

FAMA FRATERNITATIS

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Seeing the only wise and merciful God in these latter days has poured out so richly his mercy and goodness to mankind, whereby we attain more and more to the perfect knowledge of his Son Jesus Christ and Nature, that justly we may boast of the happy time, wherein not only half of the World, which was up to now unknown and hidden, is discovered to us, but he has also made manifest to us many wonderful, and never before seen, works and creatures of Nature. Moreover he has raised men, endued with great Wisdom, which might partly renew and reduce all Arts to perfection (in our spotted and imperfect age); so that finally Man might thereby understand his own nobility and worth, and why he is called Microcosmus, and how far his knowledge extends in Nature.

Although the rude world will be but little pleased, but rather smile and scoff at this; also the pride and covetousness of the learned is so great that it will not suffer them to agree together; but were they united, they might out of all those things which in our age God so richly bestows upon us, collect *Librum Naturae* [Nature's Book], or a perfect method of all Arts: but such is their opposition, that they still keep, and loathe to leave the old course, esteeming Porphyry, Aristotle, and Galen, and that which has but a mere show of learning, more than the clear and manifested Light and Truth; which if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great Work: and although in theology, physics, and mathematics, Truth opposes itself; nevertheless the old enemy by his subtlety and craft shows himself in hindering every good purpose by his instruments and contentious wavering people. To such an intent of a general Reformation, the most godly and highly illuminated Father, our Brother, C.R. a German, the chief and original of our Fraternity, has laboured much and for a long time. By reason of his poverty (although descended of noble parents) in the fifth year of his age he was placed in a cloister, where he had learned both the Greek and Latin tongues; he (upon his earnest desire and request) being yet in his growing years, was associated to a Brother, P.A.L. who had determined to go to the Holy Land.

Although this Brother died in Cyprus, and so never came to Jerusalem, yet our Brother C.R. did not return, but shipped himself over, and went to Damascus [Damcar], minding from thence to go to Jerusalem; but by reason of the feebleness of his body he remained still there, and by his skill in physics he obtained much favour with the Turks. In the meantime, he became by chance acquainted with the wise men of Damascus [Damcar] in Arabia, and beheld what great wonders they wrought, and how Nature was discovered unto them; hereby high and noble Spirit of Brother C.R. was so stirred up, that Jerusalem was not so much now in his mind as Damascus [Damcar]; he also could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damascus [Damcar]. He was but of the age of sixteen years when he came there, yet of a strong Dutch constitution; there the Wise received him (as

he himself witnessed) not as a stranger, but as one whom they had long expected; they called him by his name, and showed him other secrets out of his cloister, at which he could not but mightily wonder. He learned there better the Arabian tongue; so that the year following he translated the Book M. into good Latin, which he afterwards brought with him. This is the place where he learned his physics, and his mathematics, of which the World has just cause to rejoice, if there were more love, and less envy. After three years he returned again with good consent, shipped himself over Sinus Arabicus into Egypt, where he did not remain for long, but only took better notice there of the plants and creatures; he sailed over the whole Mediterranean Sea to come to Fez, where the Arabians had directed him. And it is a great shame unto us that wise men, so far remote one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready under the seal of secrecy to impart their secrets to others.

Every year the Arabians and Africans sent to one another, inquiring each other of their Arts, if happily they had found out some better things, or if experience had weakened their reasons. Yearly there came something to light, whereby the mathematics, physics and magic (for in those are those of Fez most skillful) were amended; as there is nowadays in Germany no want of learned Men, Magicians, Cabalists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At Fez he got the acquaintance of those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets: as we Germans likewise might gather together many things, if there were the same unity, and desire of searching out of secrets amongst us.

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

After two years, Brother R.C. departed from the City of Fez, and sailed with many costly things into Spain, hoping well that, since he himself had so well and so profitably spent his time in his travel, the learned in Europe would highly rejoice with him, and begin to rule, and order all their studies, according to those sound and sure foundations. He therefore conferred with the learned in Spain, showing them the errors of our Arts, and how they might be corrected, and from whence they should gather the true Inditia of the times to come, and wherein they ought to agree with those things that are past; also how

the faults of the Church and the whole Philosophia Moralis [Moral Philosophy] were to be amended. He showed them new growths, new fruits, and beasts, which did concord with old Philosophy, and prescribed them new Axiomata, whereby all things might fully be restored. But it was to them a laughing matter; and being a new thing unto them, they feared that their great name should be lessened, if they should now again begin to learn and acknowledge their many years' errors, to which they were accustomed, and which had gained them enough: who so loves unquietness, let him be reformed.

The same song was also sang to him by other nations, a fact which moved him the more (because it happened to him contrary to his expectation,) being then ready bountifully to impart all his Arts and secrets to the learned, if they would have but undertaken to write the true and infallible Axiomata, out of all faculties, sciences and Arts, and whole Nature, as that which he knew would direct them, like a globe, or circle, to the only middle point, and Centrum, and (as it is usual among the Arabians) it should only serve to the wise and learned for a rule, that also there might be a society in Europe, which might have gold, silver, and precious stones, sufficient to bestow them on kings, for their necessary uses, and lawful purposes: with which such as be governors might be brought up, for to learn all that which God has allowed Man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the heathen oracles. Verily we must confess that the world in those days was already big with those great commotions, laboring to be delivered of them; and brought forth painful, worthy men, who brake with all force through darkness and barbarism, and left us who succeeded to follow them: and assuredly they have been the uppermost point in Trygono igneo [fiery triangle], whose flame now should be more and more brighter, and shall undoubtedly give to the World the last light.

Such a one likewise Theophrastus [Paracelsus] has been in vocation and callings, although he was none of our Fraternity, yet nevertheless he had diligently read over the Book M: whereby his sharp ingenium [genius] was exalted. But this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of his knowledge and understanding he had of Nature. And therefore in his writing he rather mocked these busy bodies, and does not show them altogether what he was: yet nevertheless the aforementioned Harmonia is found with him well grounded, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtle vexation, then to be instructed in greater Arts and sciences; he then with a free and careless life lost his time, and left unto the World their foolish pleasures.

But that we do not forget our loving Father, Brother C.R.: he after many painful travels, and his fruitless true instructions, returned again into Germany, which he heartily loved (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions). There, although he could have bragged with his Art, but especially of the transmutations of metals, yet he esteemed Heaven more, and the citizens thereof, Man, than all vain glory and pomp.

Nevertheless he built a fitting and neat inhabitation, in which he ruminated his voyage, and Philosophy, and reduced them together in a true memorial. In this house, he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, of which there is but little remaining to us, as hereafter you shall understand. After five years the wished-for Reformation came again into his mind; and in regard he doubted of the aid and help of others; although he himself was painful, lusty, and unwearied, he undertook, with some few adjoined with him, to attempt this: wherefore he desired to that end to have out of his first cloister (to which he bore a great affection) three of his Brethren, Brother G.V., Brother J.A., and Brother J.O., who had some more knowledge in the Arts than at that time many others had. He bound those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through special Revelation should be received into this Fraternity, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the Rosy Cross; first, by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and find great wisdom therein; they made also the first part of the Book M: but in respect that the labor was too heavy, and the unspeakable concourse of the sick hindered them, and also whilst his new building (called Sancti spiritus) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R.C., his deceased father's brother's son, brother B., a skillful painter, G. and P.D., their secretary, all Germans except J.A., so in all they were eight in number, all bachelors and of vowed virginity. They collected a book or volume of all that which man can desire, wish, or hope for.

Although we now freely confess, that the World is much amended within an hundred years, yet we are assured, that our Axiomata shall unmovably remain unto the World's end, and also the world in her highest and last age shall not attain to see any thing else; for our Rota takes her beginning from that day when God spake Fiat, and shall end when he shall speak Pereat; yet God's clock strikes every minute, where ours scarce strikes perfect hours. We also steadfastly believe, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophisters, and had showed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was no need of any great labour, and also that every one was sufficiently instructed, and able perfectly to discourse of secret and manifest Philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several countries. That is because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, might inform one another of it.

Their agreement was this: first, that none of them should profess any other thing, than to cure the sick, and that gratis. 2. None of the posterity should be constrained to wear a

certain kind of habit, but to follow the custom of the country. 3. That every year upon the day C. they should meet together at the house S. Spiritus, or to write the cause of his absence. 4. Every Brother should look out for a worthy person, who after his death might succeed him. 5. The word C.R. should be their seal, mark, and character. 6. The Fraternity should remain secret for one hundred years.

These six articles they bound themselves to keep; and five of the Brethren departed, only the Brethren B. and D. remained with the Father Fra: R.C. for a whole year. When these likewise departed, his cousin and Brother J.O. remained with him, so that he had all his life two of his Brethren with him. And although the Church was not cleansed yet, nevertheless we know what they thought of her, and with what longing desire they looked for it. Every year they assembled together with joy, and made a full resolution of what they had done; there must certainly have been great pleasure to hear truly and without invention all the related and rehearsed wonders which God has poured out here and there through the World. Every one may hold it out for certain, that such persons as were sent, and joined together by God, and the Heavens, and chosen out of the wisest of men, which have lived in many ages, lived together above all others in highest unity, greatest secrecy, and utmost kindness towards each other.

After a most laudable sort they spent their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and overpass their time appointed of God. The first of this Fraternity who died, and that in England, was J.O., as Brother C. had long before foretold him. J.O. was expert, and well learned in Cabala, as his Book called H. witnessed; in England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the leprosy. They had concluded, that as much as possibly could be their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every one's place was supplied with a fit successor. But this we will confess publicly to the honour of God, that whatever secret we have learned out of the book M. (although before our eyes we behold the image and pattern of all the world), yet neither our misfortunes, nor hour of death are shown unto us, which are only known to God himself, who thereby would have us keep in a continual readiness. But this is laid out more in our Confession, where we set down 37 Reasons why we now make known our Fraternity, and proffer such high mysteries freely, and without constraint and reward. We also promise more gold than both Indies bring to the King of Spain, for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of I.O., Brother R.C. did not rest, but as soon as he could, called the rest together, (and as we suppose) then his grave was made. Although we (who were the latest) did not know when our loving father R.C. died, and had no more but the bare names of the beginners, and all their successors to us, yet there came into our memory, a secret, which through dark and hidden words, and speeches of the 100 years, brother A. the successor of D. (who was of the last and second row and succession, and had lived amongst many of us,) imparted unto us of the third row and succession. Otherwise, we must confess, that after the death of the said A. none of us had in any manner known anything of Brother R.C. and of his first fellow-brethren, then that which was extant of

them in our Philosophical Bibliotheca, amongst which our Axiomata was held for the chiefest Rota Mundi, for the most artificial, and Protheus the most profitable. Likewise, we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader, not only what we have heard of the burial of R.C. but also made manifest publicly by the foresight, sufferance and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publicly in print, our names, and forenames, our meetings, or any thing else that may be required at our hands.

Now the true and fundamental relation of the discovery of the high illuminated man of God, Fra: C.R.C. is this: after A. in Gallia Narbonensi was deceased, then succeeded in his place our loving Brother N.N. This man, after he had demanded us to take the solemn oath of fidelity and secrecy, informed us bona fide, that A. had comforted him in telling him that this Fraternity should not remain so hidden for long, but should be to the whole German nation helpful, needful, and commendable; of which he was not in his estate ashamed of. The year after, he had performed his school right, and was minded now to travel; being for that purpose sufficiently provided with Fortunatus purse, he thought (being a good Architect) to alter something of his building, and to make it more fit. In such renewing, he lighted upon the memorial table which was cast of brass, and contained all the names of the Brethren, with some few other things; this he would transfer in another more fitting vault: for where or when Fra: R.C. died, or in what country he was buried, was for our predecessors concealed and unknown to us. In this table stuck a great and somewhat strong nail, so that when it was with force drawn out, it took with it a big stone out of the thin wall, or plastering of the hidden door, and so uncovered the door. Wherefore we with joy and longing threw down the rest of the wall, and cleared the door, upon which this was written in great letters: *Post 120 annos patebo*, [accessible after 120 years], with the year of the Lord under it. Therefore, we gave God thanks and let it rest that same night, because first we would overlook our Rota; but we refer our selves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit. For just like our door was wonderfully discovered after so many years, so a door to Europe shall be opened (when the wall is removed) which already begins to appear, and with great desire is expected by many.

In the following morning we opened the door, and there appeared to our sight a vault of seven sides and corners, every side five four broad, and the height of eight foot. Although the Sun never shined in this vault, nevertheless it was enlightened by another sun, which had learned this from the Sun, and was situated in the upper part in the center of the ceiling. In the middle, instead of a tombstone, was a round altar covered over with a plate of brass, and thereon this engraved:

A.C. R.C. Hoc universi compendium unius mihi sepulchrum feci. [This compendium of the universe I have made my tomb].

Round about the first circle or brim stood,

Jesus mihi omnia. [Jesus is my all].

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

1. Nequaquam vacuum. [There is no such thing as a vacuum]
2. Legis Jugum. [the Yoke of the Law]
3. Libertas Evangelij. [The Freedom of the Gospel]
4. Dei gloria intacta. [The Entire Glory of God].

This is all clear and bright, as also the seventh side and the two Heptagoni; so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, who has taught us more than all men's wit could have found out, praised be his holy name. This vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor.

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

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

Now as yet we had not seen the dead body of our careful and wise father; therefore, we removed the altar aside, lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all the ornaments and attires. In his hand, he held a parchment book, called T. [probably Testamentum], which next to the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book the following Elogium stands:

Granum pectori Jesu insitum.[A Grain Buried in the Breast of Jesus]

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

[C.Ros. C., originating from the noble and splendid German family of R.C., a man who was admitted to celestial and human mysteries through the most subtle divine revelations through divine revelations, subtle imagination and unceasing work. In his journeys throughout Arabia and Africa he collected a treasure higher than that of kings or emperors, but finding it unsuited for his times, he kept it for posterity; he appointed faithful heirs of his Art and name. He also constructed a little World corresponding in all its motions to the Macrocosm, and set up a compendium of all things past, present and future. Having exceeded his centenary (even though he was not compromised by disease, which he let not into his own body or that of others), as he was called by the spirit of God, he rendered his illuminated soul unto God the Creator (surrounded and embraced by his Brethren). Beloved Father, affectionate Brother, Teacher and loyal Friend, he was hidden here for 120 years.]

Underneath they had subscribed themselves,

1. Fra: I.A. Fr.C.H. electione Fraternitatis caput. [elected head of the Fraternity]
2. Fr: G.V. M.P.C.
3. Fra: R.C. Iunior haeres S. spiritus. [attached to the Holy Spirit]
4. Fra: B.M. P.A. Pictor et Architectus. [Painter and Architect]
5. Fr: G.G. M.P.I. Cabalista. [Cabalist]

Secundi Circuli. [The second Circle]

1. Fra: P.A. Successor, Fr: I.O. Mathematicus. [Mathematician]
2. Fra: A. Successor, Fra. P.D.
3. Fra: R. Successor patris C.R.C. cum Christo triumphant. [with Christ triumphing]

At the end was written :-

Ex Deo Nascimur, in Jesu morimur, per spiritum sanctum reviviscimus. [Out of God we are born, in Jesus we die, in the Holy Spirit we rise].

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

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

How we came to know that after a time there will be a general reformation, both of divine and human things, according to our desire, and the expectation of others: for it is fitting, that before the rising of the Sun, there should appear and break forth the Aurora, or some clearness, or divine light in the sky. So in the meantime, a few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our philosophical canons, prescribed to us by our brother R.C. and be partakers with us of our treasures (which never can fail or be wasted) in all humility, and love to be eased of this world's labor, and not walk so blindly in the knowledge of the wonderful works of God.

But that every Christian may know of what religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is nowadays cleansed and voided of all swerving people, heretics, and false prophets,) in certain and noted countries maintained, defended and propagated. We also use two sacraments, as they are instituted with all forms and ceremonies of the first renewed Church. In Politia [politics] we acknowledge the Roman Empire and Quartam Monarchiam [Fourth Monarchy] for our Christian head; albeit we know what alterations are at hand, and would long to impart the same with all our hearts, to other godly learned men. Notwithstanding this, our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this good cause, as God shall permit or hinder us. For our God is not blind, as the heathen's Fortuna, but is the Church's ornament, and the honor of the Temple. Our Philosophy is also not a new invention, but as Adam after his fall has received it, and as Moses and Solomon used it: also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and

especially accorded by with Jesus in omni parte [all parts, or in every way] and all members. And as he is the true Image of the Father, so is she his Image; it shall not be said, this is true according to philosophy, but true according to theology; and wherein Plato, Aristotle, Pythagoras and others hit the mark, and wherein Enoch, Abraham, Moses, Solomon excelled; but especially with which that wonderful book of the Bible agrees. All these concur together, and make a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large and more plain shall be spoken of in Christian Conference.

But now concerning (and chiefly in our age) the ungodly and accursed gold-making, which has gotten so much the upper hand, whereby under colour of it, many renegade and roguish people use great villainies, and cause and abuse the credit, which is given them: nowadays men of discretion hold the transmutation of metals to be the highest point, and fastigium in Philosophy. This is all their intent, and desire, that God would be most esteemed by them, and honoured, which could make great store of gold, and in abundance; with unpremeditated prayers, they hope to attain of the all-knowing God, and searcher of all hearts. We therefore do by these presents publicly testify, that the true Philosophers are far of another mind, esteeming little the making of gold, which is but a parergon; for besides that they have a thousand better things.

And we say with our loving Father R.C.C. Phy: aureum nisi quantum aurum, for unto them the whole nature is detected: he does not rejoice, that he can make gold, and that, as Christ says, the devils are obedient unto him; but is glad that he sees the Heavens open, and the Angels of God ascending and descending, and his name written in the book of life. Also we testify that under the name of Chymia many books and pictures are set forth in Contumeliam gloriae Dei [the insult of the glory of God], as we will name them in their due season, and will give to the pure-hearted a catalogue, or register of them. And we pray all learned men to take heed of this kind of books, for the enemy never rests, but sows his weeds, till a stronger one roots it out. So according to the will and meaning of Fra: C.R.C. we his Brethren request again all the learned in Europe, who shall read (sent forth in five languages) our Famam and Confessionem, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their Arts, and behold the present time with all diligence, and to declare their mind, either Communicato consilio, or singulatim by print.

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