

learned in cabala, as his book H. witnesseth. 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 everyone's place was supplied with a fit successor. [But this we will confess publicly by these presents to the honour of God, that what secret soever we have learned out of the book M. (although before our eyes we behold the image and pattern of all the world) yet are there not shown unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness. But hereof more in our Confession, where we do set down 37 reasons wherefore we now do make known our Fraternity, and proffer such high mysteries, and without constraint and reward.] Also we do promise more gold than both the Indies bring to the King of Spain; [for Europe is with child and will bring forth a strong child,] who shall stand in need of a great godfather's gift.

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

of us had in any manner known anything of brother R.C. and of his first fellow-brethren, than 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 *Protheis* 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 surnames, our meetings, or anything else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, *Fra. C.R.C.* is this. After that A. in *Gallia Narbonensis* was deceased, then succeeded in his place our loving brother N.N. This man after he had repaired unto us to take the solemn oath of fidelity and secrecy, he informed us *bona fide* that A. had comforted him in telling him that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following, after he had performed his school right and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building and to make it more fit. In such renewing he lighted upon the memorial table which was cast of brass, and containeth all the names

of the brethren, with some few other things. This he would transfer in another more fitting vault; for where or when *Fra. R.C.* died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this table stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferently big stone out of the thin wall, or plastering, of the hidden door, and so, unlooked for, uncovered the door. Whereupon we did with joy and longing throw down the rest of the wall, and cleared the door, upon which was written in great letters, *Post centum viginti annos patebo*, with the year of the Lord under it. Therefore we gave God thanks and let it rest that same night, because we would first overlook our *Rotam*. But we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit. [For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.]

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

*A.C.R.C. Hoc universi compendium vivus mihi sepulchrum feci.* [This compendium of the universe I made in my lifetime to be my tomb.] Round about the first circle, or brim, stood,

*Jesus mihi omnia.* [Jesus, all things to me.]

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

1 *Nequaquam vacuum.* [A vacuum exists nowhere.]

2 *Legis Jugum.* [The Yoke of the Law.]

3 *Libertas Evangelii.* [The Liberty of the Gospel.]

4 *Dei gloria intacta.* [The whole glory of God.]

This is all clear and bright, as also the seven sides and the two *Heptagoni*: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more than all men's wits 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 into triangles running from the seven sides to the bright light in the centre. 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 figures, every one with their several figures and sentences, as they are truly shown and set forth *Concentratum* here in our book.

The floor is again divided into triangles, but because therein is described the power and the rule of the inferior governors (the stars), 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 or chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the *Vocabular* of Theophrastus Paracelsus ab Hohenheim, and which we daily communicate unfalsified. Herein also we found his *Itinerarium* and *Vitam*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in another place were little bells, burning lamps, and 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, they might by this only vault be restored again.

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

*Granum pectori Jesu insitum.*

*C. Ros. C. ex nobili atque splendida Germaniæ R. C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefessis laboribus ad cœlestia, atque humana mysteria; arcanave admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati*

*eruemdam custodivisset & jam suarum Artium, ut & nominis, fides acconjunctissimos heredes instituisset, mundum minitum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, præsentium, & 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 & ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus. Fra: suavissimus, præceptor fidelissimus, amicus integerimus, a suis ad centum viginti annos hic absconditus est.*

[A grain buried in the breast of Jesus. C. Ros. C. sprung from the noble and renowned German family of R.C.; a man admitted into the mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations, and unwearied toil of his life. In his journeys through Arabia and Africa he collected a treasure surpassing that of Kings and Emperors; but finding it not suitable for his times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs of his arts and also of his name. He constructed a microcosm corresponding in all motions to the macrocosm and finally drew up this compendium of things past, present, and to come. Then, having now passed the century of years, though oppressed by no disease, which he had neither felt in his own body nor allowed to attack others, but summoned by the Spirit of God, amid the last embraces of his brethren he rendered up his illuminated soul to God his Creator. A beloved Father, an affectionate Brother, a faithful Teacher, a loyal Friend, he was hidden here by his disciples for 120 years.—translated by F. N. Pryce]

Underneath they had subscribed themselves,

- 1 *Fra. I.A., Fr. C.H. electione Fraternitatis caput* [by the choice of Fr. C.H., head of the Fraternity]
- 2 *Fr. G.V. M.P.C.*
- 3 *Fra. R.C. Junior hæres S. Spiritus*
- 4 *Fra. B.M., P.A. Pictor & Architectus*
- 5 *Fra. G.G. M.P.I. Cabalista*

#### Secundi Circuli

- 1 *Fra. P.A. Successor, Fr. I.O. Mathematicus*
- 2 *Fra. A. Successor Fra. P.D.*
- 3 *Fra. R. Successor partis C.R.C. cum Christo Triumphantis*

At the end was written

*Ex Deo nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.* [We are born of God, we die in Jesus, we live again through the Holy Spirit.]

At that time was already dead brother I.O. and Fra. D. but their burial place where is it to be found? We doubt not but our Fra. Senior hath the same, and some especial thing 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 physic, are yet known, and praised among very old folks; so might perhaps our Gaza be enlarged, or at least be better cleared.

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

[Howbeit we know after a time there will now 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 Aurora, or some clearness, or divine light in the sky. And so in the mean time some few, who 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 labour, and not walk so blindly in the knowledge of the wonderful works of God.]

But that also every Christian may know of what religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is nowadays cleansed and void of all swerving people, heretics, and false prophets), in certain noted countries maintained, defended and propagated. Also we use two Sacraments, as they are instituted with all forms and ceremonies of the first reformed Church. In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other goodly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us. For our God is not blind, as the heathen Fortune, but is the Church's ornament, and the honour of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it. Also she ought not much be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with *[Jesus in omni parte]* and all members. And as he is the true Image of the Father, so is she his Image. It shall not be said, this is true according to Philosophy, but false in Theology. And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Enoch, Abraham, Moses, and Solomon did excel, but especially wherewith that wonderful book the Bible agreeth. All that same concurrerth together, and makes 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 Christianly conference.

But now concerning (and chiefly in this our age) the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies and cozen and abuse the credit which is given them. Yea nowadays men of distinction do hold the transmutation of metals to be the highest point and *fastigium* in philosophy, this is all their intent and desire, and that God would be most esteemed by them, and honoured, which could make great store of gold, and in abundance, the which with unpremeditate 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 C.R.C. *Phy: aurum nisi quantum aurum*, for unto them the whole nature is detected; he doth not rejoice that he can make gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the heavens open, and the angels of God ascending and descending, and his name written in the book of life. Also we do testify that under the name of Chymia many books and pictures are set forth in *Contumeliam gloriae Dei*, 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 these kind of books; for the enemy never resteth but soweth his weeds, till a stronger one doth root 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) this our *Famam* and *Confessionem*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their arts, and behold the present time with all diligence, and to declare their mind, either *Communicatio consilio*, or *singulatim* by print.

And although at this time we make no mention either of names or meetings, yet nevertheless everyone's opinion shall assuredly come to our hands, in what language so ever it be; nor anybody shall fail, who so gives his name, but to speak with some of us, wither by word of mouth, or else, if there be some let, in writing. And this we say for a 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 of wise to hurt us, but bring himself to utter ruin and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shall for ever remain untouched, undestroyed, and hidden to the wicked world.

SUB UMBRA ALARUM TUARUM JEHOVA