind than gain instruction.⁴⁴

We therefore, who have seriously pondered all these things again and again, ask you to take pity on us. Since our prayers savour of something grand, let them be auspicious. *We are still Young men and Novices, as our nervous Epistle indicates, but perhaps an aged mind has been infused into us.* Nevertheless, allow us to be immature, while we are yet acolytes. Anything

might be easily imprinted on those who have not yet been marked with a seal. We are Two souls as it were in one, seeking the same thing, and why should anything stand in the way of your Fraternity giving birth to Twins in one parturition, just as God, who has made a woman fertile, gives her numerous and legitimate offspring now and in the future?⁴⁵

As far as Religion is concerned, our attitude is far different from those who dispose of God; let them shout that there is nothing that has not flowed from Nature, and is conserved by the same, and who thus ridiculously limit Nature. On the contrary, whatever is, either has come to be from itself, or from something else;⁴⁶ nothing, however, while it yet has no being, may give itself its own origin. Whence, philosophizing from effect to cause, let us finally ascend to God, the Creator of the world.⁴⁷ For turn our eyes whither we may, where do we not see His Power?

Any blade of grass demonstrates the presence of God. Whoever examines carefully Animals and minerals, whether he considers their marvellous generation or even, it may be, knows something of their Transmutation, well understands who is the á and ù⁴⁸ of all things: and so God, who is Truth itself, has no enemy but the ignorant.

We smile at all which you have said concerning the pope; that religion, if so it can be called, though it nowadays be dispersed like so many vehicles through sects and heresies, *will be involved in the same ruin* as they. What stone is left unturned by the Jesuits, so that they may confound us in everlasting Chaos? This man arrogantly breathes Blasphemy, and who nurtures superstition; but if here they bring forth so many unspeakable monsters with impunity, God at last will have His vengeance.

We trust that there are no other obstacles which separate us from your Society; we ask much, but it is within your power. Let neither Temerity nor sloth deliver us unto reproach. These are two plagues of any age, and by them even men who are in every other respect most wise have perished. *Pardon us, most Loving Brethren, if we seem to force ourselves upon you*, and deign to embrace us *with open arms*.

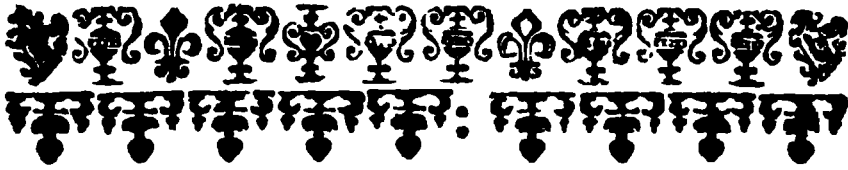
But if ye have no time for such trifling matters, we know well enough that we shall almost despair of our mind and, surrendering to (we hope) a more propitious Heaven and earth, we shall burst forth with these groans: 'The Most Illustrious Brethren have rightly judged us unworthy of the Divine Light; whither now may we, most unhappy, escape? Have not we foresworn the darkness, nor is it proper for so beautiful and well-dowered a virgin to roam the streets. Therefore we must seek the pristine gloom, where we may wander in lamentation, and thereafter we shall fall under the spell of night, since in it we may safely sleep, and pass through our unavoidable misfortunes in peace and silence. Meanwhile, O Heaven,

grant us to become a part of Thee, and let our stars shine in the night. Thou, too, O Earth, true mother of all, rouse Thyself and aid us, taking on a different form; embrace us to thy bosom so that at last cadavers may revive.'

However that may be, we assure ourselves of better things; indeed, we are certain that ye, ever faithful to yourselves, are not able to abandon us, unless ye be perfidious. It must be a matter for gladness that our prayers are in harmony with your desire. But if ye have decided—too hard and cruel!—to hide your Light, we shall not therefore be extinguished. Little by little and slowly our light will expire. Indeed, our hopes, since they have no remedy from us as from the best of medicines, will call upon their own resources, by which they may support a languishing Nature and expel despair. We shall, in other words, attempt to grasp with our own hand the branch⁴⁹ that the Gods refuse to reveal. Exhausted by studies, therefore, although we cannot discover your House of the Holy Spirit, perhaps we may stroll through its garden next door, so pleasantly situated, laden with fruits, and relieve our thirst at its Fountain, gushing with celestial water.

But it is now to be feared that *our Epistle* has grown beyond its bounds, and that the prolixity of our petition has made you sick.⁵⁰ It was difficult for us, spurred by such a goad, to halt our steps. The proper duration of an Epistle, however, is not the same as that of Hope.

Your most devoted servants
Theodosius Verax
Theophilus Cælnatus



CHAPTER I

*That all Laws which bear the Title of Themis,
ought to Respect their Profit for Whom they were Made.*

§ 1. As Laws do differ not only in their Institutions, but their acceptance; so, if not Tyrannically imposed, they centre in the Public good; for if by them Humane Society is maintained, Justice executed, Virtue favoured, so that no man may fear the insolence and oppression of another, we may conclude that they profit and advance a Commonwealth: if every man duly receives whatever belongs to him, he has no cause of commencing a Suit with any, or to complain, much less to engage in a War; but on the contrary, All (as in the Golden Age) shall enjoy peace and prosperity: But the Laws defend this justice by which only Peace is established, contention ended, *Themis* worshipped, and lastly, all things in a flourishing state and condition. Whence the Poets advisedly feigned *Themis* to be the Daughter of Heaven and Earth, to be the Sister of *Saturn*, and Aunt to *Jupiter*, and have done her very much honour, and celebrated her Fame, because she so constantly administered Justice: for Equity and upright dealing were by her enjoined, and all Virtues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as *Festus* observes) but what should favour of honesty and Religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

§ 2. Others were of an opinion that this *Themis* was a Prophetess amongst the Grecians, and did foretell what should happen, by which endowment she got great Authority; so that they esteemed her an enthusiast, and thought that she had familiarity with Spirits, may 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 King's held their Dominions; she instructed them in their duties to their Subjects, and made the rude multitude pay due homage and subjection to their lawful Princes. She laid the foundations of magistracy, and built an orderly structure of Politics; for which cause she was in so high estimation amongst the Heathens, that they supposed the World by her Divinity to be upheld and supported. They erected Temples to her, and instituted divine Rites and Ceremonies in honour of her. The first that was dedicated to her was in *Boetia* near to the river *Cephissus*, at which after the Flood, *Ducalion* and *Pyrrha* are said to have arrived; where they inquired of the Oracle, how mankind which had perished in the Deluge, might again be restored, as Ovid writes in Book I of *Metamorphoses*:

“O Themis, show what Art it is that repairs,
Lost mankind, vouchsafed to help our sunk affairs.”

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

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

s § 5. This Equity keeps kingdoms in safety, Commonwealths and Cities in order, and lastly, improves small beginnings to a great height and degree of perfection.

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

§ 7. This Equity does so poise all our manners and actions that they are not swayed to injustice and wickedness, whereby very many inconveniences are eschewed which happily might lead us away: For as Luxury and Riot are the causes of diseases, so injustice has annexed to it as an inseparable companion loss and punishment: and on the contrary, as Health renders men most happy, not only because of itself, but as it is big with other Benefits: so by this Equity, wholesome Laws are enacted to the great comfort and advantage of mankind. But because this is so clear to every Rational man, in vain are words spent to demonstrate it.

CHAPTER II

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

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

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

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

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

§ 5. They follow in their order:

a). That every one of them who shall travel, must profess Medicine and cure Gratis.

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

c). That each Brother of the Fraternity shall every year upon the day C. make his appearance in the place of the holy Spirit, or else signify by Letters the true cause of his Absence.

d). That every Brother shall choose a fit person to be his Successor after his decease.

e). That the world R.C. shall be their Seal, Character, or Cognisance.

f). That this Fraternity shall be concealed one hundred years.

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

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

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

§ 9. But Laws that are brought in by Inferiors, extend only to those that have a particular Relation to them; neither are they long lived, nor do they excuse from the Laws of Superiors, being only obligations which respect Time, Place, the Person and Subject.

§ 10. Amongst the Ancients those men who were of best repute for their Wisdom, Learning, Authority, Sincerity, and of greatest

Experiences, might set up Laws in any City or Nation. Thus we see that *Moses* was made Ruler and Chieftain amongst the Hebrews, and amongst the Heathen the first Law-givers were called *Zephyrians*: after them *Zaleucus* in imitation of the Spartans and Cretians (who were thought to have received Ancient Laws from *Minos*) wrote severe Laws, and found out suitable punishment; he left rules whereby men might try their actions, so that many afterwards were frightened into good manners; for before him Laws were not written, but the sentence and state of the cause lay in the Judge's breast.

§ 11. Afterwards the *Athenians* received Laws from *Draco* and *Solon*; upon which they proceeded in all Courts of Judicature, from whom the *Romans* who lived after the building of the City three hundred years, had their Laws of the twelve Tables published by the *Decemviri* and these in process of time being enlarged by *Roman* Magistrates and the *Caesars*, became our Civil Law which at this time is used amongst us.

§ 12. Other Nations also had their respective Lawgivers, as *Egypt* had *Priests*, and *Isis*, who were taught by *Mercury* and *Vulcan*. (These were golden Laws, and such as owed their birth to the fire.) *Babylon* had the *Caldeans*, *Persia* had *Magicians*, *India* had *Brahmans*, *Ethiopia* had the *Gymnosophists*; amongst the *Bactrians* was *Zamolxis*, amongst the *Corinthians* was *Fido*, amongst the *Nilesians* was *Hippodamus*, amongst the *Carthaginians* was *Charonda*, lastly amongst the *Britons* and *French* was the *Druids*.

§ 13. From what has already been said there may be gathered thus much, viz., that any one has liberty (his Companions complying and faithfully engaging) to prescribe Laws to himself and them, especially if such Laws are founded upon Reason and Equity; for (as the *Comedian* has it) amongst the good ought to be transacted just and honest things; but as the combination of the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats and sure deceits; their constantly but obstinacy, their oaths cursing, their rules methods of villainy, their Laws are commands to wickedness.

§ 14. Our author indeed was a private man, and no Magistrate; but in his particular relation he was invested with much Authority, whereby he might oblige and bind others, be both Lord and Father of the Society, and the first Author and Founder of this golden Medicine and Philosophical Order. If any one shall attempt to usurp jurisdiction over any against their wills and consent, he shall find his labour to be in vain; for he must needs

suppose them to have a prejudice against such designs, since he plays the Bishop in another's Diocese: but certainly the case is different here, because by a fair resignation they devoted themselves to his command.

§ 15. Surely for confirmation we may take notice of the Time; They have been kept and observed for many Ages, and this does not a little strengthen the first Authority; for if you prescribe Laws to any who were not under such before, and such Laws continue a long season inviolated, it will follow that those Laws being just and good may yet endure; for that nothing hinders, but that this private Legislative power may be in force, being neither contrary to Divine or Civil Statutes, the Laws of Nature, any positive Law, or Custom of Nations.

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

§ 17. Our Father indeed has lain hid as being long since dead and his Brethren although they live and retain in Record and Memory his Sacred Name; yet because of some secret and weighty causes, are not willing to have his name or person known. Besides they have a continual succession and genealogy from him to themselves; and they received afterwards a Lamp from a known confederate and colleague of their Fraternity; they can read the Author's soul in his Books, view the true Feature in the picture, judge of the truth of the cause by the effect; whose actions confirm their goodness and sincerity; their hands are set with eyes, so that their belief goes beyond their sight; where other men foolishly and ignorantly think incredible and vain, they know how to be real and possible.

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

§ 19. To those indeed to whom the knowledge of him was no benefit, he was not, neither was it necessary that he should be known, unless such persons over curious pried into matters which concern them not, for as it belongs not to us to have intelligence what designs are in agitation within the walls of *Troy*, or who in *India* does administer justice or give Laws; so likewise ought they not to intermeddle with this Author and his Brethren altogether unknown to them. If we behold smoke

breathing out of a house, we presently conclude that there is fire within. And why should not we although the Father and the Fraternity have not been seen by outward eye, yet because of their works, by the eye of our minds discern and satisfy ourselves concerning them? We can pass a judgment upon a Tree by the fruit, although the fruit is plucked off; it suffices to the knowledge of a man if we hear him speak: Whence *Socrates* spoke thus to a young virtuous man, but one that held his peace; speak (said he) that I may hear thee. A Dog discovers himself by his barking, a Nightingale by her sweet chanting notes; and we judge of all other things according to their actions. And why then cannot we distinguish our Author from cheats by his Positions and Laws, since it is the others whole design to delude? They make gain of their tricks; that which would be irksome to another, they take pleasure in, and make a sport of dangers and hazards.

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

§ 21. Wherefore the Father of this Fraternity was not so much careful of concealing himself in respect of his own interest; but herein he wisely consulted the good and welfare of his successors and the whole

Fraternity. Shall we esteem him a wise man who is not wise for himself? So that *Aristippus*, *Anaxarchus* and many others do worthily bear their disgraces.

§ 22. Everyone by dangerous achievements and noble exploits can get renown; and some have grown famous by notorious and execrable villainies; as *Herostratus* who fired the great Temple of *Diana*: But this our Author and his Successors conceal themselves, very well knowing what a sting Honour and Popularity carries in the tail of it; not that they hate or scorn human Society, but that they may as it were at a distance behold the enormities of men, being only spectators and not actors. *Democritus* is reported to have put out his eyes that he might not see the vanity and emptiness of the world in respect of goodness and virtue, and its fullness of deceit, luxury and all vice: But our Author and his Successors have taken a very wise course to conceal themselves: no man that would exactly see an object, will fix both his eyes upon it; neither will a wise man put himself into the hands of either *Mercury* or *Mars*, they being patrons of Thieves and Robbers; neither will he entrust himself with *Jupiter* or *Apollo*, since that the one is armed with thunderbolts, the other with arrows, by which the unfortunate *Hyacinthus* perished, and was Metamorphosed into a flower bearing his name.

CHAPTER III

Concerning the General intent and effect of these Laws with the particular Circumstances of Place, Time, Means and the End.

§ 1. We have already at large discoursed of the maker and efficient cause of these Laws; now we shall treat of their Effects and Circumstances.

§ 2. That is probably termed an effect which in all points agrees with its cause; so that if our Author was an upright man, these Laws which flow from him shall likewise be good, it being a very rare thing to see a virtuous offspring degenerate from their Parents and Ancestors.

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

§ 4. Hitherto these Brethren have not repented of their condition, neither will they ever, being servants to the King of Kings, all the fruits of their labours they dedicate to him. Religion with them is in greater esteem than any thing in the World; as well in the Book of Nature as the written word they read and study God's Omnipotence, his Providence and his Mercy; they account it their duty to help and relieve the poor and oppressed; and surely such actions become Christians; so unworthy a thing it is that Heathens and Turks should out-stripe us in them!

§ 5. It is not necessary that any should know their place of meeting, but they whom it properly concerns. We are sure that it is not in *Utopia*, or amongst the Tartars, but by chance in the middle of *Germany*; for *Europe* seems to resemble a Virgin, and *Germany* to be her belly; it is not decent that a Virgin should discover herself, lest she rather be accounted a Strumpet than a Virgin: let it suffice that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a Virgin womb, yet she have teemed with many rare and unknown Arts and Sciences. We mean *Germany* which at present flourishes and abounds with Roses and Lilies, growing in Philosophical gardens where no rude hand can crop or spoil them.

§ 6. The *Hesperian* Nymphs have their abode here; *Ægle*, *Heretusa* and *Hespretusa*, with their golden boughs, lest they again become a prey to *Hercules*, are here secured. Here are *Geryon's* vast bulls in the fair and safe pasture, neither *Cacus*, nor any malicious person can steal or persecute them. Who can deny that the Golden Fleece is here, or the princely Garden of *Mars* and *Aëta* who is feigned to be the 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.

§ 7. It would be to no purpose to speak of the means by which these things have been deduced from their first Author; since that the Brethren in their Book entitled their *Fama* and *Confessio Fraternitatis*, and in other writings have at large declared them.¹ 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 Fraternitatis*;² which was afterwards translated out of *Arabic* into *Latin*; out of which *Book M* they learned many Mysteries, and in it as in a glass they clearly saw the Anatomy and Idea of the Universe: And doubtless shortly they will let the *Book M* come abroad into the World, that those who covet after knowledge may receive satisfaction; nay I confidently believe that happy day to be at hand; so we may judge of the Lion by his Paw; for as the ebbing and flowing of the Sea (as Basil Valentine reports) does carry much wealth to diverse Kingdoms; so these secrets coming into public view, having much in them of the Worlds Harmony so much admired by *Pythagoras*, may yield us no less profit and content.

§ 8. Neither has 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.

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

§ 10. 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.

§ 11. In this case the scales hang very even, inclining neither to the one nor other, and the first Unity is equivalent to the fifth, or second and third linked together; every one (as the Proverb has it) will christen his own child first; and Rivers (as the Wise-man speaks) stream not out, unless the fountain is full; he gives best, that gives so to one that he may give many times.

§ 12. But when these Laws were first promulgated, you may learn out of the *Fama Fraternitatis* by chance, about the year 1413! If he was born in the year 1378 and traveled at 16 years of age, he was out 6 years, and returned at the end of 8, but expected 5 years before he brought his business to any end, and gave his Laws: But these things are rather conjectural than certain, in regard that we want the History in which they are distinctly set down.

CHAPTER IV

Of the First Law, and the Excellency of Medicine above other Arts, to which the Brethren are Devoted.

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

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

§ 3. Necessity has forced men to invent Arts for their help; curiosity has set others on to work to satisfy Fancy; and luxury has not been idle in seeking out means to please itself: Now amongst these Arts and Inventions, some are more noble and excellent, both in respect of themselves and in the estimation of men. Do not we count it a Divine and Majestic thing to govern? What more glorious than to wage War with success? There are Merchants, Handy Craftsmen and Husbandmen in a Commonwealth, and every one acts in his proper sphere. In any profound points in Divinity we consult the able Clergy; in a doubtful and subtle case we go to an able and honest Lawyer; in desperate sickness we seek to an experienced and learned Physician: But Medicine seems deservedly to have pre-eminence; for a Physician in sickness governs the Emperor, prescribes Rules and Directions which the Lawyer cannot do; for the Law-giver being present, the Law has no force, and may be changed and altered at his pleasure who first instituted them.

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

§ 5. Wherefore a Physician's employment is so far from being contemptible, that it is concerned in a man's chief outward good and

happiness, in maintaining health and curing diseases. God at first created man; Nature, God's handmaid, conduces to the generation of him from the seed of both Sexes; and it is the Physician's office to recover man diseased, and to restore him to his native health. So that this Art has much in it of Divinity, having the same subject with the Creation and Generation, viz.: Man, who being created after the image of God was His by Creation, being begotten was Nature's by Generation; nay Christ himself being incarnate did not disdain to be as well as the Physician of the soul, so also to be the Physician of the body. The Prophets among the Israelites practiced Physics, 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 sick. We have heard of some who having slain many in a just War, yet to clear themselves have freely given Physics, doing good to me to expiate the hurt they had formerly done.

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

§ 7. But some, perhaps, may exclaim against the Brethren, saying that they are not Physicians, but mere Empirics, who intrude upon Physics: Such, indeed, should first look at home, and then abroad. I confess that few of the Brethren have had their education, but yet they are great Scholars; not fresh or raw in profound learning, but having a great proficiency. They compound that Medicine which they administer, it being, as it were, the marrow of the Great World.

§ 8. To speak yet more plainly, their Medicine is *Prometheus* his fire, which, by the assistance of *Minerva*, he stole from the Sun, and conveyed it unto man; although diseases and maladies were afterwards by the Gods (as the Poets feign) inflicted on men, yet the Balsam of Nature was more powerful than the distempers: This fire was spread over all the World, conducing to the good both of body and mind, in freeing the one from infirmities, the other from grievous passions; for nothing does more cheer and make glad the heart of man than this Universal Medicine;

Precious stones wrought into subtle powder and leaf gold are the Ingredients of this powder, commonly called *Edel heriz pulver*. *Æschylus* does attribute the invention of *Pyromancy*, the composition of Medicines, the first working upon Gold, Iron and other metals to *Prometheus*; hence the *Athenians* erected an Altar common to him, *Vulcan* and *Pallas*, considering how much fire conduced to the finding out of the secrets of Nature: But we must know that a four-fold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is lost.

CHAPTER V

That the Cure of Diseases by specific Remedies of Occult quality, which the Fraternity uses, is most Suitable to man's Nature and Prevalent against all Distempers.

§ 1. We must not by what has 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.

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

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

§ 4. He that practices Physics aright does consider the different temper of persons in the same disease, as a learned Judge does not always give the same judgment in the same cause, which circumstances may very much alter. The Brethren look chiefly to the Constitution of the Patient and do accordingly prescribe.

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

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

§ 7. 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 has in it virtue essentially to chase away that disease in which it may rightly be applied. It is here in Medicine as in an Army; if each Soldier falls out with the other, or they mutiny against their Commander, the enemy gets strength, and makes use of their weapons to slay them.

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

§ 9. *Valescus de Taranta*, lib. 7, cap. 12,¹ defines or describes the *Galenical* occult Quality. A question is started how a Locust hanged about the neck does cure a Quartan? To which they answer, that if these Empirical Medicines have any such virtue, they have it from their occult Quality, which contains the Specific form of the distemper conjoined with the influence of the Stars: but then we may ask what that total propriety is? *Averrhoes* calls it a complexion; others say that it is the substantial form of a compound body; some will have it to be the whole mixture, viz.: the Form, the Matter and Complexion, which *Avicenna* names the whole substance, when he said that a body has neither operation from the Matter, nor Quality, but the whole Substance or Composition.

§ 10. But to speak truly and clearly as it becomes Philosophers, we hold that there is a natural virtue and certain predestination flowing from the influence of heavenly bodies, so particularly disposing the Form

to be introduced, that it is (as it were) determined to its proper object, whereby after due preparation of the matter, and conjunction of the form, the whole substance or mixed body necessarily produces a proportional effect. And Avicenna perhaps meant this much; whence Arnoldus, in his book *De Causis Sterilitatis*, said that the peculiar property of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult Quality, to most men unknown because of its difficulty. Hence it is that Nature is styled a Complexion, not because it is so properly, and found out by reason, its secrets being only discovered by experiment and practice; by this the understanding knows that experience is above reason; because there are so many experiments of which we can give no rational account, nor find out any method to satisfy ourselves concerning them.

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

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

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

§ 14. 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 can have no scent; that all hot things have scent? That all scented things are hot; that all that have no scent are cold; or that white things are cold or hot; that red things are hotter than white;

or contrarily that bitter things are hot, narcotic cold, *etc.* For *Opium*, the spirit of wine, the Rose and more things will confute such an opinion, so that the Qualities do depend upon such uncertainties in respect of every Simple, that it is far better to trust to experience, to search into the secrets of Nature, than vainly to trifle away time in gathering the second Qualities from the first, and the third from the second, or to gain reason by sense, a thing most ridiculous unless it be in the cure of diseases, where the Qualities are in confusion.

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

§ 16. I would not be misunderstood, as if there were no judgment to be used in the administration of Physics, but that experience should be the only guide; Medicine, whether speculative or practical, must concur and meet in truth. I say we must not, as to the invention or prescription of Physics, trust too much to Reason informed falsely and concerning the nature of things, but when experience has confirmed us in mysteries and secrets, because reason is too weak-sighted to teach them, we must not perversely slight them, disesteeming enviously what we cannot attain.

§ 17. I do not account him a rational Physician who has only a large scroll or bill of Simples in his memory, and can distinctly tell you what are hot in the first degree, what in the second, what in the third, and can run through the second Qualities and third; and if at any time he is called to a Patient, from this rabble, as from the belly of the *Trojan* horse, issue many Receipts, many bands, when he is ignorant of the most inconsiderable Simple, and knows not how rightly to apply it: Shall not he who understands and is well acquainted with his Medicines, be of more repute? A few select prescriptions that are infallible and effectual to the cure are of more worth than a rude multitude of *Galenical* Receipts.

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

§ 19. We read in Histories of the courage and skill of a *Spartan* King, who, with a band of 400 stout *Lacedemonians*, possessed the straights by which *Xerxes* should pass with an army of 1,700,000 and made there a great slaughter of them; When the insulting *Persian* boasted that they would close the Sun with their arrows, the *Spartan* King answered that then we will fight in the shadow.

§ 20. By these examples it appears that a select company of choice soldiers have great advantage against a confused multitude; and why are not a few choice Remedies beyond a heap of vain Receipts? Some have said that an Army is complete that has 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 increases to a great number, it rather kills than cures; for every Specific waging War or being opposite to another, must necessarily disturb Nature's peace and tranquility.

CHAPTER VI

*Although other Physicians may Challenge,
as indeed they Deserve, a due Reward; yet the Brethren
do Cure Gratis, not valuing Money.*

§ 1. We read in History that great persons, Kings and Princes, have entertained famous and learned Physicians, not only allowing them a considerable annual stipend, but have raised them to great preferment and honour: *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 *Ptolemy* an hundred Talents: *Democides* restored the Tyrant *Polycrates* for two Talents of Gold. The same person, for curing *Darius*, had given to him a very rich chain of Gold and two golden Cups. *Jaecobus Cocterius*, Physician to *Louis* the second King of *France*, had 50,000 Crowns yearly paid to him; and *Thaddeus* the *Florentine* got 50 Crowns daily, traveling up and down to cure the sick.

§ 2. The rewards and gains Physics brings in, has caused many Students to employ all their time and labour therein, who for the most part look more to the profit than health of their Neighbour, and good of the Commonwealth. If we indeed consider to how many infirmities we are subject, we shall find Physics to be as necessary as food and raiment, and then able Physicians are to be sought for, who may judiciously administer it; but no man will employ all his pains, cost and labour, in that of which he shall reap no harvest; who will be another's servant for no wages? Will a Lawyer plead without his Fee? Neither is there any injunction or Law to command and oblige a Doctor to cure for nothing. It would be very hard and rigorous, if any man should be forced to give away what should properly belong to him. *Menecrates* the Syracusan had nothing for his pains, but affected Divinity; he would be thought and accounted *Jupiter*, which was worse than if he had required a reward suitable to his Calling.

§ 3. The Brethren are so far from receiving a Fee, that they scorn it; so far from vain glory of their success, that they will not have such a favour acknowledged. They have not one Medicine for a great man, another

for the poor, but equally respect both; frequent in visiting, comforters in affliction and relievers of the poor; Their labour is their reward, their pains to them gain; no Mice or other Vermin can diminish their heap, no Dragon or wild Beast can either poison or exhaust their Fountain.

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

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

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

CHAPTER VII

Abuses in Medicine Censured; as the long bills for Ostentation, that the Physician may not seem an Empiric, and for the Apothecaries gain, without Respect to the Benefit and Purse of the Diseased, when a few choice Simples might do the Cure.

§ 1. We daily see how many weeds sprung from Gold, have and do still overrun the whole World; It has not only overthrown Cities, destroyed Commonwealths, but also has corrupted the Arts, and of Liberal made them almost Servile.

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

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

§ 4. That which we complain of is the great multitude of *Omnium gatherum* put together of Herbs, Roots, Seeds, Flowers, Fruits, Barks, hot or cold in the first, second and third degree; so that you shall have thirty, forty or more ingredients in one Receipt, to show the Memory and Art of

a dull and blockish Physician, and to help the knavish Apothecary, who extols his gain for learnedness, the quick utterance of his drugs for experimental knowledge.

§ 5. On the contrary, if anyone making conscience of what he undertakes shall prescribe a few rare and approved Simples (as that famous *Crato* did, Physician to three *Caesars*) he shall be thought an *Ignoramus*, if not a mere Empiric, although he excel those Receipt-mongers by far in all parts of learning.

§ 6. 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 bless themselves, and thus the Patient pays for his sickness, when, if he recovers, his purse will be sick.

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

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

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

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

§ 11. It is sufficiently known to wise men, that the same herbs do alter under several Climates; and that which is innocent in one may be poison in another; wherefore it is not safe to compound *India*, *Arabia*, *America*, *Germany* and *England* together, for the Sun and Planets have a different influx upon this or that Country and accordingly alter the Planets. Nay we cannot be ignorant that the same field abounds, as with wholesome, so with venomous herbs; we have example of this truth in Minerals, for common Salt alone is harmless, as also our vulgar Mercury; but if these two be sublimed together, they become a venomous and rank poison; but perhaps some may think that this proceeds from Mercury, which indeed is false, for it may be brought by Art to run again, and then its innocence 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 water that will eat any metal except Gold, and certain death to anyone that shall take it. But if you add to the former *Ammoniac*, its strength is increased and it will reduce Gold into a watery and fluid substance, yet its nature is pure and perfect.

§ 12. 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.

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

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

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

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

CHAPTER VIII

That many Medicines, because of their High Titles, and the fond opinion of Men who think that Best which costs Most are in great Esteem; though others of less Puce, proper to the Country, are far Above them in Excellency and Worth.

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

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

§ 3. As this is clear in many diseases, so especially in Hypochondriac Melancholy, called the shame of Physicians because it is rarely cured, wherein the non-effecting of the cure depends upon the prejudiced imagination of the Patient, who despairs of help; for cares, grief and despair, do alter and change the blood, corrode the heart, overwhelm the spirits that they cannot perform their offices; if therefore these can first be removed, there is very great hope of recovery.

§ 4. Under this Cloak many cover their knavery and covetousness, who seek nothing but gain by their practice; for they call their Medicines by great names, that the imagination of the Patient, closing with so rich and precious remedies, may promote the cure; and therefore they compound their Medicines of rare Ingredients as Gold, Silver, Pearls, Bezoar, Ambergris,

Musk and many more, and then they christen them according to their birth. They call them the *Balsam of Life*, the Great *Elixir*, the Restorative of *Life*, Potable *Gold*, *Butter* and *Oil of the Sun*; and who indeed can reckon up their tricks by which they draw in and delude such multitudes of ignorant people? Yet their great names are not altogether insignificant; for by this *Balsam of Life*, they mean that which maintains and keeps themselves alive.

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

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

§ 7. Besides, though these may be very excellent Cordials or Antidotes, yet are they not appropriated to the disease, and so consequently little conducing to the grief.

§ 8. 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.

§ 9. It is not hard to prove that each Country abounds with Simples suitable to the Diseases of that Country, and that we need not go to *India* or use Exotic Drugs.

§ 10. This Question has been handled by many learned men; at present we will not spend much time about it. We deny not the use in Food and Physics of *India* and *Arabic* Spices, neither do we condemn other most excellent gifts of God; but here we find fault with the price. Let us, therefore, use them in their place and time. Perhaps such precious things were intended for great persons, but yet great care must be used in the preparation that they be not Sophisticated. I say rich men may afford to pay for these Medicines, who delight to eat and drink Gold, and hope as by that they can purchase all earthly things, so they may buy health.

§ 11. Neither would we be thought ignorant of the great virtues and efficacy of Gold, but we speak against the abuse of those Imposters who

instead thereof do cheat and rob: and we can assure all that there is no worth in the boiling and reboiling of Gold. They indeed give their menstruous stuffs for dissolved Gold, which, being reduced to a Spirit, may corrode; and let all men beware of it; imitating a careless Cook, who if he has lost the broth in which the meat has been boiled sets now upon the table which has no heart nor strength in it. So they, when they have consumed and lost their Gold with Salts and other ways, they sell that which remains. When the Bird is gone they sell the Nest, and this they call Potable Gold, spiritualized because invisible. It may be they put Gold into their furnace, but that they by those means can produce such Medicines we deny. There were many *Alexanders*, many called by the name of *Julius*, but yet but one *Alexander* the Great, one *Julius Caesar*; the others agree only in name.

§ 12. Should anyone enquire into the excellency of our own Countries Simples, he would have work enough upon his hands. We shall leave this to another time and place.

§ 13. But besides the price, may we not justly suspect the preparation; that they, instead of true, may well sell false compositions, failing in their Art and Profession? For the balance of Human frailty being at the one end by Justice, at the other by Profit, the last overweighs; because honesty may be a hindrance to us, but profit brings pleasure and delight along with it. So now Merchants count it part of their Trade to learn and skill the adulterating of their Commodities. When the *Thebans* would admit no such persons to the Magistracy, unless they had left off their Trade at least ten years before, by which time they might forget to cozen; but I will not here censure all of that Calling. The same may be said of those who sell Medicines, whether Physicians or Apothecaries, if they abuse their profession.

§ 14. It remains to show that Specifics of Vegetables and things of little worth, are more powerful against any disease than those which are of so great price; neither is the reason far fetched; for they whose Property absolutely resists the malady, they (I say) must need to be more effectually than those who accidentally suit the disease, and by mere chance work a cure. In Mechanic Arts if a man excellent in one should boast of his skill in another which he never saw, you would find him a bungler in it, but employ the same in that Trade wherein he has been brought up and he will show himself to be a workman; so in diseases, when each Specific does its own office, there is a happy issue, but applied to another proves of no effect. Neither can it be expected from one man (though he had an hundred hands) to conquer an Army, which yet choice Bands of experienced Soldiers may easily overcome; but we have been tedious about this subject.

CHAPTER IX

*That many are Haters of Chemistry, others scorn
the use of Vegetables and Galenical Compositions,
either of Which may be useful in Proper Cases.*

§ 1. As the Palates of men are not all taken with the same taste, but what is pleasing to one, is loathsome to another, so men's judgments do differ, and what one approves the other assents not unto, both which happen or are caused as by Sympathy or Antipathy, drawing them on to embrace, and provoking them to hate such a thing; so also by prejudice or reason corrupted.

§ 2. Some dare not taste Cheese all their life, some abstain from it for a few years, some drink only water, refusing Wine or Ale; and in these there is great variety. No less is the difference amongst Minds; Whence it is that two meeting when neither has seen or heard of the other, at the first sight, shall desire and seek each other's friendship; and, on the contrary, whence is it that one hates another from whom he has never received injury? As evidently appears by one coming where two are gaming, he presently shall find his affection to close with the one, and if his wish might succeed
neither received courtesy from the one, nor harm or ill word from the other.

§ 3. Now as much as the understanding excels the taste, and dull and sensual faculty, so much a truly wise man surpasses one that only outwardly seems judicious; one by reflection considers and weighs the matter, the other not so acutely apprehending is tempted to rashness. Thus many learned men, whose Fancies have not been in due subjection to their understandings, have abused themselves, and have heedlessly embraced this as good, and cast off that as evil.

§ 4. It may seem as strange in Medicine that some Doctors should only prescribe Vegetables and *Galenical* Physics, perfectly hating Chemistry, and that others, wholly inclined to novelty, should refuse all Medicines that are not Chemically prepared.

§ 5. Both parties (in mine opinion) are swayed more by Fancy than 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 Chemistry, so that they be without suspicion and deceit; and first we will begin with the old, and proceed to the new.

§ 6. We have sufficiently proved that there are occult properties and specific virtues in Simplex, as no learned *Galenist* ever denied; who have also confessed that these did not work from their Qualities or degrees, but their natures, to mitigate Symptoms, take away the cause of the disease and to Enthronize health in man's body.

§ 7. If this be true, why are not Physicians more careful in gathering and rightly understanding the nature of Simples? Fernelius in his book *De abditis rerum causis*,¹ said that this Specific virtue, which he calls the Form, lies hid in every part of a Simple and is diffused throughout all the Elements. Hence if by Chemistry water is drawn off, oil is extracted and Salt made out of the ashes, each of these, the Water, Oil and Salt, has the Specific virtues of the Simples; but I suppose one not so much as another, yet all joined together are perfect and complete.

§ 8. These things being laid down and confirmed, we must confess that the outward, tangible body of any Simple, that may be beaten, cut, sifted, boiled, mingled with any other, to be the bark, the carcass and habitation of the Specific Quality, which is the pith, the soul, the householder: And now what shall we say of our common preparations in Apothecaries' shops, which have good and bad, nay most corrupt in them? Would not all laugh him to scorn who being commanded to call a Master out of his house, will needs have the house along too? That cannot use the birds unless the nest is an Ingredient that cannot eat Oysters unless he may also devour the shells? But the Apothecaries think this is lawful enough, because they can do no better; These Occult Qualities, indeed, are so subtle that they make an easy escape unless they be narrowly watched and with a great skill housed or incorporated. *Camphor* loses its strength unless it is cherished with flax seed. *Rhubarb* is preserved by wax and the Spirits of Wine. The Salt of goats' blood does evaporate, if it be not close stopped in glasses.

§ 9. What shall we then say of these Specific Qualities separated from their bodies? Will not they return to their first principles? For who can separate the Quality of burning from the fire? The quality of moistening from the water? But if this be impossible in Simple bodies, how much more difficult is it in compound?

§ 10. I could, therefore, wish that Medicines were used which were lawful, possible and reasonable, that laying aside ostentation and pride truth might flourish.

§ 11. Perhaps we might allow of Syrups, Juleps, Conserves, did not that great quantity of Sugar clog the natural operation of the Simple. Perhaps we might approve of Electuaries, Opiates, Antidotes, unless the multitude of Simples confusedly put together did hinder, if not totally extinguish the true virtue. Perhaps Pills and all bitter, sour, sharp, stinking Medicines are good; but yet they destroy appetite, cause loathsomeness, that a Patient had better endure the disease than the remedy; if bitterness, sourness, sharpness and an ill savour are the Specific Qualities, they should be rather checked than let loose, and indeed they are but handmaids to their Mistress, but subservient to the Specific Quality; and the true difference is discovered by Chemistry, for it separates the impure parts from the pure, if rightly used. Yet mistake not, we say not that Chemical preparations are altogether spiritual and without any body, but are more piercing and subtle, more defecated than gross bodies made more heavy by a great quantity of Sugar, so that they are not free and at liberty to act and play their parts.

§ 12. By this time you may see the folly and madness of those who hate Chemistry, which ought to be used, but with care and judgment; for it is not the part of a Physician to burn, lance, cauterize and to take away the cause of the disease by weakening the Patient and endangering of his life, but Symptoms must be abated, nature restored and comforted by safe Cordials. One *Archagatus* was the first Chirurgeon that came to *Rome* and was honourably received; but coming to use lancing and burning he was thought rather a hangman; and for the like cause at one time all Physicians were banished from *Rome*. One *Charmis*, a Physician, condemning the judgment of his Predecessors, set up new inventions of his own and commanded his Patients in frost and snow to bathe in cold water as *Pliny* reports; who said also that he has seen old men sit freezing by his direction. *Acesias* about to cure the Gout, looked more to the disease than pain, which he neglect increased, whence the Proverb had its Original, *Acesias medicatus est*, as *Erasmus* has it, when the condition grows worse, *Acesia* his Cure.

§ 13. It is clear enough from what has been delivered that Nature is best satisfied when profitable and wholesome things are applied. *Asclepiades*, an intimate friend of *Cn. Pompey*, first showed the benefit of Wine to sick persons, recovering a man carried to his grave. He taught to maintain health by a moderate use of meat and drink, an exact care in exercise and much rubbing; he invented delightful and pleasing potions; he commanded bathing and for ease to his Patients invented hanging beds, that sleep might surprise them in such a careless posture. The same *Pliny* said that *Democritus* was a Physician, who in the Cure of *Considia*, Daughter to Consul *Sereilius*, did forbear harsh means and by the long and continual use of Goats milk recovered her.

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

§ 15. Whence we may learn that mild and gentle usage in a disease is more efficacious to the taking away of the cause and to healing the Symptoms, than harsh and rugged dealing. The Mariner does not pray for a full gale many times to force him into his desired harbour, neither does the Traveler go in a direct line, yet both in the end attain their hopes. We read that *Fabius*, by delay conquered his enemy, so that it is a Masterpiece of prudence well and naturally to deliberate and then to execute; yet the method of curing remains and the Axioms are firm, viz.: if the cause be taken away, the effect ceases; if the disease is cured the Symptoms do vanish and wear away.

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

§ 17. Now let us face about and view those who are mere Chemists. These would be called young *Theophrasts*, affecting like their Master a Divine Title, which he neither had by his Father nor Mother, but assumed it to himself as most Magnificent and glorious. But without all doubt he was a man of eminent and admirable knowledge in the Art of Physics, yet surely it would be worthily judged madness for his sake alone, to forsake the Ancients and follow his new inventions.

§ 18. 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 at length must submit to his Sceptre.

§ 19. Is not the World now ancient and full of days and is it not folly to think of recovering and calling back its youth? Surely their new Medicine cannot revive the dying World; it may weaken it and hasten its end. Yet stay, I pray you, do not imagine that I do at present censure the excellent and plainly divine Preparations of Chemistry, but rather the persons who profess it, who make it their business to destroy, but endeavour not to build, who trample on others to raise and exalt themselves; as *Thessalus* of old did, railing against all men who were not their followers. So *Chrysippus*, Master to *Erasistratus*, to gain pre-eminence, despised and changed *Hippocrates*. These and such like men are wont to promise much, but perform little; for we may certainly conclude, that although such persons may affect greatness, yet they shall never attain it by such indirect means. I would many of the *Paracelsians* did not too much conform to their Master's vices. If many late writings were scanned, and their abuses and tart language against others left out, I doubt that their volumes would very much shrink. It were much better that diseases, the common enemies, were more looked after than private grudges amongst Physicians themselves revenged. Brute beasts do bark and show their teeth and spit venom; a man's weapon is Reason, by which he should foil his adversaries.

§ 20. As touching Chemistry, 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 own opinion is that each ought to be used in its proper place. Men are not mere Spirits, but corporeal Substances and therefore need not Medicines exalted to their highest degree of perfection, as least in every grief applied to every person and to every part or member. There are some diseases, which, being hot and dry, are not to be cured by Chemical prescriptions whose Ingredients or Preparations have the like Qualities. In a Commonwealth there is a Merchant, there is a Husbandman, but one ought not to supplant the other; so a prudent Physician will make use of both as he sees occasion, the one for a Countryman, the other for a delicate Person; the one in a slight distempers, the other in dangerous cases; the one for pleasantness, the other for efficacy as necessity requires.

CHAPTER X

Concerning the Insufferable Vices of many Physicians, from which the Fraternity of R.C. is free.

§ 1. 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 sick Gratis; for the greediness of Physicians puts them upon unjust and illegal actions. Whence come those terrible long Bills? Those short dear Bills, but from covetousness? Every one is more striving to enrich themselves than 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 looked after than 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.

§ 2. They are commonly these; Self-conceit, Pride, Malice, Hatred, and Calumniation in word and writing, Covetousness, Ignorance, joined with a great flock of Confidence, or rather Impudence.

§ 3. 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 increases his danger; neither is Pride to be allowed of; it baits all parts and endowments, and if the man escape the envy of others, yet death or a flight Fever makes him fall, and he who even now was lifted up through ambition, is brought down to the earth. It is not true learning that causes men to swell, but emptiness; they suppose themselves to know 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.

§ 4. 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 whipped with his own rod. There is this benefit in having an envious adversary, that he spends and wastes away; his malice feeds upon himself; so that it is better for any man to deserve the envy of another rather than his pity, the one supposing him happy, the other miserable: This vice as the Ivy by embracing trees does spoil them; this vice I say clings to great persons, and secretly corrodes their Honour and Fame; what noble exploits, what virtuous deeds have been performed but they have been blown upon by some pestilential breath? This was the cause 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 *Egypt*, *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 seldom in public, that he might escape the envy and malice which he feared, because of his innocence and greatness.

§ 5. 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 Master's greatness. *Ajax* hated *Ulysses*, *Zoilus* *Homer*; *Didimus Alexandrinus* was enemy to *M. Tull. Cicero*. *Palemon* the Grammarian to *M. Varro*, *Caesar* to *Cato*, *Adrainus* to *Traian*, *M. Crassus* to *Pompey*, *Alexander* to *Achilles* at the sight of his Sepulcher, *Julius Caesar* to *Alexander*, and many others who were all possessed 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.

§ 6. This flame increases and most commonly breaks out; envy turns to Calumniation; hence is it that so many vain Pamphlets are sent abroad full of bitter expressions, which became no rational prudent man; but this vice has been by many set out, and we will spend no more pains upon it.

§ 7. Covetousness is another vice which has infected many Physicians, who make it their only study to heap up riches; and though their strength of body is decayed 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 counterpoise them. Physicians 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 mischief do ensue; all his compositions will be made up either of stale or false Ingredients, so that both the Physicians and Patient are cheated; the one is censured for ill success, the other is not only not cured, but may complain of the bad Physics as of a new disease.

§ 8. I shall speak nothing concerning the abilities and qualifications of a tried, examined, and licensed Physician; but of the unskillfulness 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 always appear most confident: their Geese are Swans, their absurd receipts are Oracles and Mysteries, and they are enjoined to conceal what they know not; if any one opposes them, they either slander him or envy him perfectly.

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

§ 10. 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 find what we have said abundantly there confirmed.

CHAPTER XI

Whether any one of the Fraternity being called to a Patient, is bound to appear? And whether they are able to Cure all Diseases; as well those that are Accounted Incurable, as those that are thought Curable?

§ 1. 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 infirm, so the other may be abused; wherefore an Act was invented by which all worthy deeds might faithfully be kept and transmitted to posterity. Persons indeed whose Offices are public, in performance of their duties of trust, are necessarily bound if occasion requires, to act publicly in their place: But if in the little World any disorder happens, as a disease subverting health, the sick person immediately goes not to a Magistrate, but a Physician; wherefore Medicine properly respects not the public, but the private health of this or that Patient; therefore it will follow that a Physician being not compelled by the Law, nor engaged by service, shall be forced to visit any Patient who sends for him; for a Physician does 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 has restored them to health.

§ 2. We may inquire more strictly concerning these Brethren, whether since they profess only Medicine as their first Law enjoin, if wrote unto, or spoken to for the taking away of a difficult disease, whether in any particular place they must appear being engaged thereto, either by promise, or charity? We answer negatively; for if other Physicians are not so straightened, much less 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.

§ 3. Furthermore, whether all diseases are cured by them, even those whom others judge past help, as the Leprosy, the Dropsy, the Pestilence, the Cancer, the Hectic, the Gout, and many others? We answer, that they ingeniously confess 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 seizes upon any man; and to endeavour against Providence were impious and vain.

§ 4. But there are three degrees considerable in the aforementioned maladies; The beginning, the increase, the state: At the first all or most of these diseases are curable; when they prevail somewhat over Nature remedies may be had; and doubtless the Brethren have Medicines which will effect the cure, Gods providence assisting them in their lawful endeavours: such diseases in their height which have a tendency to death are incurable; as for common sicknesses we find that either *Galenical* or *Chemical* Preparations may remove them.

§ 5. 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 does oftentimes shut out favour, so that tedious sicknesses and death are means which God uses 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 Pleurisy 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 inflaming is not evacuated by letting blood, or by expectorations there will follow a corrosion of the Pleura, and the corruption flows into the cavity of the breast, and thus another disease is generated called *Empyema*: and now if Nature stands not much the Patients friend, and does not convey this matter into the water courses, as often is seen, or also by Art some Mussels are opened, and the corruption within forty days carried away, the Lungs will be ulcerated, and a Consumption will ensue altogether incurable.

§ 6. The Question is whether curable Diseases are by them helped? Such indeed would end without any application, and Nature needs no assistance to such enemies, so that then Medicine was useless; for who will trouble himself to seek after means, when his grief will shortly of itself cease and go away? Though here be many difficulties couched, yet we shall briefly state the case: Let those who are unsatisfied in large Treatises show 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 *Stoics* do attribute all events to fatal necessity, to which they do subject God himself, as not being able to resist; so blasphemous are they.

§ 7. We hold that God is a free Agent omnipotent, he can do what ever he pleases; he has made Nature his handmaid, and she having received a Commission does accordingly act; she produces 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 itself comes from such prevalent diseases: But God alone disposes of good or evil to everyone; he indeed generally lets Nature keep its course, but sometimes to show 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 does 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 thyself, because thy wickedness hath drawn down judgments upon thine head.”

When some of the wise Heathens had taken notice of this; they feigned Pleasure and Sorrow, to be linked together, as if the excess thereof were to itself a sufficient punishment: They also said that a Disease was brother to Death, that by sweat virtue 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.

§ 8. Hence we learn the birth and original of Vice, it proceeds from the corrupted Nature of fallen man; his will enjoys its liberty in respect of earthly things, but as to heavenly things it's not free: It's 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 pains 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 Father, who has 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.

CHAPTER XII

*That the Brethren of the Fraternity do use
only Lawful and Natural remedies.*

§ 1. The 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 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 himself into the favour of the Brethren, speaks of rare blessings and Exorcisms 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 *Phanias* applauds for his rare Art; for by the same herb he also did the Cure, the same Brother carried a bag of roots and herbs always about with him; he much commended the Bryony root, but chose the bitter one; he taught also the occult virtue and proper use of many Simples, which are lost and forgotten.

§ 2. 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. Carrichter*, who divided the most approved and effectual Simples according to four Triplicities of the Signs in the Zodiac, 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 grieves.

§ 3. 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 their nature; and surely the Stars were made to yield their influences, and there is not any doubt but that Vegetables, Minerals, 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 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 confess as well in their *Fama* and *Confessio Fraternitatis* as in other writings.

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

§ 5. 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 has been received as true; but if from some Country be brought Wines whose nature is cold, the falsity will appear. He who never saw a Bat or does not consider insects will immediately say, that everything that flies has 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 pass through the Air as well as they pass on the Earth but by flying? But experiences confutes this; for the *Indian* Cat by spreading some membranes (not wings) from her hinder feet to her former, goes in the Air whether she pleases: But the Axioms laid down and followed by the Brethren are such which fail not, their principles always 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 and certain; for the effects do surely result from their causes not anticipated or mistaken. He who promises with fire, to heat, to dry, to burn, is not deceived, neither does he deceive, because he has 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 only to the study Natural Magic, 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 Religious, good and learned.

Origen tractatu. 5. Super Matth: said, that the Magical Art does not contain any thing subsisting, but although it should, yet that must not be evil or subject to contempt and scorn. The same 23. *Homil. Super Num*, speaking of Natural Magic, does distinguish it from the Diabolical: many hold that *Tyaneus* exercised the Natural Magic only, and we do not deny it. *Philo Hebreus liber de Legibus*, speaks thus; “that true Magic 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 unless they were skilful in this great Art.”

§ 6. Magic (as some define it) is the highest, most absolute, and divine knowledge of Natural Philosophy advanced in its wonderful works and operations, by a right understanding of the inward and occult virtue 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; they because of their skill know how to anticipate an effect which to the Vulgar shall seem a miracle: As if any one shall makes Roses bud in *December*, Trees to flourish in *January*; shall cause a Vintage in *May*, produce Thunder and Rain in the Air; as *Joh. Baptista porta* teaches in 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 child formed by an Alembic, which lived some hours: a very strange thing, if true. *Coelius 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.

§ 7. We need not stand longer upon the praise of Magic, it being of itself so honourable; but yet this noble Science does oftentimes degenerate, and from Natural becomes Diabolical, from true Philosophy turns to Necromancy; which is wholly to be charged upon its followers, who abusing or not being capable of that high and mystical 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 Magic lies under disgrace, and they who seek after it are vulgarly esteemed Sorcerers; wherefore the Brethren thought it not fit to style themselves Magicians; but Philosophers they are not ignorant Empirics, but learned and experienced Physicians, whose remedies are not only lawful but divine: and thus we have at large discoursed of their first Law.

CHAPTER XIII

*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 Custom and Mode of
those Countries in which they are.*

§ 1. 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 only deserve to be touched upon, but the affair 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 compass.

§ 2. 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 sings not, is known by the colour of its feather; so every one accustoming himself to one Habit is thereby distinguished. We find in History that many by their enemies have been discovered by their apparel, and the disguise has 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 cloths, suffered him to ransom himself.

§ 3. On the contrary King *Richard* coming back from the Holy Land, affairs being there ill managed and to the displeasure of many, especially the Duke of *Austry*, passing which his Navy by the *Adriatic Sea* was descried and became a prey to the said Duke, who was forced to redeem himself, to pay a vast sum of money; and he was known as found out by his garments.

§ 4. 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 mean apparel do not fear the attempts of

Robbers, neither do they suspect a poisoned glass; whereas Potentates are a prey to the one, and very often are taken away by the other.

§ 5. Besides a poor habit is sufficient to cover Learning, and a Cottage may become Wisdom's habitation: nay men's parts and abilities are censured by their outside, and that which is willingly concealed must not have a being; it is a Courtier who must only be accounted a Scholar; but indeed the soul is clothed with the body, which to add ornament to it needs no help of Tailors or Painters, it is graced with true Philosophy, and secret Arts are its glory.

§ 6. *Margaretha* a Queen of *France* is said to have kissed the beautiful soul of *Alanus* a Philosopher when he was asleep through his body, the which action being 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 worn by the most excellent and profound Philosopher.

§ 7. There are yet many reasons which may persuade to decent clothing, for be every vulgar eye the mind 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 excess, as *Poppea* 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.

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

§ 9. There are many ways by which men may be deluded, as by a Fallacy, Equivocation or Amphiboly, but these do appertain to Logic: The Brethren are vigilant as well in respect of disgrace as damage; it is a very difficult matter to cheat and deceive them.

§ 10. Whereas others take the liberty to cozen a cozenor, and think it a piece of justice to repay in the same coin; The Brethren are not so revengeful, they count it an happiness 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 harmless subtlety. 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.

§ 11. If the intentions are sincere not thereby to wrong any one but to do good, we may allow not only of a disguise in cloths, but a change of names; the sign does alter the thing signified; neither does an Accident destroy the Substance. Names are notes by which one man is known and distinguished from another, cloths are coverings as the one hides our nakedness, so the other keeps from obscurity. The Ancient Philosophers and Egyptian priests did wear a linen white robe which distinguished them from others, as *Pythagoras* and his followers, to express both the cleanliness of the body, and unspotted innocence of soul. Nature has 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 Countries Hares become white in the Winter, but in Summer keep their wonted colours. The Chameleon by being like no every thing she comes near does 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.

§ 12. Shall reason withstand the lawful dictates of Nature? Where necessity compels, custom forces, shall men run upon the one and to their damage flight the other? The Brethren being in all points careful, will neither violate Nature's Commands, nor condemn civil rights, though they alter their apparel, their mind is unchangeable.

CHAPTER XIV

The Third Law enjoins each Brother to appear on a Particular day, and at a certain Place every Year, that they may all Meet together and Consult about their Affairs.

§ 1. Every Society has Laws and rules binding them to some Duties, so that the Governor or Chief when he pleases and thinks it necessary may summon all to one place to consider what is most fit and convenient to be done on some emergent occasions, for if a company be separated, their minds and Councils are disjoined, the one cannot be helpful to the other either in example or advice: who knows not that most intimate familiarity, and the nearest 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, besides, wherein can a friend profit, who is distant from another, even Brethren become as it were unnatural when thus separated: we confess that letters may supply this defect, yet writing does 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, satisfy all scruples.

§ 2. Wherefore the Brethren of the R.C. thought it most expedient, if not altogether requisite to meet at least once in the year 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 obligated to appearance; neither is their meeting vain and to gaze upon each other, for they do imitate the rule of *Pythagoras*, who enjoined his Scholars 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 experience 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 increased till at length it shall attain to perfection.

§ 3. This School 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:—

§ 4. What is the soul of man? Whether the First Act, or something else, whether ἐνδελέχεια or ἐντελέχεια whether born, generated, or infused,¹ given from heaven, and many thousand such fobberies, and at length they rest in Opinion.

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

§ 6. A certain Philosopher hearing some dispute, put What Virtue is, made an answer that as they could not come to an end of the Question, so neither to the use thereof: if any one professes himself to have skill in Physics, why then does he not let the world see what he can do? 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 knows not.

§ 7. But who will call him a horseman, who yet did never ride? Who will call him a Smith, who never wrought in that Art? And why should we esteem him a Philosopher, who has never experienced his philosophy, but has only uttered some foolish and fantastical words.

§ 8. But some may here object that one part of Philosophy is contemplative, to which Mathematics and Metaphysics do relate, the other conflicts in Action, to which Ethics and Politics do guide. *Plato* was displeased that Mathematics were brought to sensible Subjects, as Arithmetic to Numbers, Music to Sounds, Geometry to Measures, but we must acknowledge that he in this was envious to mankind, and in his passion prevailed over his reason. For what profits it any man by mere speculation to view the mysteries of God and Nature? It is a more commendable thing to think well, then to be good? The same holds true in Physics, for barely to contemplate of it is as unuseful, so absurd and

ridiculous, how can you call that a true Cause, of which you never saw an effect? There has been some ancient Philosophers who have searched after experimental knowledge, and studied more Nature than Art, more the thing, then the signification and Name, as the Magicians amongst the *Persians*, the Bracmanes amidst the *Indians*, and the Priests in *Egypt*: and now the Brethren of R.C. in *Germany*. Thus we see plainly they meet for a good end, for each Court has its appointed time in which justice may be duly executed, and no wrongs further heightened. 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 contemns the Ceremonies and circumstances of admission, the Prince will immediately put him out as one slighting his favours and scorning of Him: so since God has been pleased to honour these Brethren with such rare endowments, and they should not appear to show their gratitude, He might justly take from them His Talent, and make them subjects of His wrath.

§ 9. This Law has a Limitation if they cannot appear, 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.

§ 10. We cannot set down the places where they meet, neither the time, I have sometimes observed Olympic Houses not far from a river and a known City which we think is called *S. Spiritus*, I mean *Helicon* or *Parnassus* in which *Pegasus* opened a spring of ever flowing water, wherein *Diana* washed herself, to whom *Venus* was handmaid, and *Saturn* Gentleman usher. This will sufficiently instruct an Intelligent reader, but more confound the ignorant.

CHAPTER XV

Concerning the Fourth Law, that every Brother shall Choose a fit Person for his Successor after his Decease, that the Fraternity may be Continued.

§ 1. All things in the world have their vicissitudes and changes, what was today is not tomorrow, and this appears most of all in mankind, who are as sure once to die, as they present do live, wherefore God out of his heavenly Providence granted Generation and propagation, that though Individuals do perish, yet the Species may still be preserved. And this is that innate principle which is the Cause of Multiplication, so that Plants, Animals, Minerals, and Man the noblest Creature shall find to the end of the world are increased. Many philosophers have complained of the shortness of mans life, which though he be more excellent than others, yet he lives not their ages. The Eagle, the raven, the Lion and what not, endure longer than man, as though Nature was a stepmother to him, and the other was the true progeny.

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

§ 3. Amongst the *Egyptians* the sons did not only inherit their Fathers estate, but used the same trade and employment, the Son of a potter, was a potter, a Smiths son was a Smith: But the Kings were chosen out from amongst the Priests, the Priests from amidst the Philosophers, and the Philosophers were always Sons 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 his Fathers heir, but the gifts of mind, especially such as this Fraternity has, is

rarely by Generation communicated to the offspring: He that shall be induced either by entreaty, or hired with money to reveal ought to any one, but a truly virtuous man, does 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 virtue banished.

§ 4. 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 and profoundest secrets: Others say, that we must not trust him with whom we have not eaten a Bushel 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 virtuous.

§ 5. 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 Predecessor, so that another living with his lighted torch succeeds him, by which means the rare mysteries of Chemistry come safe to after generations.

§ 6. Chemistry indeed is a Science above all Sciences, the *Minerva* that sprang from *Jupiter's* brain, a heavenly ray which does display is self 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: men's dispositions are to be fully known, least a sword be put in a mans hand; for a good thing may be evilly used, as wholesome wine put into a stinking cask does change both colour and taste. *Armhomedes* 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.

§ 7. Some may ask 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 choose more to augment the Fraternity? We shall answer to each of them to satisfy those thus do Question.

§ 8. 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 *Aeneids* of *Virgil* to be burnt although he had designed it so by his will, lest *Rome's* 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 no Fables but true divine experiment?

§ 9. We may woefully lament the loss 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 carefully transmitted to others. Before the flood, the Arts were engraved on two pillars lest either fire or water should blot them out, and afterward (as some write) the Kabbalistical 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.

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

§ 11. In the next place we come to the reason why they do not print and make their Knowledge public? 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, lest thereby some have written of the secrets of the Commonwealth, no one yet dare reveal 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*, lest the multitude adoring those Gods should run into

confusion: so likewise in Nature if their mysteries were known, 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 of themselves as to keep them, who will tie his tongue and deny himself the liberty he might otherwise enjoy? Very few will let their words by long abiding there corrupt in their mouths, an ancient Philosopher being accused of a stinking breath, said, that it was caused by letting secrets putrefy in it.

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

CHAPTER XVI

The Fifth Law: that the Letters R.C. shall be their Seal, Character, and Cognizance.

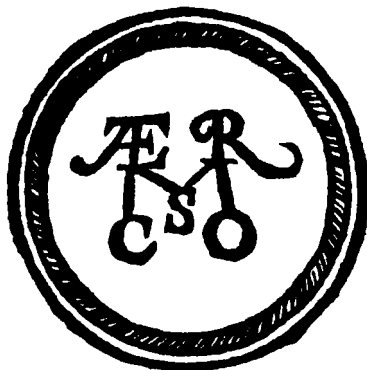
§ 1. The *Egyptians* had two sorts of letters, the one holy called Hieroglyphics, only known to the Priests; the other profane commonly known. The Holy were the images of Animal, Vegetables, or Mathematical Figures engraved in marble, which yet are to be seen at *Rome* being yet brought whole thither in *Augustus* his reign, for the impression being inward, it will endure long. The Profluens were made by lines, as the Greek and Hebrew, the Priests used both the one to the Commonwealth, the other to the wise and learned. Hieroglyphics were signs and Characters of deep knowledge which none might expound to others under oath and the pleasure of the Gods.

§ 2. Junior Philosophers have employed all their pains and study to find out the meaning of these Hieroglyphics: the Phoenix (properly belonging to Chemistry) was accounted a creature dedicated to the Sun, and this Emblem agrees to all the holy marks: so likewise the R.C. have diverse letters to discover their minds to their friends, and to conceal it from others.

§ 3. 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 soon 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 remains, although the Brethren have declared that thereby they Symbolically mean the Name of their first Author. If one man could pierce into another's breast [or mind] and espy his thoughts, we should need neither words nor writings; but this being denied us, and only granted to Angels, we must speak and write to each other. These Letters do contain the whole Fraternity, and so darkly, that you cannot by their Names know their persons, by their persons learn their secrets.

§ 4. Each order has its Formalities and coat of Arms or Emblem, The *Rhodians* have the double cross, they are 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 Hieroglyphics 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*, and C. *Iuliam*. If you look not to the letter but at the right interpretation; have a Key to open secrets, and attain the true knowledge thereof. *D. wmmml. zii. w. sgqghkax*, understand if thou can, thou need to make no further search. Is not this a claw of the Rosy Lion, a drop of *Hippocrene*? And yet I have not been as unfaithful as publish their holy mysteries; for no man can pick anything out of it, unless he is very skilful in both words and things. Some out of proper names will make Anagrams, see what is included in R.C. the Rosy Cross *γλυκιποκρον Ha, Ha, Eheu*,¹ in the same is contained a laughter and a complaint, sweetness and bitterness, joy and sorrow, for to live amidst Roses, and under a Cross 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 tears, and rarely does rejoice; so their whole life is but a continued sorrow, and have more of the Cross than Rose in it: but I rather take R. for the substantial part C. for the Adjective which holds no good in that interpretation of the Rosy Cross.

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



For in this R.C. are Acrostics diligence will find out the rest: But none I hope will be so foolish as to think any virtue to lie in this Figure, as it suspected to be in the word, *Abracadabra*, for we mean nothing less, but we have only given in our verdict, and let others have the freedom as to have their opinions: But we matter not words; but look more after things, for things should be although they were inane, but words are without things vain and insignificant. When a certain King threatened the *Laconians* for their long letter, and desired a speedy answer, they sent back these [Greek] letters: ΟΥ by the one meaning that they would *Not*, by the other that they valued not his threats one jot; so that multitude of words are oftentimes to no purpose, and a few carrying weight in them may be sufficient.²

§ 6. Hence these Elements of the letters are not to be slighted, *R. Babies* madness and the middle, *L. Luna* the Moon does express, for if the Sun be between them, they make a heart, which is the first thing in man, and if it is sincere it may be an acceptable sacrifice to God.

CHAPTER XVII

Concerning the Sixth and Last Law, which is, that the Fraternity of the R.C. shall be Concealed one Hundred years.

§ 1. When the common people take notice of the secret managing of public affairs, 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 wickedness desires the night and the darkness to cover and conceal them, and therefore actions are bad because they are private.

§ 2. Besides the rude multitude many graver heads have inconsiderately called apparent things good, and the other naught, saying, if they be virtuous, why should they not be known that they may be embraced by honest men? As if all lawful secrets because of their lawfulness were to be made public: would it not favour of folly if a Princes treasure because it was rightly gained should therefore be exposed to all men? Surely such an opinion would only become a thief and a robber.

§ 3. The Brethren are thought guilty of concealing themselves, for they might probably do more good if they were known, because they should be sought after, and have the 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 Country, but the whole world to them is as their own native soil, now in travel diverse entertainments are to be found, much flattery, little sincerity, much falsehood and deceit, no truth, honestly: He who is known by his Family, name, or office may be taken notice off to his disadvantage.

§ 4. The Scripture calls men pilgrims, who have no true Country and home but heaven; so that men are strangers and travelers 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 appear and shine in Heaven though they are obscure below.

§ 5. How great is their madness who spend their times in drunkenness 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 Countries that they desire to eat, as though the whole world in short time should be devoured by the filling their guts more than their brains; perhaps they may have Rational souls, but so recognised that they cannot soar aloft who drink not, eat not that they may live, but live to drink and eat.

§ 6. The *Lacedaemonians* placed drunkards before a company of children, that they seeing the abominable naughtiness and deformity might shun and hate the vice as *Lycurgus* commanded: but such beastly persons do very often draw in others who keep them company, and their fight is too often dangerous and destructive.

§ 7. 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 only be concealed but buried, and things more profitable be used in their room: 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 days.

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

§ 9. Besides, perhaps the First Author by Law that the Fraternity should be concealed one hundred years, would give the world time to lay aside their vanities, folly and madness, and by that time be fitted to receive such knowledge.

§ 10. And truly every man that has 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*, and *Confessio Fraternitatis* and other books?

§ 11. Two hundred years are past since the first Law was made, viz., from A.C. 1413 to A.C. 1613 about which time the *Fama Fraternitatis* came forth: although there is no clear manifestation of the discovery, yet it may sufficiently be gathered out of it, and afterwards the tomb of the first Author being opened, which was A.C. 1604 to which add the years of the prophesy, after 120 years I will be known, for 106 connected with A.C. 1378 does make 1484 and afterwards 120 does make 1604: Some having this from their Predecessors have certainly affirmed this Truth.

CHAPTER XVIII

Concerning the Advantage or Disadvantage arising to Learning from the total Concealment, or Discovery (as now is) of the Fraternity of the R.C.

§ 1. I cannot imagine that any man can justly accuse me for my prolixity on the Laws of the R.C. perhaps some may suck spider like out of wholesome flowers destructive poison; and that which to others is pleasant and sweet, to them disaffected may seem loathsome and ugly: thy erring and being vain themselves, scoff and laugh at our Fraternity, scone their Laws; say they, what benefit shall we receive from the discovery of them? Indeed we do hear that many under that title does abuse themselves, and cheat others, for by such relations they vent their sophisticated drugs, and confuse all method in medicine.

§ 2. We do not deny that the best thing may be abused, but that it is not to be charged upon the thing itself; but upon the person so employing of it: so none can truly say that the Fraternity and Laws thereof are unlawful, whose intuition and intention may be justified; but yet envious persons who have devoted themselves to malice may carp at them; and endeavour the dissatisfaction of men's minds, wherefore in this Chapter we will show the profit and disprofit arising either from them detected or concealed.

§ 3. 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 pre-eminence, the others are of less authority, but yet very often the latter prevail above the first, and many had rather enjoy pleasure and profit suitable 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.

§ 4. To what purpose should there be such a Society, if the profit and benefit thereof should be wholly concealed? The *Ethiopians* and *Indians* having never heard of their *Fama* and *Confessio Fraternitatis* 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 affairs translate at a great distance from us, are nothing to us, we do not take notice how the *Indians* fight, and they neglect our Arts.

§ 5. If the Fraternity had not made known themselves there might seem to have no great damage thereby accrued 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 diligently after them, where they should with the greatest difficulty hardly find, so many desires had not been unsatisfied, so many promises frustrated, so many sighs and tears vain: lastly, no occasion of confusion, but, because all of 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 Individuals that it is almost impossible to discern either their increase or decay. Hence it is that persons of Quality being taken away by death are not mist, because others do succeed them, and the rising Sun makes us take little notice of the Set.

§ 6. Had the Fraternity not been discovered, the world had lacked nothing; for that which is unknown is not desired and sought after, and 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 called *America* before it was found out? Who thought of usefulness of writing and printing until they were invented? But know it is sufficiently known what benefit the whole world receives by them, although there seemed to be no want before.

§ 7. 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.

§ 8. Thus the detection of the Fraternity did increase the world's glory, and we shall show after what manner, *viz.*, by revealing secrets and finding out others much conducing to the profit of mankind.

§ 9. The Poets reports of *Antaeus* that he fighting with *Hercules*, and by him being beaten often to the ground, did as often recover himself by virtue received from the touch of the earth (for he was thought to be Son of the earth) by which help he was always victorious, till he strove with *Hercules*, who finding out this mystery caught him in his arms and holding him in the air crushed him to death. By *Hercules* is understood a laborious and skilful Philosopher, by *Antaeus* the subject to be wrought upon in which are contrary Qualifications. This matter is not easily known, because it lies hidden everywhere, and at the same time lies open, understand the first in respect of men's intellect, the other in respect of Sense, and if it were known, yet the preparation is so difficult little good can be expected. The Philosophical Earth is his Parent whose virtue is not easily attained. Hence it is that this *Antaeus* is secretly strengthen from his mother, and so all endeavour of killing *Antaeus* is in vain and to no purpose.

§ 10. Therefore *Osiris* being about to travel into *India* did not unadvisedly consult with *Prometheus*, joined *Mercury* as a Governor, and *Hercules* as President of the Provinces, by whose direction and his own industry he always accomplished his end, he used *Vulcan's* shop, the golden house where *Apis* is fed and nourished, for those three aforementioned have their several offices in the Philosophical work: but some may say what is this to the Fraternity of the R.C.? It properly appertains to them, for they have overcome *Antaeus*, they have sufficiently declared their *Herculean* strength, the wit of *Mercury*, and the Providence of *Prometheus*: 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 *Chemist* who understands not what we mean.

§ 11. They who take a voyage to the *East-Indies*, cannot be without sweet fresh water, and if they find out a spring, they take a special notice of it, set it down in their writings, that others traveling that way may enjoy the like benefit, much greater reason is there that in the Philosophical voyage, having found a fountain sending forth pleasant streams, which can easily quench thirst and satisfy, 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 business 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 vessel, at one time, with one labour, which must be cautiously understood. 2. The *Book M* always in the hand

and mind of the Fraternity, and transmitted still to posterity, does sufficiently lay open the knowledge of this Nature, in which Book is contained the perfection of the Arts, beginning with the Heavens and descending to lower Sciences: For the mind of a wise man covets after the knowledge of all truths, to confute errors, and to adorn itself with glory and excellency, but this is not obtained by idle vain Speculation, but by diligent practise which is the only 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 virtue, by which they can give Piety, justice and truth the upper hand in any person whom they affect, and suppress the opposite vices, but it is not my duty to express what this is. I beseech the Great God who governs the whole world by his providence, 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 Centre, and praise him always for his Goodness.

CHAPTER XIX

That many Fables have passed under the Name of the Fraternity, raised by the Multitude who always Misjudge of that Which they do not Understand.

§ 1. It cannot be otherwise, the Fraternity being in respect of itself well known, in respect of the persons thereof concealed, but that many strange, horrible, and incredible falsities should be cast upon them: for it we hear, see, or by any other sense have experienced anything, yet in discourse this will be altered, if not altogether changed, because he that relates will either add 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 affirm 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; they suppose all things as low as their parts, and because they want abilities, they acknowledge no deficiency: whoever they are who ignorantly or maliciously cast out any words aiming thereby to wrong the Fraternity, only expose themselves: but let these geese kept only to fill the belly leave off to hiss at our Swans. The water, of which we now speak, is not that in which fishes do swim, neither is this a fit study for such dolts nor blocks. Leave off discovering who you are by your idle words: Learned and wise men are not conferred by them, and why should they receive evil for good? But some may ask, what Fables are thus vented against the Fraternity? We answer, that many have detracted and traduced their innocent *Fama* and harmless *Confessio Fraternitatis*, that they have accounted them Heretics, Necromancers, deceivers, disturbers of the Commonwealth. O harsh times, O evil manners! What is the world come to when slanders shall pass for Truths, and they who devote themselves to God, holiness, and make the Scripture their Rule, shall be called Heretics, when they who study the depths of Nature shall be accounted conjurers, when they who

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

§ 2. I can think these absurd railors to be none other then those who are employed in the distillation of simple waters for Apothecaries; they have nothing more than learning, and count themselves so much happier by how much more ignorant; and some (I confess) acting from a more noble and divine principle, have enlarged minds, willing and desirous to contain the Universe, who do not only employ their time in study and meditation, but experiment with what they learn; a wise man endeavours after the knowledge of all things; as a Prince has 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 does imitate both, so that nothing is wanting to hinder their perfection.

§ 3. 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 own: they might justly complain of such indignities offered to them, but they account it virtuous to suffer.

§ 4. 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 confirm their will, is to be checked; 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 sufficiently to prove him guilty, justice and injustice, truth and falsehood, white and black would not be distinguished, which is altogether unreasonable.

CHAPTER XX

That the Brethren of the R.C. do neither Dream of, Hope for, or endeavour any Reformation in the world by Religion, the conversion of the Jews, or by the Policies of Enthusiasts which seemingly would be Established by Scripture, but that they both Acknowledge and Show themselves Lovers of Truth and Justice.

§ 1. As that which in the daytime most runs in men's thoughts, does in the night disturb and work upon their Fancies: so every man is careful to let no opportunity slip of endeavouring 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 do their business: from this spring head has issued many murmuring streams, such Causes (I say) have produced many tumults and confusions in Commonwealths, where men have been acted by vain thoughts and foolish dreams, as it does now evidently appear both in the *Anabaptists* and *Enthusiasts*: are there not many even in this our age, who being ambitious to be ringleaders in new ways, instead of a Reformation, have disturbed all Order, and Law? They forsooth would have Religion and Learning suit with their fantastical opinions.

§ 2. As soon 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 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 belied 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 endeavoured by the first Author about 217 years ago, 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 Roteradamus*, *D. Lutherus*, *Philippus Melanchthonus*, *Theop. Paracelsus*, *Joh. Regiomontanus*, *Copernicus* with many others: and there is no doubt but the Arts may be more increased, 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 only inferiors, but Kings their slaves and vassals, who belch out proud words against the true Church of God, without any attempt of the Fraternity, forsaking their behaviour and vanities, their blasphemy and profanes, 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 ways prejudice them, they I doubt will not embrace naked Truth, honest simplicity: But such Reformations belong more to God than man, who can turn the hearts of men at his pleasure, and so dispose all his affairs that a severe check 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 enlightening of the understanding, then changing the will, which is Gods own work; for he gives to do and will as he thinks fit: who can (although he had the power of miracles) convert the obstinate Jews, when the Scripture more confounds them and becomes a stumbling block? Observe how their own writings do 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 that cannot be from God; do they not dream interpretations on scripture, and when either the Devil does 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 always had one amongst them as chief and governor to whom they are obedient; they pity such persons whom they find cheated and often possessed; lastly, as it is impossible to separate heat from fire, so it is impossible to separate Virtue from this Society: they bestow their time and 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 Physics, Mathematics, Medicine and Chemistry by which they are able to produce rare and wonderful effects; they are very laborious, frugal, 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 out insufficiency to reach their worth.

End Notes

Title Page

1. "[Nam genus et proavos et] quae non fecimus ipsi vix ea nostra voco" is a quote from Ovid's, *Metamorphoses* (Book XIII; 140). The Latin translates as "[For race and ancestors, and] other such things which we ourselves have not made, I would scarcely call our own."—D.K.

Dedicatory

1. Elias Ashmole (1617–1692) has written a number of books on Freemasonry, Alchemy, and Astrology. See: Tobias Churton. *The Magus: The Invisible Life of Elias Ashmole*. England: Signal Publishing Co., 2004; reprinted as *The Magus of Freemasonry: The Mysterious Life of Elias Ashmole—Scientist, Alchemist, and Founder of the Royal Society*. Inner Traditions, 2006.—D.K.
2. "Lucerna Dei" (Latin) translates as "The Lamp of God". "But we, that hold firm to the works of God, and to the sense, which is God's lamp".—"Natural History: Century X" in *The Works of Francis Bacon*. Vol. II. London, 1826, p. 43.—D.K.
3. "Uxor Solis" (Latin) translates as "The Wife of the Sun". This principle of Divine Marriage was first introduced in Thomas Vaughan's book *Anima Magica Abscondita*, 1650. "There is in every star, and in this Elemental world a certain principle which is "the Bride of the Sun." These two [male and female potencies] in their Coition do emit semen, which seed is carried in the womb of Nature. But the ejection of it is performed invisibly and in a sacred silence, for this is the conjugal mystery of heaven and earth, their act of generation, a thing done in private between particular males and females; but how much more—think you—between the two universal natures? Know therefore that it is impossible for you to extract or receive any seed from the sun without this feminine principle, which is the Wife of the Sun."—*The Works of Thomas Vaughan*. Edited by A.E. Waite. New York: University Books, 1968, p. 94.—D.K.

An Epistle to the Rosicrucian Fraternity

1. The following translation (Latin to English) was done by James Hume, Instructor in Greek and Latin at the University of Calgary (Canada). An abbreviated version of this text appeared in English under Arthur Edward Waite's name in the periodical *The Unknown World: A Magazine devoted to the Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic Archeology, and the Hidden Problems of Science, Literature, Speculation and History* (Vol. 2; No. 3, April 15, 1895). In this present translation from the longer Latin text (1618), we have employed where possible Waite's English version in *italics*. (Sometimes the Latin and his English are very close; sometimes the latter is a looser paraphrase of the former.) Elsewhere, in those passages where we do not have Waite's English as our guide, we have still attempted to imitate his characteristically ornate Victorian prose style; we have also maintained Capital Letters where they occur in the Latin.—J.H.
2. Both of these names (referring to the one author?) are pregnant with meaning: "True Gift of God" and "Friend of God, Born of Heaven". The salutation S.P.D. (= *salutem pacemque dant*, i.e., "health and peace") is of ancient usage.—J.H.
3. This must be a reference to the "waters which were above the firmament" mentioned in Genesis 1:7.—J.H.
4. There is an echo here of the paradoxical *felix culpa* and *necessarium peccatum* ("happy fault" and "necessary sin") mentioned in the ancient Easter *Exsultet*, sometimes attributed to St Ambrose.—J.H.
5. "*hodiernae causam querelae*" could possibly mean "the cause of our modern quarrel", in the sense that the author has long felt out of sorts with the contemporary state of philosophy.—J.H.
6. Sea-monsters first mentioned by Homer in the *Odyssey* (Book 12); they guarded either side of a narrow strait, and heroes sailed between them at great peril.—J.H.
7. It was a mediaeval commonplace that Theology should be regarded as a Mistress, and Philosophy as merely her handmaiden (*ancilla*, rendered here by Waite as "servant"); but the author claims here that Aristotle's followers have subverted this order. Cf. below, footnote 26.—J.H.
8. There is probably a pun contained in the word *gradus*, which signifies both steps and academic degrees.—J.H.
9. We have rendered *literatura* as "scholarship" here and elsewhere.—J.H.
10. The suffix *-aster* renders the term ignominious, as though to say "false philosophers".—J.H.

11. The *elementarii* are novices or Neophytes, as it were, in the Rosicrucian order.—J.H.
12. The author capitalizes the Latin *Ianua* (“gate”), perhaps to call to mind Janus, the Roman god of thresholds and beginnings.—J.H.
13. A reference to the *Fama Fraternitatis*, or “A Discovery of the Fraternity of the Most Laudable Order of the Rosy Cross”, first published anonymously in German in 1614, and in Latin in 1615.—J.H.
14. Offerings traditionally made to Roman gods.—J.H.
15. In ancient Greek geography, Cimmeria was a far northern region wrapped in arctic darkness.—J.H.
16. Followers of Aristotle; the name comes from the fact that Aristotle used to lecture while pacing about.—J.H.
17. *Ethnicus*, the word used here in the original, has the connotation of “gentile” or “pagan.” The author is arguing that Aristotle’s Paganism makes his philosophy dangerous to Christian faith.—J.H.
18. In his *Metaphysics* Aristotle taught that *materia* (in Greek *hyle*, “matter”) is the invisible, formless substratum of the physical universe.—J.H.
19. The author seems to be saying that Aristotle’s erroneous doctrine of matter has spoiled the subject for others, who would have discovered better ways of explaining it if they did not think Aristotle had already covered that territory.—J.H.
20. Aristotle typically begins his treatises with a review of the opinions of his predecessors.—J.H.
21. The author is alluding to the original heavenly “waters” of creation (Genesis 1:2), and seems to play on a contrast between “matter” and “liquid”, as though to distinguish between the base and the subtle, and between Aristotle’s earthly preoccupation and the celestial concerns of the true philosopher.—J.H.
22. The divine title *Deus Ter Optimus Maximus* is a combination of the name given to Mercury in the Hermetic literature (*Trismegistos*, “Thrice-Greatest”) and the Capitoline title of Jupiter at Rome (*Optimus Maximus*, “Best and Greatest”); it also allows of a Christian, Trinitarian significance.—J.H.
23. *i.e.*, the sun and the moon (Genesis 1:14-18).—J.H.
24. *i.e.*, the surface or superficial covering of the world (the visible aspect of the universe that hides its true nature?).—J.H.
25. “Heathen” (*ethnici*) is the same term that the author used previously of the “pagan” Aristotle.—J.H.
26. This metaphor derives from the mediaeval designation of Theology as *Domina* (“mistress”) and Philosophy as *Ancilla* (“handmaiden”). The author suggests that the true philosopher will be adept at both celestial wisdom

- and natural science, whereas the pure natural philosopher (Aristotelian) subjects the former to the latter, and thus fails at both.—J.H.
27. The inner shrine of a temple.—J.H.
 28. The English translation of the *Fama Fraternitatis* appeared in 1652 under the name “Eugenius Philalethes” (“Well-born Lover-of-Lethe”); it has been accredited to Thomas Vaughan.—J.H.
 29. The “Orb of the British Sun”.—J.H.
 30. *Ite hinc procul ite prophani*. This warning (the author uses its Latin version) was proclaimed at the gateway to the Eleusinian *telesterion* (Hall of the Mysteries) in ancient Greece.—J.H.
 31. *Homunciones*, a Latin variant of *homunculi*, described by Paracelsus and other alchemists as miniature humans that could be created in a laboratory flask.—J.H.
 32. “Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you” (Matthew 7:6).—J.H.
 33. The *laurus*, or laurel tree, has been associated since antiquity with Apollo and hence with both prophecy and victory.—J.H.
 34. The Hydra was a monstrous nine-headed water snake that was killed by Hercules.—J.H.
 35. “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour” (Revelation 8:1).—J.H.
 36. This term, *apo mechanês*, occurs in Aristotle’s *Poetics*, referring to the habit of some tragic authors (especially Euripides) of introducing at the last minute some divine intervention “from the wings” (in Latin, *deus ex machina*).—J.H.
 37. This *lapsus* may refer to the condition of all mankind that resulted from Adam’s “fall”. (Cf. our remarks on the “happy fault” that has resulted in a better condition in footnote 5).—J.H.
 38. The *rex metallorum* is gold.—J.H.
 39. “For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things” (Philippians 3:18, 19).—J.H.
 40. Perhaps a reference to the Hermetic literature of which Mercury is the divine patron; he is also the preeminent “Guide” to travellers on the road.—J.H.
 41. “Fool’s fire”, a phosphorescent light that appears at night over marshland.—J.H.
 42. *Proprio Marte*, literally, “by his own Mars” (god of prowess in battle).—J.H.

43. *Mystae* were initiates in the ancient cults, such as the Mysteries of Eleusis.—J.H.
44. Waite's English text reads thus: "Hence little can be gained from books, which are less means of instruction than mental confusion."—J.H.
45. Cf. I Samuel 2:5: "the barren hath borne seven", and elsewhere in the Scriptures where God gives the childless woman miraculous offspring.—J.H.
46. This is, ironically, a central axiom of Aristotle's *Physics*: *omne quod movetur ab alio movetur*.—J.H.
47. Waite's English text reads: "We believe in God the Creator and recognise Him in His works."—J.H.
48. "I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:13).—J.H.
49. The reference is probably to the Golden Bough (*ramus aureus*) described by Virgil in *Aeneid* 6: the hero Aeneas discovered it in a dark wood and, grasping it, broke it off from its trunk so that he might enter the Underworld with it.—J.H.
50. Waite's English text simply reads, "*may there be no difficulty from the length of our epistle*."—J.H.

Chapter III

1. There were three Rosicrucian Manifestos that were published anonymously in 1614; 1615; and 1616.
Fama Fraternitatis, or "A Discovery of the Fraternity of the Most Laudable Order of the Rosy Cross". In German language, 1614; in Latin language, 1615; and in English, 1652.
Confessio Fraternitatis, or "The Confession of the laudable Fraternity of the most honorable Order of the Rosie Cross, written to the Learned of Europe". In Latin language, 1615; in German language, 1615; and in English, 1652.
Chymische Hochzeit Christiani Rosencreutz or "The Chymical Wedding of Christian Rosenkreutz". In Latin language, 1616; in German language, 1616; and in English, 1690.—D.K.
2. John Hayden claimed that his book *The Wise Man's Crown: or the Glory of the Rosie Cross* (London, 1664) was the Rosicrucian Book M.—D.K.

Chapter V

1. "lib" is an abbreviation of "*liber*" which is Latin for "*book*" and "cap" is an abbreviation of "*caput*" which is Latin that means "*chapter*".—D.K.

Chapter IX

1. Jean François Fernel (in Latin, Fernellius). *De abditis rerum causis*. Paris 1548. This book has recently been edited and translated by John M. Forrester as: *On the Hidden Causes of Things: Forms, Souls, and Occult Diseases in Renaissance Medicine*. Series: Medieval and Early Modern Science. Brill, 2005. x, 779 pp.—D.K.

Chapter XIV

1. The two words ἐνδελέχεια (*endeléchia*, more typically spelled ἐνδελέχεια, *endelécheia*) and ἐντελέχεια (*enteléchia*, more typically spelled ἐντελέχεια, *entelécheia*) are terms that were apparently well-known classically for being confused with each other. *Endelécheia* is a state of “continuity” or “persistence,” and *entelécheia* is the state of “actuality” or perhaps “the achievement of perfect reality” or even “the perfecting principle leading a potential thing to become real or actual.” Aristotle called the soul the *entelécheia* of the human being, the realization, actualization, or perfection of the human being. The “tel” in *entelécheia* in the Greek root referring to perfect and completion (as in *Tetelestai!*, “It is finished!” or the *Tetetai*, the “rites of Initiation or Perfection”) in the Mysteries. *Entelécheia* in fact was adopted into English as “entelechy”, and I suspect into most other European languages in some form as well, because of the importance of the Greek term in Aristotle, and therefore to many subsequent philosophers. Leibniz, for example, says that Entelechies are the souls actualizing his fundamental elemental or atomic Monads (and sometimes even seems to use the term as a synonym for Monads).—A.F.

Chapter XVI

1. The word γλυκιποκρον (*glukipokron*) is a mis-spelling for the Greek word γλυκυπικρον (*glukupikron*) which means “bitter-sweet.” *Ha, Ha, Eheu*, is meant to be an example of the bitter-sweet usage. The phrase *Ha, Ha, Eheu* might be formally translated as “Ha, ha, alas,” but a more authentic expression of the meaning to a Greek or Roman would be like a speaker of Hebrew or Yiddish saying “Ha, ha, oy,” or, in any language, a laugh turning into a sigh.—A.F.
2. The Greek word: ΟΥ is simply the Greek negative ού (*ou*), or “Not.” In reading the rest of the paragraph I suspect that there should be an “I” (The Greek letter *Iota*), too. Since the English translation offered (“They valued not his threats one jot”) uses “jot,” which derives from the mediæval Latin rendering (*jota*) of the name (*Ιωτα*, *lōta*) of the

Greek letter I or ι. This use of iota as jot became popular in Christian Europe from its use in Matthew 5:18 at the end of Beatitudes. The King James version was translated as:

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.”

The Greek that was translated as “jot” and “tittle” in Jocabian English is *iōta* and *keraiā*, “iota” and “diacritical mark,” given in the Vulgate Latin as *jota* and *apex*.—A.F.