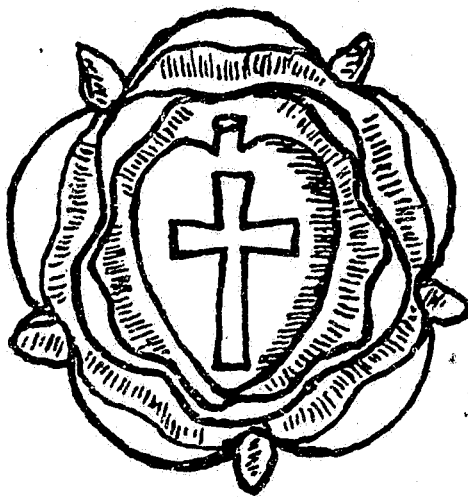


THE ORDER
MILITIA CRUCIFERA EVANGELICA

FOUNDED ON HISTORY AND THEIR OWN MANIFESTOES, AND ON FACTS, DOCUMENTS AND WRITINGS IN THE POSSESSION OF THE BRETHREN OF THE ORDER AT THE PRESENT DAY

ALSO

INCLUDING THE RULES AND REGULATIONS GOVERNING THE FRATERNITY AT PRESENT



IN FOUR PARTS

BY COUNT ST. VINCENT
SUPREME MASTER OF THE ORDER

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BROTHERHOOD OF MAN.

As the Member of an Infant Empire, as a Philanthropist by character, and, if I may be allowed the expression, as a Citizen of the Great Republic of Humanity at Large, I cannot help turning my attention sometimes to this subject, "How Mankind may be connected, like one Great Family, in Fraternal Ties." I indulge a fond, perhaps an enthusiastic idea, that as the world is evidently much less barbarous than it has been, its Melioration must still be Progressive; that Nations are becoming more Humanized in their policy; that the subject of ambition and causes for hostility are daily diminishing; and, in fine, that the period is not very remote when the benefits of a Liberal and Free Commerce will pretty generally succeed to the devastations and horrors of War.

GEN. GEO. WASHINGTON.



INTRODUCTION

IN placing the present work before the people, no excuse whatever is made by the Compiler. The things herein contained are facts that can be verified by anyone willing to take the time to do so. For historical facts and dates, the reader can refer to the work by Dr. Theodore Griesinger of Germany, the historian of the Jesuits. The part concerning the Militia is from many of the secret records of the Order and many thanks are due Franz Hartman, M. D., of Germany, for some of the teachings of the Higher Occult.

Theories have *not* been allowed to enter the present work, it is founded on absolute facts and all dates can be verified by a little time and trouble. Few people of the present day know anything concerning that body of men who have made history and it is for this reason that the compilation of the present work was undertaken. It is to be remembered that the compiler claims nothing for himself.

The general reader, who is not a member of the Order, may ask why the Jesuits, or rather, the history of the Jesuits, enters so largely into the present history of the Militia and whether other denominations should not come in for a share of criticism?

In the first place, the Order of the Jesuits was the only set of men who condemned *all* liberal or independent thought and damned all else outside of their pale. The Reformation itself was thoroughly saturated with Mystical thought and Luther himself was a firm believer in Mysticism as I will prove in the introduction ere I am through.

The Catholics cannot be blamed for the awful suffering caused by the Jesuits during many centuries as they, the Catholics, were on the best of terms with liberal thought and Lutheranism before the advent of the Jesuits. This is proved in the history forming the first part of this work.

The Jesuits recognized nothing outside of their teachings and these teachings had nothing to do with morals or Christianity, as I will prove by giving a part of the Oath taken by all Jesuits. I have the whole oath before me, but can give space to only a part of it which shows that the Jesuits recognize nothing, neither creed, country, man, woman, or child, so long as they do not do as they, the Jesuits, say. The part of the obligation follows:

"I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest, to keep secret and private all her agents' councils from time to time, as they intrust

me, and not divulge, directly or indirectly, by word, writing or circumstances, whatever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred covenant.

“I do further promise and declare that I will have *no will or opinion of my own, or any mental reservation whatsoever, even as a corpse or cadaver, but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope.*

“That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, the burning sands of the desert of Africa, or the Jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining; and will be submissive in all things whatsoever communicated to me.

“I do further promise and declare that I will, when opportunity presents, *Make and wage relentless war, secretly or openly, against all heretics, protestants and liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infant's heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poniard, or the leaden bullets, regardless of the honor, rank, dignity or authority of the person or persons,*

whatever may be their condition in life, either public or private; as I at any time may be directed to do so, by any agent of the Pope, or superior of the brotherhood of the Holy Father of the Society of Jesuits.

“In confirmation of which I hereby dedicate my life, *my soul*, and all corporeal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination may my brethren and fellow-soldiers of the militia of the Pope cut off my hands and my feet, and my throat from ear to ear, my belly open and sulphur burn therein, with all the punishment that can be inflicted upon me on earth, and my soul be tortured by demons in an eternal hell forever.”

After this follows the Oaths which it will do very little good to quote. After such an obligation, need we wonder why we have so many crimes which are never brought to light. Need we wonder why Lincoln died by assassination for freeing the negro after the Pope had given his consent to slavery?

Did they live up to these obligations? Most certainly they did and do. Think of the 24th of August, 1572, when at the dead of night the signal was given, and the Papal ministers of France perpetrated the foulest deed that stains the page of history. Thirty thousand Huguenots were butchered in their beds. And what distinguished the murderer from the doomed victim? A white cross on the hat of the former. How did Imperial Rome receive the tidings of this massacre? The cannons were discharged, the Pope, who is the representative of the

lowly Christ, ordered a jubilee and grand procession, and caused a *Te Deum* to be chanted. How died the great Henry IV, a ruler? The celebrated edict of Nantes sealed his doom, and the infamous Jesuit, Ravallac, for the good of the Order of Jesuits, conveniently forgot the commandment of Jehovah, and meritoriously assassinated him.

Read the obligation, that part in italics, and see whether they, the Jesuits, keep their oath or not.

Again, listen to the answer made by a Jesuit to the sister of his, who was of his own flesh and blood, born of his father and mother: "Know you not, girl, that when a Jesuit priest takes the oath of his order, he tears *his heart from his breast and lays it at the feet of his superior?* Appeal not to ties of relationship; we repudiate them, and *pity is unknown among us.*"

Surely nothing more is needed to prove to all that the Jesuit conscientiously keeps his oath of obligation. Catholicism and Protestantism went hand in hand until the advent of the Order of Jesuits, after that there was no rest for either.

As to the attitude of the Protestants toward Mysticism, it is true that they are hostile to it at the present time, but this is not the fault of either Luther or the other reformers. Luther was a true Mystic and was certainly in close connection with both the Militia Crucifera Evangelica and the Rosicrucians and the proof follows.

Both the Militia Crucifera and the Rosicrucians were ultra-Protestant, both believed in the mystic meaning of the Apocalypics, both sought

the *Magnum Opus* in its transfigured or spiritual sense, both called the Pope Anti-Christ, both taught that he was no better than Mahomet, both expected the speedy end of the age, both studied the secret characters of nature, both believed in celestial signs or Astrology, both adopted as their characteristic symbol the mystic Rose and Cross, and the same reason that guided the one guided the other, and therefore, there must have been some connection between the two. They were certainly not as one or else there would have been but one Order.

With all this we have absolute proof that Luther used the very same seal and certainly his beliefs were identical. No one can question this. Does anyone think that Martin Luther would have used the seal or symbol of an Order to which he would have been hostile? Surely such an opinion is nothing less than foolish and shows gross ignorance. Martin Luther was a true Mystic, of that there is no doubt. I do not claim, nor are there any proofs, that Luther did really belong to either Order, but his teachings were the same and there is grave doubt as to whether he, himself, did not take his teachings from the archives of either one or both of these Orders. His oath would, of necessity, prevent him from ever admitting the fact, but there is no doubt but that he was not alone.

It is not the fault of Luther or any other *real* Reformers that the Protestants are hostile to their mother religion. This is the fault of their having been taught the *letter* instead of the *spirit* of religious teachings. The Mystic orders have the kernel

of the Bible while the church has the husk. It may be a broad assertion but it is, nevertheless, a true one.

THE AUTHOR.

FROM THE HOME OF THE
SUPREME MASTER OF THE EAST. 1905.

PART FIRST
The Jesuits in Germany



Militia Crucifera Evangelica

IN the year 1527 a secret Society was founded in Germany known as the Militia Crucifera Evangelica. This Society or Fraternity owes its existence to one Simon Studion, a man who was passionately fond of *true* Alchemy and the Sciences now known as Occultism or Mysticism. Its first appearance was due to the fact that Studion and three of his companions wanted religious liberty and desired to study and experiment alone without interruption. Both Studion and his companions had torn away from the Catholic religion as it had become thoroughly degraded at that time, and, like many others, he saw the farce of such a ceremonial religion; besides this, these men believed that there was something more in religion than the letter of it and believed in a Divine, *not* material alchemy.

The Society continued to be purely Mystical or Alchemical until the year 1598, when the first Con-

vention was held at Lunenburg, Germany, after which period, it became both a Mystical and wholly secret order and, at the same time, an order of defence, as the Order of the Jesuits had become so strong, and the outrages of the Jesuits so many, that it became necessary to have such secret orders for self-protection.

In order to prove to the general reader that such secret Orders were really necessary at one time in Germany, it will be absolutely necessary to give a short history of the Jesuits in Germany, something of which the average American knows nothing whatever.

It is a fact known to almost every American, that when Luther started to teach a new doctrine he was persecuted by the Catholic church in every way possible, but as Catholicism had fallen so low, people soon changed and both Catholics and Lutherans lived together without any friction. Both parties learned to bear with one another, and live peaceably among themselves, ceasing to insult and be inimical to each other. In the year 1564 it was reported by the Venetian Ambassador to the Senate of his native city:

“One party has accustomed itself to put up with the other so well, that in any place where there happens to be a mixed population, little or no notice is taken as to whether a person is Catholic or Protestant. Not only villages, but even families are in this manner mixed up together, and there even exists houses where the children belong to one persuasion while the parents belong to the other, and

where brothers adhere to opposite creeds. *Catholics and Protestants, indeed, intermarry with each other, and no one takes any notice of the circumstances or offers any opposition thereto.*"

Such were the relations between the two parties throughout the whole of Germany, so much so, indeed, that even the lordships subject to Abbots and Bishops, the so-called Episcopal territories, formed no exception to the rule, as best became apparent in the year 1580, when, at a time at which the blessing of toleration had already begun to disappear, the religiously zealous William V. of Bavaria made a proposal, in a circular letter addressed to those bishops whose dioceses extended into his dukedom, that "*they should allow mixed marriages to be blessed without scruple in the territories immediately subject to His Princely Highness.*" And even this act of toleration was by no means enough. No, indeed, but even many princes of the Catholic Church in Germany went even a step further, and appointed men who were thoroughly Protestants to situations at their courts as counsellors, judges, magistrates, or whatever other office it might be, without any opposition or objection being offered thereto. They even, indeed, submitted to the reproaches and censure put upon them by the Apostolical Chair, without caring anything about the matter, as, for instance, the case of Bishop John George of Bamberg, quite clearly indicated when the latter, in 1577, nominated the Lutheran, John Frederick von Hoffman, to his Vicedom in the canonical possessions in Corinthia, and retained him in it

up to the time of his death in 1587, notwithstanding that his Holiness Pope Gregory XIII, categorically demanded, in a special epistle, that this outrage (?) should be cancelled. Things had indeed arrived at this point, and there could not, therefore, be any wonder that animosity and displeasure rose to their culminating point at the Papal seat at Rome. What, however, could be hit upon as a cure for this truly Christian state of matters? All that had hitherto been done in the way of remedy had proved of no avail, but on the contrary, indeed, the pestilential evil (?) continued to be more and more on the increase, so much so, in truth, that there remained but a very inconsiderable number of all the secular princes, not even excepting the Duke of Bavaria and the ruler of the Austrian territories, who remained faithful to the Roman belief. How was this? Had not the newly-created Society of Jesus inscribed war with heresy as a device upon its banner? Had not the warriors of Christ (?), the Jesuits, taken an oath that they would never rest satisfied until they had won over again to the Pope all those parties who had relapsed from the faith, and had they not already given ample proof that they were as capable even as they were willing to maintain this oath? Yes, indeed; it was they who had in their minds the words of the founder of our religion, "I am not come to bring peace, but the sword." It was they alone who were in a position to extirpate "the monsters who had devastated the vineyards," and to rivet again the holy (?) Roman Empire in the old fetters of crime and ignorance.

The Chair of Rome did not deliberate an instant in putting this difficult task upon their shoulders, and they themselves were equally zealous in the cause, and declared that they were prepared to undertake it. They well knew, also, the reason why they thus acted. They were fully conscious that if they succeeded in fulfilling the demands of the Apostolic Chair, they would be rewarded with the richest evidence of its favor, and that all the ground that they conquered for Rome would be just so much gained for themselves, and that their dominating influence would become universal only when they had attained the re-conversion of the faithless Germany. They vowed, consequently, to take up arms in the field, as true knights of Catholicism, and as to how they performed this vow the following narrative will show.

The first Jesuits who favored (?) Germany with their presence were the three Fathers Le Fevre, or Faber, as he was called in Germany, Le Jay and Bobadilla. They were sent there by Ignatius, the founder himself, Faber in the year 1540, and the other two in the following year. He pointed out to them that the task that they had in common to execute was the sounding of the general condition of Germany at the time, and the spying as well into the innermost thoughts of the people. It was more especially requisite for them to acquire patrons and friends for themselves among those rulers still adhering to the Catholic faith, and to obtain advantages from them for the new Order, that no hindrances should stand in the way of their reception.

All three of them did as they were directed, but each according to his own way and idea; and they certainly succeeded in sowing seed which, in a short time, became a tree of gigantic dimensions and for which the German people paid very dearly. Faber directed his steps towards the Rhine, i.e. to Mayence, and to the Courts of two of the chief Prince Bishops of Germany, in order to induce them to establish Jesuit colleges in their territories, and, failing to succeed in that object, he made another conquest, which was of greater value. This consisted in at once becoming acquainted with and gaining over for the Order, in May 1543, Peter Canisius, a theological candidate, and a youth at that time of three and twenty years of age, which strippling came from Nimwegen in Gelderland, belonging to Mayence. But this, of itself, was indeed an immense conquest, as Canisius was endowed with extraordinary intellect, and, in addition to great learning, possessed such a talent of eloquence as few mortals were then gifted with. Canisius naturally did not enter into the Order with the object of doing penance, but he perceived at a glance what an immense field for ambition was presented by the Society of Jesus, and it became his great desire to play a distinguished role in the world. He succeeded in this last respect almost beyond all expectations, as we shall presently see, and no single member of the Order accomplished more, in Germany, at all events.

Bobadilla commenced his operations at first in Ratisbon, where, just at that time, a religious con-

ference was going on between the Protestant and Catholic theologians, but he launched out so violently in a very vehement speech against Protestantism and he exasperated the people to such an extent that he would soon have been thrown by them into the Danube had he not succeeded in effecting his escape in the darkness of the night. He got on much better in Munich, to which capital he now wended his way from Ratisbon, as he there established a position by the instruction he gave to a number of pupils, and, after a lapse of some years, he contrived by his courteous manner to so worm himself into the good graces of Duke William IV., that the latter would hardly do anything without his advice. He equally succeeded, also, without much trouble, in putting up that prince against the so-called "Interin," which the Emperor Charles V. wished to introduce all over Germany in the year 1548, so much so that it met with no success, at least in Bavaria; but, on the other hand, he was so short-sighted and injudicious as to give utterance to such insulting remarks about the Emperor, that Charles V., on being informed about the matter, made short work of it, and without any further ado banished him out of Germany. It would have been a good thing had every power, including America, banished every Jesuit as soon as he set foot on the soil. Not only did Germany suffer from these fiends in human form, but every other country as well, including America. Were it not for Freemasonry, America would be as completely in the hands of this Order as became Germany.

Le Jay, the most experienced of the three delegated Loyolites, directed his steps toward the capital of Austria, and scarcely had he arrived there than he succeeded in fascinating the Viennese by his eloquent preaching. The brother of Charles V., Ferdinand I., who had been raised up to be a German king, was so carried away by his eloquence and thereby became so favorably disposed towards him, that he desired in 1536 to make him Bishop of Trieste, which, however, Loyola on good grounds interfered to prevent. Le Jay, consequently, continued to remain in Vienna, and exercised so much influence on the King, that he induced the latter to erect a college for the Order in the above mentioned city; up to this time there had been no fixed habitation for the Society throughout the whole of Germany, but now, if only the capital would but lead the dance, other towns would doubtless follow suit, still, notwithstanding the favor in which Le Jay stood at Court, and in spite of his being zealously supported in his proceedings by his trusted friend, Urban Tertor, the Father Confessor of Ferdinand, and Court Preacher, the King hesitated for a long time, and it was not until the year 1551 that he handed over to the suppliant an abandoned Dominican cloister, which, during the siege of Vienna by the Turks, had been reduced almost to ruins by the bombardment. Le Jay, however, at once jumped at this, rejoicing beyond measure thereat, and presently begged Loyola to send him a dozen more Jesuits from Rome, in order that he might be enabled, with these newly-acquired forces, to com-

mence a course of collegiate instruction. The General, of course, immediately complied with this request, and not only sent him at once eleven Fathers most distinguished for their gift of teaching, but nominated Le Jay to be the first rector of the first Jesuit colony established on German ground.

Such was the modest commencement of Jesuit operation in Germany; now, however, that the Society of Jesus had once taken the first step, which was followed by the activity of the Fathers Laynez, Salmeron, and Couvillon, at the Synod of Trent, and had won a good reputation among the adherents of Rome, it proceeded to advance with gigantic strides, and Austria, more especially, proved itself to be a promising soil for its operations. Le Jay, having died in the year following his nomination as "Rector of the first Jesuit colony," Canisius was chosen to be his successor, and this sagacious individual so contrived to insinuate himself into the confidence of King Ferdinand, that he soon became a most prominent person at Court, at least in clerical and religious affairs, so much so, that the King desired to nominate him Bishop of Vienna, and it required no end of trouble to divert the monarch's mind from this idea. Now, however, that Canisius, having arrived at this point, was obliged by order of his General to play a modest and humble part, so that something, one way or other, should be gained for the advantage of the Order, he showed himself all the more zealous. Among other things, he brought it about in 1554

that Ferdinand presented the beautiful and capacious Carmelite cloister to the Society in order that it might be converted into a Jesuit college, and also he obtained, two months later, another large building with the object of founding a civil convent, and four years afterwards a seminary sprang into existence for poor theologians, as well as an educational establishment for the youth of the nobility. It must not be thought that the Sciences of the day were taught in these Institutions and Colleges, but on the other hand, the pupils, one and all, were taught the bigoted creed of Rome, and superstition was the leading part that was taught. The men at these Institutions were wholly selfish as only Jesuits could be.

Moreover, not only did the strongly credulous Ferdinand provide pleasant abodes for the sons of Loyola in his capital of Vienna, but he did so in other parts of his dominions, and, throughout the whole of his empire, upon the openly declared ground "that bounds might be put to the constantly increasing progress of the Reformation." This declaration was one of the chief causes of the starting of different Secret and Mystical Fraternities, especially that of the "Militia Crucifera Evangelica." Masonry becomes more secret than ever and all liberal thinkers of the times tried to become members of the Masonic Fraternity in order that they might find some place where they could think and speak that which was on their mind.

Some of these Jesuit establishments were indeed very grand and imposing, especially that at

Innsbruck in the Tyrol, and at Tyrnau in Hungary, as well as at Prague in Bohemia (previously the cloister of St. Clemens). This latter college was provided with exceedingly rich endowments, and, after being established for seven years, was, in the year 1562, raised to be a regular academy for the study of theological and philosophical sciences, thereby enabling it to put itself in a position to enter into competition with the greatly celebrated University of Prague. In Bavaria, at the same time, Bobadilla had obtained a promise, in 1548, from Duke William IV., that he would erect a college for the Order; but so long as William lived this promise remained unfulfilled, in consequence of Bobadilla's banishment, and still less did his successor Albert V., who at the commencement of his reign showed himself to be very tolerant in religious matters, think of attracting to himself the Jesuits who remained in the country. This toleration was not by any means agreeable to the liking of the sons of Loyola, and, indeed, the Duke was suspected to being secretly, in his inmost mind, inclined himself to be favorable to heresy. Nothing could actually have been more untrue; but what did that signify, when by a falsehood one might succeed in gaining one's end; and the Loyolites, indeed, attained *their* object. The Duke was, therefore, in the highest degree irritated when the communication was made to him, by those about him, of the estimation in which he was held by his orthodox subjects, and the wily Canisius took advantage of this irritation when he was sent from Vienna to

Munich in 1555, with great recommendations in his pocket from King Ferdinand, in order to represent to the great man how that there was no more effectual means of counteracting the injurious suspicion placed upon him than to welcome as his protector the Society of Jesus, now treated with so great consideration by the Pope and all good (?) Catholics. This enlightened the Duke considerably, and he at once bound himself, in a treaty concluded with Canisius, on the 7th of December, 1555, to build a grand college for the Order at Ingoldstadt, with a considerable endowment. He not only promised this, but also expedited the construction of the building so rapidly that the institution was actually opened in the year following, with ten Jesuit teachers sent in haste from Rome. Still not satisfied with such success, the insatiable Canisius longed to establish a permanent abode in the Bavarian capital itself, and did not rest until he induced Albert V. to erect, in the year 1559, that beautiful college in Munich, the construction of which is even now an object of admiration to all connoisseurs in art. With the approval of his General in Rome, having now first of all appointed his step-brother Theodor Canisius to be the first rector of the institution, Peter Canisius returned to Vienna, in order to pursue his work as first Provincial of the Jesuit province of Upper Germany, comprising the countries of Austria, Bavaria, and Suabia. From this time forward, the founding of new colleges proceeded vigorously, and especially in the territories of those German princes of the Church in which the majority

of the inhabitants had become Protestants.

The Jesuits now commenced a system of sending out insinuating emissaries, who travelled through the countries by order of their General, with the view of bringing the most conspicuous of the prelates to the conviction that the question of their sway, or, at all events, of its permanency, not only depended upon the obedience of their subjects in regard to spiritual matters, wherein they had become independent, but that political considerations as well must not be overlooked, for it might one day happen that their sceptre might be wrested from them, in which case the people would reckon upon the support of the neighbouring Protestant princes. "Against such a danger it should always be considered that the most effectual counteracting means would be the return of the whole population to Catholicism, and without doubt, the men best fitted to bring about this desirable object would be the members of the Society of Jesus, who, it was well-known, had for their chief aim the conversion (?) of heretics.

Is it any wonder that when this became known to the liberal classes, who also composed the most educated men, they should combine and form secret orders. It was at this time that the purely Mystical Orders saw that if they did not wish to lose their liberty of studying the true sciences, they would be forced to make their orders so strong and secret that the enemy could not enter. From this time on to 1648 the Masons were even afraid to carry any of their papers with them for fear of

being found out, but with it all, these orders continued to flourish in secret, although they did not meet openly.

Such like representations made by the Jesuits seldom remained without effect, and, above all others, the Cardinal Bishop of Augsburg, Otto Truchsess von Waldberg, according to them his approval. He hastened, therefore, in the year 1563, to establish a college for the sons of Loyola in Dillingen, and at once handed over to their guidance, charge of the High School there, which he had founded fourteen years previously. It was more difficult for him, however, to open to them the gates of Augsburg itself, as the magistrates, as well as his own chapter, opposed with all their might the settlement therein of the sons of Loyola. At length, however, but only after the death of Bishop Otto, in the year 1597, the founding—under tolerably restricted conditions—of a Jesuit college was successfully effected, and the very wealthy as well as very bigoted Fugger family, took good care that it was sufficiently well endowed. Jesuit settlements were, furthermore, established in Wurzburg, in the year 1564, through the bishop at that time reigning there, Fredrick von Wirsburg, as also, four years subsequently in Mayence and Aschaffenburg by the influence of Archbishop Daniel, who also endowed both of them very richly. In the year 1570 the same thing was done by Archbishop James III. of Treves; or, rather, he merely carried out what his predecessor John VI. had already projected. Upon this, then, followed the establishment of the College

of Foulda (1573), and of Heiligenstadt, Eichsfelde, Cologne, Coblentz, as well as Spiers, the last four in the year 1581.

We find, then, that within a few decades the Jesuits made right good progress, although not such as they effected in other countries. As may be expected, they had not achieved this result, without contention and strife; for the municipalities at the time being, as well as frequently the regular clergy, along with the chapters, considered it expedient to throw every conceivable obstacle in the way of their settling, and not seldom the help of the Emperor was invoked, as the highest authority of the German Empire. When, however, it had got as far as this, at least as long as Ferdinand I. reigned, the Jesuits could readily count upon a decision in their favor, and even his successor and son, Maximilian II. (1564-76) was not altogether antagonistic to them. This celebrated monarch observed more toleration than any of the House of Hapsburg, either before or after him; and, if he did not exactly grant to his Protestant subjects an entirely free exercise of their religion, it was that he did not, on the same ground, consider it well to do aught to imperil, in any way, the existence of the Society of Jesus. He was anxious, rather, to deal justly towards all and every one, and when, in the year 1566, the Austrian Parliament demanded the complete expulsion of the Jesuits from the Grand Duchy, he replied: "That is the Pope's affair; it rested with me to drive out the Turks—not, however, the sons of Loyola." One cannot, therefore, designate the time of Maximilian

II's Government as being at all unfavorable to the Order of Jesuits; and still less was this the case under his successor, Rudolph II., who reigned from 1576 to 1612, it was during the reign of this man that the Fraternity Crucifera Evangelica had its first Convention and formulated future course as no one with liberal ideas was safe from an attack of the Jesuits, and when once in their hands, all was lost as they did not stop at slander or murder in order to get rid of a man or woman in their way. It would have been well had the Austrian Parliament succeeded in gaining authority to expel every Jesuit in Germany, for as will be shown, they did more damage to Germany than the Turks could ever do.

Rudolph II., at the particular desire of his relative Philip II., King of Spain, was educated in Madrid until his twentieth year, and it may be well imagined how the Jesuits, all-powerful at that Court, knew how to bring their influence to bear upon the shy, weak, and unstable prince. They got him completely in their power; and as they moulded him to their wishes in his youth, they also led him during his manhood, and, with Father Lorenz Magius at their head, kept him in leading-strings throughout the whole period of his government. Consequently, on ascending the throne in the year 1580, he immediately presented to them the vacant cloister of St. Anne in Vienna, with all its rich possessions, and similarly, in the year 1581, he conferred great privileges upon the Jesuit College founded at Olmutz by Bishop William Brusinowski von Kiezkowa, and, moreover, even permitted the

erection of another Jesuit colony at Brunn in Moravia. He gave, also, his support to the efforts of the Order to form a settlement at Glatz in Silesia, as well as at Thuroez in Hungary, overcoming all the difficulties advanced by the Parliaments of Silesia and Hungary, although they clearly represented how inadmissible was the way in which the Jesuits proceeded to install themselves. Many of the members of the Parliament were either members of the Militia Crucifera Evangelica or Lutherans.

For doing this, the sons of Loyola refrained from censuring their great patron when he succeeded in finding favor in the eyes of several of the Court ladies, and even when he occasionally descended amongst the humblest of their ranks, and sometimes conducted himself with force and violence towards his mistresses, the Jesuits rather encouraged him in his wild conduct, calling his attention to new charms when they were of opinion that special advantages might be obtained for themselves through their possessors. As yet, however, the founding of colleges and the acquiring of settlements throughout the entirely, or partially, Catholic territories of Germany, was still far from being by any means satisfactory, as, in spite of the establishment of these colleges and settlements, the great majority of the Germans still adhered to the Protestant faith; and as long as this was the case there could be no question as to the proper sway of the Order of Jesus in the Roman Empire. "Wholesale conversion" must follow, if anything of great im-

portance was to be effected, and, in order to pave the way for this, it must be necessary to put an end to the friendly intercourse which had hitherto subsisted among the Catholics and Protestants. The old rancor between the two opposite faiths, which for several decades had remained dormant, must again be stirred up; and the spectre of religious fanaticism must no longer be allowed to remain chained in hell, to which it had for some time been consigned. When things came so far as this, that the Catholics had been roused to entertain resentment, and more especially the rulers among them had been excited to such a pitch of anger as earnestly to desire the complete extermination of heresy, then, might the visor be thrown aside, the time having at length arrived for conversion by force to be initiated, and then, also, might the expectation of final victory be entertained. In the meantime, through the royal House of Hapsburg, the two most mighty thrones in the world, those of Spain and Austria, had been secured, together with a number of the neighbouring provinces. Moreover, was not powerful Bavaria, and were not all of the Catholic Principalities, on their side? And what was even of still greater consequence, were not the Protestants themselves divided into two parties, who were so inimical towards each other that their large numerical preponderance was not by any means a real one, but existed only on paper? Certainly the division of Evangelicals into two sects of Lutheran and Calvinists must, of itself, be a great advantage for Catholicism, and when once an estab-

lished hatred had been thoroughly roused between them, or, at least, when such a feeling was known to exist, unanimity could never again be brought about among them; and then, indeed, would they not be weakened by at least one half? Such was the remarkably shrewd calculation respecting the situation made by the Jesuits, and the honor of the discovery, or, at any rate, of its practical application, was due, before all other able heads, to Father Peter Canisius, to whom I have already made frequent allusion. The mode in which he proceeded to carry out his projects was, besides, not open or straightforward; his means were rather sly and stealthy, like the steps of a cat. At the period that the operations of the Jesuits in Germany began, almost all religious education was in the hands of the Protestants, and those for the most part firmly adhered to the catechism of Luther, which, indeed, reflected the Evangelical faith in short, clear, and distinct formulas. Every one, even among the common people, could easily understand his catechism, and on that account it was to be found in every school and almost in every family. It might well be affirmed that the great extension to which Protestantism had at that time attained was in no small degree to be attributed to that popularly written little religious book. But how was it now, in this respect, in the Catholic world. They did not possess any work at all approaching it, but the whole of their religious instruction was confined entirely to the public devotional exercise prescribed by the priesthood, namely, the Mass, the Creed, and the

Lord's Prayer, along with processions. Consequently, it now entered into the head of Canisius to supply this notorious want, by publishing a handbook of Catholic instruction, after the pattern of the Lutheran catechism, and therefore, in the year 1554, there appeared, written in Latin, his *Summa Doctrinae Christianae*, that is to say, The Summary of Christian Teaching. But while the *Summa* entered considerably into details, he prepared, at the same time, an abridgement of it, after the form of the smaller Lutheran catechism, under the title of *Institutiones Christianae, Pietatis, seu parvus Katechismus Catholicorum*, and also took care that a German translation as well should appear of this "small Catholic catechism." Both of these publications soon found an enormous circulation, as Ferdinand I. of Austria (12th August 1554), as well as King Philip II. of Spain (6th December 1557), ordered their general introduction into all schools and educational institutions within their dominions; the best proof thereof was that thirty years after its first appearance the *Summa* had already reached its four hundredth edition, while, at the same time, the small catechism was to be found in nearly every Catholic house in town or country. But what were the principles which were inculcated by these *Principles of Christian Piety*? Was there any of the Spirit of Christianity or of Christian Love contained in them? Oh, no; it was the spirit of intolerance that was therein displayed, the spirit of religious rancor, the spirit of religious fanaticism.

At this present time—1904—the people in America are again face to face with the same thing. Our Deputies inform me that they have men at the head of their Government who would do the same thing if they could, and who are trying their best. They tell me that many of their Journals and Magazines which are liberal in thought and treat on the Occult and Mystic are being thrown out of the mails as Second Class matter which nearly always, if not always, means their ruin. This is the same spirit of intolerance as was present in Germany and which led to so much blood-shed. We will soon see America come to the same thing, if this spirit is not fought. Of course, this cannot be done openly in the beginning, but Our Order, *The Militia Crucifera Evangelica* lives to-day as it did at that time, only, we are wiser and stronger and know better how to meet the Jesuits. We must be up and doing, never rest until Jesuitism is abolished and we are again free from its influence. This time we are not alone, but we have Masonry—the deadly enemy of Jesuitism—on our side, especially is this true in America.

“Only he was a Christian” (according to the teaching of this Canisius) “who acknowledged the Pope as the representative of Christ; those, on the other hand, who did not do so were deserving of the punishment of eternal hell-fire.” At that time it was an easy matter to scare the people as nine-tenths of the population in Germany were ignorant and without any schooling. It is also a fact that the people still believe in the dogma of a hell of fire

and brimstone. We of the Occult and Mystic have out-grown such a belief and know that hell is a condition of conscience, and not a place. The Catholics, or more properly, the Jesuits of to-day, still make their dupes believe in this dogma, and strange as it may seem, the people in this enlightened age believe in such an absolutely false dogma. Canisius even condemned "the holding of any intercourse whatever with heretics as highly deserving of punishment and supremely dangerous on account of contagion; but friendship with apostates, or, in a still greater degree, connection with them by marriage, led to immediate damnation, and the good Catholic must avoid every Protestant as he would a person tainted with leprosy. He must not only shun him, but he must fight against him, as one has to contend with the wicked, and the more valourously one carries on the combat, the more he contributes to the extermination of heresy, so that the rays in the halo surrounding the head of the beloved Son of the only blessed Church should thus shine more Brightly." It is plain to anyone that this doctrine of the Jesuits concerning marriage still is as it was taught by the Jesuits. It is *not* a Catholic doctrine at all, but is purely Jesuitical. Before the Order of Jesuits was started, the Catholics and Protestants intermarried and nothing was said, the lion and the lamb laid down together and were happy, but no sooner did these inhuman beings start to formulate their damnable teachings when everything was changed. The so-called Catholic teachings of to-day concerning marriage are not

Catholic but purely Jesuitical, as is almost the whole of the so-called Catholic teachings.

In this way did Canisius teach, and the great aim and object of his religious handbook could be looked upon as nothing else than an endeavor to propagate the extension of hatred among the Catholics towards the non-Catholic community. He also fully attained his object, as a more poisonous seed of the dragon was never sown than in this case, while the whole of the Catholic rising generation was henceforth brought up in accordance with this, fanatic hatred began to take root, opportunity must, of course, be given for it to express itself; and on that account, in the year 1570, the Jesuits determined, by an arbitrary rupture in a small way. This persecution was at the same time to be a sort of touchstone, whereby to show whether the Evangelicals would allow of it without at once taking up arms; and according as it turned out, one might either in this way proceed further, or temporise for some time longer. It was not necessary to consider long where to carry out the tragedy now about to commence, for an opportunity at this time offered itself respecting the princely Abbey of Fulda, one of the smallest priestly principalities of Germany. It was here, at the beginning of the year 1570, that Balthasar von Dernbach, a priest brought up in the Protestant faith, but who had only latterly gone over to Catholicism, had been elected Abbot; immediately after his installation, he summoned the Jesuits to his small court, notwithstanding that previous to his accession to the

Government he had *bound himself by oath* not to burden the bishopric with any foreign ecclesiastics. The Sons of Loyola, naturally enough, came, and at once began to make themselves at home; they at the same time urged upon their protector that he should come forward as a hero of the faith, and restrain his Protestant subjects, who for several generations had lived unmolested, from the free exercise of their religion. The zealot Balthasar, like all new converts, acted at once with vigor, and not only turned to the right about the pair of Evangelical clergymen in his diocese, but even handed over their churches to the Jesuits, in order that they might from that time conduct public worship therein. This oppressive action of the Abbot created an enormous uproar throughout Germany, and the most prominent Evangelical members of Parliament took up the cause of the poor oppressed people, writing at the same time to their oppressor, demanding that he should remove the Jesuits and discontinue his oppressive measures.

On the other hand, however, he received the highest approval of his conduct from the Pope, as well as from the Romanists on German soil; and Albert V. of Bavaria, as well as the Archduke Ferdinand of Austrian Tyrol, promised him their strenuous support. Both parties now finally appealed to the Emperor, and seeing that at that time Maximilian II. was in possession of that dignity, it was fully expected that strict justice would be done. The question, however, did not actually come before the Emperor for his decision, as the

Chapter of Fulda, who were equally in the highest degree incensed at the appointment of the Jesuits, by the aid of the united Knighthood of Hesse, insisted upon the abdication of Balthasar in June 1576, and handed over the administration of the Abbey to Bishop Julius of Wurzburg, who put an end to the discontent by the removal of the Jesuits. As it was now indubitably apparent, as the result of their proceedings in Fulda, that the Protestants hesitated to have resort to arms, the Jesuits saw fit to begin the same game in some of the other archepiscopal States, and they selected the Archbishopric of Mayence for their purpose. In this territory Protestantism had by degrees become so established that some of the villages and towns, more especially Dunerstadt and Heiligenstadt, contained only a few Catholic families, nor was it uncommon that Lutheran clergymen were actually appointed by Catholic patrons. No opposition had been offered to this state of matters, and the burghesses of both confessions lived quite cordially together during several decades. It was quite different, however, in this respect, on the accession of Archbishop Daniel, as he selected as his Father Confessor the Jesuit Louis Backarell, and moreover, the Jesuit Provincial of the Lower Rhine, Father Tyreus, obtained the greatest influence over him. At the instigation of Backarell and Tyreus, Daniel declared himself ready to commence purifying the whole of the bishopric from heresy, and as it had more particularly domesticated itself in a place called Eichsfeld, he nominated a certain Leopold

von Stralendorf as chief magistrate of that district, a man whom the Jesuit Lambert Auer had converted to the only saving Church from the Protestant faith. (It is a fact that I wish to call attention to, that no sooner is a man or woman converted from one faith to the other, when they are willing to commit the most devilish cruelties against those of the faith from which they have been converted.)

This Eichsfeld might, indeed, be called a man after the heart of the Order of Jesus, and his zeal was so great that he carried out the expulsion of the Protestant ecclesiastics from all of the villages of his circle. He had, indeed, at his disposal, to assist him in this work, an armed troop, who made short work with the contumacious, and he might be pretty well sure that even the hardest of his regulations would meet with the hearty approval of the rulers, or rather of the Jesuits as rulers of the ruler. The inhabitants of Dunerstadt alone showed any hesitation in deciding upon giving over their churches to the Jesuits for them to conduct their religious services therein and declared themselves prepared to meet force with force.

What did the Archbishop do now by the advice of Stralendorf and his Father Confessor? He forthwith prohibited all his subjects (1576) from procuring beer from the contumacious town, and thereby deprived it of a chief source of existence. Besides this, he also levied taxes upon the civic revenues of all the surrounding villages, with the alternative of arrest in case of failure, and finally, in this way,

compelled the burgesses to give in after a continued resistance of three years' duration.

How like is this to the acts committed by the Medical Jesuits of America of the present year (1903)? For instance, I take the following from the North American, a newspaper published in Philadelphia, Pa., issue July 10th, 1903. "The Twenty-eighth ward has been chosen as the place of beginning for the work (Vaccination)," said Dr. Abbott yesterday, "for the reason that the disease (Smallpox) appears to have its strongest hold in that locality. Our inspectors and vaccine physicians have instructions to enter every store and dwelling, vaccinate every unvaccinated person and report to this bureau the *name, address and place* of employment of every person who has not been successfully vaccinated within five years and who refuses to be.

"When I receive this information, I will communicate with the employers of those who refuse, stating that such a person has so refused and that *in the event of smallpox breaking out in the family of any one of his employees, it may become necessary for the board of health to close, for the time being, his place of business.*"

Do my readers not see that this is identically the same methods employed by the Jesuits several centuries ago and which proved so devilishly successful. Does anyone think that an employer, after receiving such a letter from the Jesuitical health officers, will not force his employees to be either poisoned or force them to stop work. No employer can afford to disobey such instructions, and they

must give in as had the Burgesses. Jesuitism is not yet dead but is in its glory now as then.

In the Archbishopric of Mayence, then, the Jesuits succeeded in their aim, as to the suppression of heresy, without any very great difficulty, and this circumstance, therefore, gave them encouragement to proceed in the same manner in the Bishoprics of Treves and Worms. Here, also, everything went in accordance with their wishes, or, at all events, mostly so, and on this account their courage assumed always increasing dimensions. Still, however, they would never have dared to offer opposition to Protestantism with even more startling boldness, had it not been for a peculiar case which showed them that they might with impunity attempt anything, even of the most foolhardy nature against their antagonists, though the latter were by far numerically superior to them, and this peculiar case was the celebrated defection of the Archbishop Gebhard of Cologne from the Catholic faith.

Gebhard had sprung from the celebrated house of the Truchsissen (grandmasters) of Waldberg. (Those who wish to read the whole story in detail, may do so by reading some good history of Germany.) This Gebhard, after he had succeeded, in 1570, with much trouble, in getting himself raised to the dignity of archbishop, no lesser a personage than Duke Ernest of Bavaria being his fellow candidate for this distinguished position, and shortly after his elevation to it, was seized with such violent passion for the beautiful Countess Agnes von Mansfeld, that he could no longer live without her. The

question with him now came to be, what was he to do under the circumstances? Should he abdicate as his predecessor Salentin von Isenburg had done, who, with the Pope's approval, had reverted to the condition of layman in order to be in a position to be able to marry? Must he abdicate, and instead of being a rich and electoral prince, with almost royal consideration and income, become again a poor count? No, by no means; that was, indeed, too much to be demanded of him; and consequently Gebhard determined to adopt another way of getting out of the difficulty, namely, to openly go over to the Protestant faith in the year 1582, and marry his beloved Agnes; he did not, however, on that account, relinquish the Bishopric of Cologne, but, on the contrary, continued to reign as he had done hitherto, and with the publicly expressed avowal of making it henceforth an heritable Electorate. In this bold undertaking, he, of course, naturally reckoned upon having the support of the great Protestant party of Germany, as it was of Great importance to them to have one Catholic Electoral hat the less in the Empire; and, moreover, it might, he considered, be looked upon as a certainty that most of the inhabitants of the Archbishopric would follow the example of their ruler, and go over to the Evangelical faith. What a gain would be there for the Protestant interests, and, at the same time, what a blow would be dealt to Catholicism if Gebhard carried out his intention. All the friends of Rome were consequently at once seized with panic and horror, and more especially the Jesuits as soon

as they heard this news; so messengers were immediately sent off to Italy, in order to get the Pope, Gregory XIII., to launch instantly his anathema upon the apostate prince of the Church. This took place, and even more than this, indeed, for Gregory not only excommunicated Gebhard, but also pronounced upon him the sentence of deposition from the Electorate, thereby giving a slap on the face to German rights. The Chapter of the Cathedral, which was now assembled outside of Cologne, proceeded to a new election in the year 1583, and the choice fell upon Duke Ernest of Bavaria. As Gebhard, however, would not voluntarily yield, but resisted to the uttermost, the former brought against him a powerful army, to which flocked his brothers, and cousins, as well as many other high personations, at the instigation of the Jesuits; and, indeed, aided with money and men, proceeded to seize upon the Bishopric by force.

What now took place on the side of the Protestant princes? They saw very well that, as the whole German world friendly to the Pope now embraced the side of Ernest of Bavaria, Gebhard must of necessity be defeated if powerful aid was not given to him, nor did it escape their observation that great advantages would accrue to the Protestant Church were the victory to be on the side of Gebhard, and consequently no one in the world gifted with any sense doubted that the Catholic army would be encountered with a Protestant force. How differently, however, did it turn out; Gebhard, poor man, had not, as it appeared, adopted the

teaching of Luther, but, on the contrary, that of Calvin; and as soon as the Lutheran princes became aware of this fact, they completely withdrew their support from him. They, in their spiritual narrow-mindedness, hated Calvinism even more than the Papal, or, indeed, the Turkish abomination; how could they then give their countenance to an adherent of that faith? Gebhard might beg and pray as he would, the cause might be most truly their own, and he might even bind himself to allow all his subjects to become Lutherans; nothing could overcome the hatred of such faith among the Electors of Saxony, Brandenburg, and the like, and they looked with the gravest indifference and scorn at the further proceedings of the Witelsbacher. This was truly more than brutal stupidity and they themselves suffered for it later. The narrow-mindedness of the Lutheran princes did not perceive this to be the case, and even when Gebhard, after losing Boon, the last of his strongholds, was compelled to fly to Holland in the year 1584; and when the new Archbishop, Ernest, compelled by force all his subjects, hitherto Lutherans, to return again to the Catholic faith. The Lutherans, through their folly and criminal narrow-mindedness, were forced to suffer, but, it was a sad day when the people, through no fault of theirs, but on account of the bigotry of their princes, were also forced to give up their religion and embrace the Jesuitical faith.

What a glorious triumph now was this for the Jesuits. More than this, with what heartfelt scorn did the Jesuits look down upon the wrong-headed

Lutherans, whose blindness, disorganization and weakness were now apparent to everyone. The natural results of this victory, gained at Cologne, was that the whole of the Episcopal sees, as they in future became vacant, were filled up by men Jesuitically minded; as, for instance, those of Freisingen, Wildesheim, Liege, Hablo, Munster, Osenabruck, Minden, and others. The first five were all united together by Ernest of Bavaria, the Archbishop of Cologne, all were completely in his hands, and one may well imagine what a fine kind of life was led by this spendthrift, without strength either of mind or body, and entirely governed by the Jesuits. In the other three spiritual principalities it were otherwise, and only by a hairbreadth; the Jesuits, however, had free scope to proceed with their operations of conversion (?) within them without the least obstacle being placed in their way by either high or low. They also succeeded, in a comparatively short space of time, in again bringing round to Roman Catholicism all the Evangelicals in these territories; and one might be tempted to feel astonishment at these stupendous results, were it not that taking into consideration the ways and means which they employed, the illusion is at once removed. This may best be made clear by an example, as in the case of the Bishopric of Paferborn. Here Protestantism had already taken deep root, and when, in the year 1585, the Jesuits' friend, Theodore von Furstenburg, was raised to the throne, if one may be allowed to make use of the expression, hardly one-tenth part of the whole pop-

ulation, both in the capital as well as throughout the territory, belonged to the old faith. In consequence of this state of affairs, the whole of the magistracy, which were elected by the people, were worshippers of heresy; and the ruler had, therefore, to take good care not to issue any order of an anti-Protestant sounding nature, otherwise not only would it be disobeyed, but it would be even treated with mockery and disdain. On this account the Jesuits, as they entered into the small Kingdom along with Theodore von Furstenburg, and obtained from him his money and the site for erecting a Jesuit College, said to themselves, "Here, at least at the commencement, nothing can be effected by the hitherto favorite means of force, but it will, first of all, be necessary that the field-acre (as they termed the territory of Paderborn), should be well prepared before it could, to good purpose, be gone through with the plow." Experience had, as previously shown, proved that certainly Protestant princes and deputies need not be feared any more than formerly in Cologne; but the people of Paderborn must not be roused to anger, and thereby driven either to depose the Bishop, or to cause him to abdicate, and to give the Jesuits their passports. Prudence, therefore, dictated that the faith of the people in their Protestant belief must first of all be shaken, previous to the Catholic faith being offered them; and, in order to accomplish this, one must not drive it into them with the fist. On the contrary, it is necessary to proceed with subtlety, modesty, and humanity, as if one was unable to count even

five. One must conduct oneself like an innocent child in order to gain the confidence of the people, and, above everything else, it is imperative to exhibit a halo of sanctity round the head, in order thereby to give Catholicism, or rather, Jesuitism, the appearance of being the only saving faith. The Jesuits, therefore, acted thus, and proceeded, with a patience and perseverance worthy of all commendation. They found themselves, however, in an exceedingly difficult position, as the Paderborners received them not only with extreme distrust, but even with the most intense hatred, and they barely escaped being stoned on their making their appearance in the streets. Many entertained the conviction that the pious Fathers were not even made of flesh and blood like other mortals, but that they were demons spewed out of hell; and the women, especially, were in the habit of frightening their children with the name of the Black Brotherhood. By degrees, however, people were brought to change their opinions and sentiments. Oh! the Fathers conducted themselves so lovingly, and with such kindness of heart, that, in fact, it came even to be considered a sin to think ill any longer of such angelic beings. They voluntarily attended upon the sick, and without any recompense or reward. They not only nursed them tenderly, but provided them with food and drink when necessary. They educated the rising generation too, without recompense; they not only educated them, but they even supplied the needy ones among the children with lodging and clothing, relieving the poorer parents of a bur-

den which weighed heavily on their hearts. Then, in addition to all this, wonderfully beautiful processions were introduced from time to time by the worthy Fathers, while, to crown all, the pageantry, pomp, and splendor of their religious services made an impression in the eyes of the non-Catholic population. They lastly, moreover, knew how to make use of the credulity of the masses in the most cunning way, and especially of the women; and from this time forward no daughter of Eve dared to work against them, as on one occasion a woman, who had hitherto been one of their most deadly enemies, had a mis-carriage—a circumstance which was represented by them as a punishment from heaven. In short, they succeeded so well in gradually inducing the people of Paderborn to change their opinions that, in a period of less than eleven years, they were no longer hated by the majority, as before, but even contrived to make no less than seven hundred and fifty proselytes.

Having thus, then, got on so far as to consider that they had sufficiently prepared the soil, in order, as I have said before, to be able to go over it with the ploughshare, they now began to throw off their sheep's clothing, and, on the other hand, to assume again their own, wolf-skin. In other words they now urged their patron, the reigning Prince Bishop, to further the work of conversion by coercion, and, of course, Theodore von Furstenburg promised to meet their wishes in every respect. He accordingly issued an order, in the year 1596, that all Protestant ecclesiastics should either revert to Catholicism,

or leave the country without the least further delay; whoever did not at once obey was imprisoned, and kept on bread and water until he at length became compliant. As a matter of course, he delivered to the Jesuits, at the same time, all the churches belonging to the Protestants, and these did their best endeavor, and skillfully made use of all their persuasive powers, in order to instill into the people the doctrines of the Jesuitical faith. With many, too, they were successful; but by far the greater majority still remained stubborn, and after earnest exertions, extending over a period of six years, the Jesuits came to the conclusion that they would be unable to attain their object by the means they had hitherto employed. The Bishop, therefore, by their advice, adopted another method, namely this, that all his Evangelical subjects were given the choice of becoming Catholics, according to the teachings of the Jesuits or Black Brotherhood, or of leaving the country; a method which proved to be of a much more effectual nature. Nor did he remain satisfied with this order only, but he stationed, at the same time, a number of troops about his dominions, with whose assistance the Jesuits knew well how to give expression to their episcopal teaching. In what manner did the burgesses of the towns and inhabitants of the country receive this frightfully cruel arrangement? Part of them did either become Catholics or emigrated to neighboring countries; but another part now forsook the quiescent attitude which they had hitherto strictly maintained in regard to the law of the land, and, in

their rage and fury, stormed the Jesuit College, threatening to put all its inmates to death. This, however, was a frightful mistake, for *now* the Jesuits had reason to call out "Rebellion", and assured the Bishop that he would be quite justified in making short work with the mutineers. They next came to blows, and in the strife the burgesses, unaccustomed to the use of arms, and besides, having no one to take the lead, were of course defeated. In short, it was not long ere the rebellion was suppressed, and the result was that, in the year 1604, the whole of the people of Paderborn had to abjure Protestantism, and pay homage afresh to their leige lord. In this manner the Jesuits attained their object in Paderborn; and, in precisely the same manner, they set about the business of conversion to Catholicism from Protestantism in the remaining Principalities of which I have made mention. Still, the results were, after all, of not so great consequence, as the above-named territories formed, relatively speaking, but a small portion of Germany, and consequently there was no need for wonder when the pious Fathers were observed to brood over the matter day and night, considering whether it might not be possible for them, with the aid of the secular rulers, to purge, now this province, now the dukedom, or even that kingdom, of Evangelical Preachers. More especially did they direct their attention in this respect to "Inner Austria," as it happened to be governed by a man quite after their own heart; so here again their schemes met with success. King Ferdinand I. so

divided by his will all his heritable possessions between his three sons, that the eldest, who became his successor directly in the Empire, obtained the Archduchy of Austria, along with Bohemia and Hungary; the second-born, Ferdinand, the Tyrol, along with Outer Austria; and the third, Carl, that of Inner Austria—that is to say, Styria, Carinthia, Krain, Gorz, Istria, and Trieste. Now this Archduke Charles, the founder of the Syrian line of the House of Hapsburg, was held by the Jesuits in great estimation; and they well knew what they were about, as the same duke had, in the year 1571, married Maria, daughter of Albert V., Duke of Bavaria, who, being a supremely pious Catholic, was esteemed by the Jesuits with the innermost devotion of their hearts. Having convinced herself that the greater part of Inner Austria at that time adhered to the Evangelical Church, she never ceased to din into the ears of her husband that there was no means of preventing the complete overthrow of the true faith than by convoking the aid of the Black Brotherhood, and she soon succeeded in inducing her husband to believe in what she told him. He, consequently made an application for his assistance to the General of the Order in Rome, who sent him, in the year 1573, five members of the Society, at the same time promising that several others should immediately follow whenever there appeared to be need of them. Those five, however, at once domesticated themselves in Gratz, the capital of the country, and soon obtained from their high patron so many buildings, together with so much money

and property, that within the course of a few years they possessed a college and seminary for priests, and an educational establishment for the nobility. In spite, however, of accomplishing all this, they did not succeed in attaining great results as regards conversion; on the contrary, there appeared even to be an extension of Protestantism more than ever since their advent, and the annals undoubtedly show that in the year 1580 not only the burgesses of most villages, market-places, and towns, but also almost the whole of the nobility, as well as by far the greater number of the Government officials, belonged to the Evangelical faith. This was a great grief to the pious Fathers, and the Father Confessor of the Archduke, the worthy Father Johannes, represented to his confessant that it would be necessary to adopt much stricter measures against the Protestants. The same course was followed by his spouse Maria in her curtain lectures, while her brother, the fanatical Duke William V. of Bavaria, in the year 1581, undertook on one occasion a journey to Gratz expressly in order personally to influence his brother-in-law. The latter now actually began to waver, and issued at this time several enactments which restricted the free religious exercise of the Evangelical religion; but as he happened to be in financial difficulties, from which he could only be relieved by his deputies, and as the latter would not suffer any serious Catholic attacks, he limited his whole proceedings against the Protestants to almost nothing. On the other hand, he endeavored to indemnify his friends the Jesuits for

his inactivity by a large distribution of favors, the most considerable being this, that he raised their college in Gratz, in the year 1585, to the dignity of a university, with all the rights and privileges of such. In this way, as long as the Archduke Charles lived, all the desires of the Jesuits regarding religious matters were fulfilled in respect to Inner Austria; but things assumed a very different aspect when, in the year 1590, his first-born, the Archduke Ferdinand, who afterwards became the Emperor Ferdinand II., succeeded him on the throne. This Prince, born in Gratz in the year 1578, was handed over to the Jesuits for his education, while yet in his very tender years, and his name appears in the matriculation books of the newly-founded University of Gratz. Still, at that time, although matriculated from the 25th November 1586, he was too young to be considered as a regular student; however, on the youth entering upon his twelfth year, his father, at the instigation of his brother-in-law, William V. of Bavaria, the great friend and patron of the Jesuits sent him to the High School of Ingoldstadt, the headquarters of the Jesuits in Germany; and here he was, in company with William V., the first-born son of Maximilian, who, however, exceeded him in age by five years; he was thus so excellently instructed in all the principles of Jesuitical state wisdom, under the special supervision of Duke William, that he might, at the age of eighteen, be looked upon as the perfect pattern of a Catholic ruler.

"All the good fortune, and all the blessings of a then existing good government," so taught the Jesuits, "depend upon the establishment of unity in the Catholic faith, as religious disputations had brought about but disorder into a State, and had roused the burgesses one against another. On that account a ruler who happened to be called to the throne during a time of distraction through religious dissensions in his country, ought to look upon it as his first duty to accord no consideration whatever to heretics, and show no toleration or forbearance; no means should be considered too stringent and no sacrifice should appear too dear in order to restore again the foundations of society, shattered by religious separation."

It is evidently perceptible that it was similar principles which made Philip II. of Spain to prosper, and consequently historians are quite right in reporting that his dear friend as well as cousin Ferdinand was only a true copy of his great Spanish model.

"The same glowing, stifling hatred of all feeling of right and morality regarding the new religious convictions, the same disavowal of all truth and all faith, the same wicked toying with the solemnity of an oath and of the most solemn treaties, the same want of feeling in regard to the misery of peoples writhing in the agony of death, the same spiritual energy united to an almost stupid obstinacy in the prosecution of principles once determined upon, and, lastly, the same boundless arrogance in respect to good fortune which almost de-

manded the wrath of heaven; in short, all the same poisonous principles and qualities which luxuriated in the Spanish Philip animated also the breasts of Ferdinand and Maximilian, and the two striplings left the High School of Ingoldstadt, in the year 1596, with the firm determination to devote their whole lives to the task of exterminating heresy.

In the year 1596, Ferdinand took charge of the government of his dominions, which since the death of his father had been conducted by his guardians, and at once intimated to his cousin, the Emperor Rudolph II., that he would no longer tolerate the religious freedom which had hitherto subsisted in his territories. As, however, the Emperor in his reply reminded him of the great superiority of the Protestants, and at the same time gave him to understand that such conduct might very easily give rise to a bitter loss of his land and people, for the first two years he refrained from taking coercive measures of a very powerful nature. On the other hand, this time was employed in ascertaining, by means of trifling oppressions, whether the Protestants possessed courage enough to oppose force by force; and here the pious Fathers, who naturally undertook the business of feeling the national pulse, stepping forward, came to the conclusion that the Evangelicals of Inner Austria possessed far too great a respect for the legitimate rights of their princes; or, as it may be more properly expressed, an incarnate loyalty as subjects, to induce them ever to revolt. Upon this report being made to him, Ferdinand determined not to put off his undertaking any

longer: still, previous to that resolve, he made a journey to Rome, in the year 1598, in order to invoke the blessing of the Holy Father for the success of his work; besides which, he carried out a pilgrimage to Loretto, where he solemnly renewed his "Generalissima" vow before the image of the Mother of God, to purge all his lands thoroughly of heresy. Hardly, however, had he returned from Rome, where he had taken up his quarters in the profess-house of the Society of Jesuits, when, before taking any steps, he summoned to his council his three chief Jesuit advisers, namely, his Father Confessor, Bartholomew Viller, along with the two rectors, Hauer and Neukirk, and after he had also taken into his council the Catholic town priest of Gratz, by name Lorence Sunabenter, a plan of campaign against the Evangelicals was then discussed. It was of a very simple nature and it began in this way, that Sunabenter complained bitterly, in a well-drawn-up petition, how the Evangelical preachers conducted themselves, going about in his circles, daring to baptise, marry, and perform other spiritual functions. Such a representation was founded on fact; the town parson forgot, nevertheless, to add that these duties had for many years been exercised by the Evangelical preachers unhindered in a time of religious freedom. How, then, did the Archduke reply to this petition of Sunabenter? Simply in this way, that he rescinded the religious liberty which had been previously granted, declaring the mode of proceedings of the preachers in question to be a breach of the peace,

and as such liable to punishment; an order was, therefore, issued to the chief authority in the land of Styria to close all the Protestant churches and schools, within a period of fourteen days from the thirteenth of September, 1598, and a further decree was promulgated that the schoolmasters and preachers were, under the penalty of death, to cease all preaching and instruction, or within eight days to leave the country. Edicts of an exactly similar tenor were now published in the remaining provinces of Inner Austria, and with the further proviso, moreover, that all Evangelicals and heretics were either to become at once Catholics again, or instantly to sell their goods and possessions, and after paying a tenth part of the proceeds, to leave the country. Duke Ferdinand, it may be observed, now made use of flowery language no longer, nor did he conceal, in the least degree, what was his great aim. But what did the Protestants do on the occasion, seeing that it was now a matter of life and death for them? They formed, as I have explained above, by far the greatest majority of the population, and might, if they wished to do so, thus offer with ease, a stout resistance, especially as most of the property was in their hands. Certain communities did do this, as, for instance, that of Klagenfurt, the capital of Carinthia. All the others, however, contented themselves, from submissive courage, in making merely earnest remonstrances, or, at most, vehement representations on the subject, and in this case it was an easy matter for the Archduke to crush them by means of his troops

and powerful opposition, the small communities being so isolated.

It is of no use to further dilate upon this *unworthy* submission of those Protestants of Inner Austria, founded upon the teaching that it was the duty of Christians rather to endure the greatest injustice than oppose the divine right of the ruler of the country, merely reiterating the observation that the victory would certainly have been on their side had they only risen in masses against their oppressor. Under such circumstances as these, a sentence was forthwith pronounced against them—such a sentence as was seldom carried out against a city taken by storm. As soon, namely, as the Jesuits—and these were, from this time forth, the sole directing powers of Inner Austria—saw, to their particular astonishment, that the hundred thousands of their heretical opponents allowed with humility anything to take place, they then moved their Archduke to establish a great tribunal of the Inquisition, and the emissaries thereof penetrated throughout the whole country under the designation of royal commissioners, proceeding from village to village, and from town to town, in order to bring back the stray lambs into the sheepfold of the only saving Church. This result, however, was not affected by means of mild persuasion, or derived in the least degree from convictions originating in the Bible or the Word of God, but rather by the sword of the warriors by whom the commissioners were accompanied, and especially by fear of the gallows; before every village, indeed,

the latter were erected, and whoever did not at once either abjure Protestantism, or emigrate, might be certain to find a halter round his neck.

After this fashion the Jesuits proceeded for five long years, and during that space of time they consigned to the flames more than forty thousand Lutheran Bibles, while they also occasionally, to make short work of it, converted a number of Protestant churches into ruins by means of cannon or by blowing them up into the air with gunpowder.

At the commencement of the year 1600 they could thus trust that the whole of the heretics had become reconverted, at least outwardly, with the exception of about thirty thousand who had chosen to emigrate, and thus was the peace of the Church scattered to the winds.

Thus terminated the fearful war of heresy-extermination which was undertaken by the Jesuits in Germany, and it may easily be understood that they had at the same time not neglected to enlarge the supremacy of their power. In this way they obtained, at the beginning of Ferdinand's government, a large college at Laibach, the capital of Carinola; while, further, in the year 1598, the lordship of Mullstadt in Carinthia was given to them, with all thereto belonging, equal to a principality endowed with comprehensive sovereign rights. Then, again, in the year 1607, a fine new college was erected by them in Klagenfurt, and another not less splendid at Leoben; besides, lastly, in the year 1609, a really princely palace, in the shape of a university building in Gratz itself,

together with a whole quantity of smaller properties and incomes, to enumerate which would take up far too much time. Of considerable greater importance was the fact that, since the accomplishment of the heresy conversion, they governed the whole of Inner Austria as supreme lords, and ordered everything according to their own will and pleasure.

The Protestant princes of Germany, it is true, perceived the progress of events in Inner Austria with much inward indignation, seeing all this, however, without moving hand or foot; and consequently, going upon the principle of striking while the iron is hot, the Jesuits did not cease to whisper into the ears of the Emperor Rudolph II. that now was the important juncture and now was the time to again establish the universal faith throughout all the states of Austria. Rudolph showed himself not at all disinclined to follow this counsel, nominating, for instance, special commissioners for his Archduchy of Austria—who, during the year from 1599 to 1603, penetrated throughout the whole country for the purpose of hunting out all the Protestant clergy. He also presented to the Jesuits a splendid dwelling, together with several ruined Protestant churches in Linz—Austria's capital, and in it sprung up shortly such a beautiful college as few like it had ever before made their appearance. On the other hand, he did not hesitate carrying out similar measures in his other two kingdoms of Bohemia and Hungary, which, with the aid of the Turks, had hitherto quite withdrawn themselves

from his sway; but now they were penetrated by the four Jesuit Fathers, George Scherer, William Lamormain, Jacob Geranus, and Johannes von Millen, who, during the last ten years of his life, almost completely ruled over this weak monarch. As, however, in this case, the Order had to renounce the above-mentioned measures, at least openly, it indemnified itself in this way, that it now began in a truly fiendish spirit, and by slanderous writings of all kinds, to stir up and irritate the Catholics against the Evangelicals; and it is an established fact that they pursued this plan with true art, although the Protestants certainly, it must be admitted, were not behindhand in their replies. It would, indeed, be very amusing to serve up before the public a list of such-like abusive writings, but for good reasons, this must be omitted, except a very few instances.

Father Andreas, for instance, wrote in this way: "It would be better to marry the Devil rather than a Lutheran woman, as one might be able to drive away the Evil One with holy water and exorcism, whilst, with a Lutheran woman, the Cross, Chrysom, and baptismal water would be thrown away." Then, again, Father Gretser gave it as his opinion "that whoever received the sacrament in both kinds from a Lutheran parson, received the Devil into his body"; and in another place he affirmed "that Evangelicals, when they wish to marry, were not worthy of being proclaimed by a priest, but by the executioner or hangman." Father Conrad Better used to describe the Evangelicals publicly as "rogues,

miscreants, and traitors"; and Luther himself was, in his opinion, "a lost apostate, a thief, a robber, a filthy sow, and a senseless beast, the Devil's boon companion." Then, in the year 1610, Father Christopher Ungersdorf published a pamphlet, in which he applied the Evangelical deputies of the state the following flattering nicknames; to the Elector of Saxony, "the serene sow"; to him of the Pfalz, "the beast from Heidelberg"; to the landgrave of Hesse, "the temple-robber of Stuttgart"; to the landgrave of Brandenburg, "Buttels von Anspach"; and to the Pfalzgrave von Neuberg, "a senseless and demented fool".

The Jesuits were not satisfied merely with loading the Lutherans with insults and derision of all kinds, but they also, without disguise, from their pulpits as well as in their publications, demanded that the Catholics should take up arms for the extermination of the heretics; and Anton Possevin, one of the most prominent members of the Society, went so far as to deny eternal happiness to the Emperor Ferdinand I., because he was actually so godless as to grant to the Protestants the free exercise of their religion.

"For what object have we given to us money, soldiers, sabers, and cannon," cried the Fathers Adam Tanner, Paul Windeck, and Vitus Eberman, "But to use them against the enemy? Why do we hesitate then, in commencing to eradicate and root out heresy root and branch, and especially this Calvinistic abomination? Kill then, the hounds, strike them down, and hurl them to the ground, give them

their finishing stroke, burn their houses over their heads, and overwhelm them with everything of the worst description that can be invented, so that the hateful brood may finally disappear from off the face of the earth."

So cried out the Jesuits; and there could be no longer any doubt that what they had been striving for was nothing else than to stir up a war of annihilation against Protestantism. This must become, moreover, the more clear to everyone who vouchsafes a penetrating glance at the proceedings of the pious Fathers in their beloved Bavaria. There, as we have seen, the fraternity had attained to great power under Albert V., and still more so under his son and successor, William V., who reigned from 1579 to 1596.

During the education of the latter, Father Hof-faus had obtained such influence over him that one might, on that account, well prophesy a brilliant future career for the Order under the coming reign of William; and then, again, these expectations would be all the more increased on the said William, as Crown Prince, becoming united in marriage, in 1568, with the over-pious Renata, the daughter of Duke Francis I. of Lorraine, whose Father Confessor, Dominicus Mengin, also made her his own. As this man was naturally not only at heart a very arrogant individual but outwardly a very fawning and courtier-like Jesuit, he, too, in a short time, completely obtained the mastery over his distinguished confessant's son. William, then, after his succession to the Government, allowed himself to be

led like a child by the pious Father, and vied with his spouse, from this time forward, in the most foolishly extravagant favoritism towards the Order of Jesuits, of which the splendid building devoted to it in Munich is a most striking proof. As however, this waste of Government property gradually assumed enormous proportions, and as the ruler came at last to have no thought for anything else than for Jesuit affairs, a general feeling of discontent manifested itself at length among the people, and in consequence thereof, the Duke saw himself compelled to abdicate in favor of his son Maximilian, in the year 1596. He became so infatuated that he was especially fond of making pilgrimages on foot along with his beloved Father Confessor, even in the burning sun or pouring rain, clad in the garments of a poor pilgrim, sometimes to the Duntenhäusen, sometimes to Altötting, sometimes to the Black Virgin Mary, carrying with him considerable offerings and this was the only reason the Father Confessor went along.

The Bavarians now indulged a hope that they were going to enter upon a golden age, thinking, from outward indications, that the young monarch would do his best endeavor to bring his country into a most flourishing condition; but they had not taken the Jesuits into account.

Maximilian I., Duke of Bavaria, from 1596 to 1651, was educated by the Jesuits at Ingoldstadt, as we already stated, along with the Archduke Ferdinand, and had, of course, there imbibed precisely the same principles as the latter. It may well be

imagined that the influence of the Jesuits, at the time of his accession to the Government, was not by any means smaller than it had been under that of his father; only he gave expression to his views in another way, as Maximilian was of quite a different stamp of character, and could boast of being possessed of an energetic mind, and of no inconsiderable degree of culture. How, and in what manner, did Jesuit influence then manifest itself? It was in nothing less than that the holy Fathers succeeded in bringing the new ruler to the conviction that God had provided him with armor in order that the universal faith might be restored throughout the whole of Germany, and an end, once and for all, made of the hated heresy of the Protestants. As respects Bavaria itself, there was nothing for him to do, as the whole country, thanks to the insane feebleness of his forefathers, had remained thoroughly Catholic, and for this there was aroused in his honor-seeking breast an emulous feeling of envy towards his brother-in-law, Ferdinand of Inner Austria, the friend of his youth, whose heroic deeds in church matters had at the time electrified the whole of the Catholic world. There was, then, nothing more natural than that the Jesuits should take advantage of this feeling to fan such envy into even higher and increasing flames, so that they might lead the aspirant of similar renown, in order that he might succeed in attaining even still greater results. In this respect Maximilian had, no doubt, from the very beginning, entertained an idea that the religious peace, which the Emperor had conclu-

ded in the year 1555 with the Protestants, might now be broken at any moment by the Catholics, because by this means the country would be freed from an erring religion, and in his eyes, Evangelical teachings were erroneous. To do this was nothing but an allowable transaction, and consequently the only question was as to the proper time "when" it should be broken. In order to determine that this "when" should take place at once, and with the view of immediately carrying the affair into effect, he very quickly assembled soldiers, with war material and ammunition, under the pretext that this was on account of the Turkish war then imminent, the truth being that it was, on the contrary, for a great struggle for the faith, for the prosecution of which the Jesuits were now working with all their might and main. Before, however, lifting the curtain of what might be such a frightful tragedy, they desired to previously exercise the intended hero of the scene with some preliminary and tentative transactions, two of which are especially worthy of notice, namely, the forcible capture and conversion of Donauworth, as well as the secession to the Catholic faith of Wolfgang Wilhelm of Pfalz-Neuburg, and the eradication of Protestantism from his country. Donauworth, in former times a Bavarian town, had been successful in wresting its freedom, and had contrived to retain it for a period of nearly two centuries from the year 1420. Regarding the faith of its inhabitants, a part belonged to the Catholic belief, which found its support in the cloister of the Holy Cross, in possession of the

Benedictine Order of Monks. More than four-fifths however, of the inhabitants adhered to Lutheranism, and the Protestants might, therefore, be considered the ruling body. But since the establishment of religious peace both parties had got on very well together, and during the last twenty years of the sixteenth century a most friendly relation subsisted between the Catholics and Lutherans. After the decease of the tolerant Abbot Christopher Gerung, the Jesuits succeeded in May, 1602, through the intercession of their great patron, Maximilian I., as also of their very particular friend, Bishop Henry V., of Augsburg, in inducing the monks of the time to elect as their Abbot, Leonard Horman, a Bavarian subject; and now, consequently, there would doubtless soon be an end to peace. By the advice and at the instigation of his Father Confessor, the Jesuit John Buslidius, Duke Maximilian now incited Horman no longer to regard the magisterial regulation, which had for dozens of years been established, to the effect that no public processions with cross and banner should be allowed to proceed through the town, and the Abbot immediately took the hint; this was in the year 1605. He, therefore, organized a most pompous procession on the Feast of Corpus Christi, and thereby hurt not a little the Protestant inhabitants. No disturbance, however, occurred; the only result being that the magistrate forbade that anything of the kind should in the future take place. Upon this, however, the Abbot, as well as the above-mentioned Bishop of Augsburg, took great offense, and both of them made a complaint

to the Imperial Councillor in regard to the oppression which they represented the Catholics of Donauworth had to suffer. The Imperial Court Councillor, not, indeed, the most suitable person to determine the point, now gave it as his decision, in October, 1605, that all such processions might be allowed to take place, and determined to make the magistrate responsible for any excesses that might come to pass; the magistrate, however, firm in his purpose, affirmed that it would be better not to irritate the common people, and entreated the Abbot to keep the peace. Horman, nevertheless, thereupon organized a magnificent procession to a neighboring village, on the eleventh of April, 1606, proclaiming his project from the pulpit the day before, to the whole of the inhabitants, in a very scornful manner. It was not a matter of surprise, then, that the rough element among the Protestant population collected, and greeted the procession scornfully, not only with showers of stones, but they also tore into pieces one of the flags belonging to the fraternity. Naturally enough, this proceeding gave rise to much more energetic complaint to the Aulic Court, and afterwards to considerable wrangling and contention between the parties concerned. The Emperor Rudolph II., being urged to do so by Maximilian I., authorised the latter "to protect the Catholics in Donauworth from further insolence as the magistrate was clearly too weak to hold in check the evil-disposed part of the population."

The Jesuits had accomplished what they desired, and the result followed as a natural consequence.

In the first place, Maximilian sent certain commissioners to the town, in order to take the necessary measures for the protection of the Catholic community; but these gentlemen, having been previously instructed by Buslidius how to proceed, conducted themselves with such arrogance that the people hustled them out of the gate. It was then declared that Donauworth was in a state of rebellion against His Imperial Majesty; and the Jesuit advisors of the Emperor Rudolph urged him so much to do so, that he finally decided that from the third of August, 1607, the towns should be put under the ban of the Empire. As was, of course, to be understood, the carrying out of this was entrusted to Maximilian, as the nearest Catholic power belonging to the Empire, and he forthwith surrounded Donauworth by a military force of such considerable numbers that resistance was, of course, no longer to be thought of. Moreover, not a single one of the Protestant princes came to the aid of the poor inhabitants, consequently, nothing else remained for them to do but to open the gates, on the seventeenth of December 1607, to the Bavarian Duke. This they did, however, only on condition that no one was to be interfered with as regards his religious liberty, and Maximilian promised, on his "princely honor" to maintain this condition.

In what way, think you, did he keep his word? It was, truly, a very peculiar method of respecting his "princely honor." His secular counsellors, or, as one would now call them, ministers, advised him, it is true, to leave untouched the religious condition

of the conquered town, and merely hold it in occupation until the expenses of the war had been paid; for, had he acted otherwise, Donauworth, having hitherto been a free Imperial town, he would necessarily have rendered himself liable to very severe reproaches from the Protestant Imperial Members of Parliament; his spiritual adviser, however, the above-named Father Confessor Buslidius, together with the pious Fathers Matthias Mitner and George Schrettl, whom he had brought along with him to Donauworth, as well as several other Jesuits, demanded of him that he should at once put an end to heresy in Donauworth by force, in order that Catholicism might be able to hold up its head therein, and without further ado to incorporate the town to his dominions. They very well knew that, by thus acting, he would make himself an open violator of the religious peace, and they, at the same time, were equally well aware that the Duke, in following their advice, would be regarded by the world as a dishonorable traitor to his word. But, on the latter point, they consoled him that he was bound by religious duties not to keep faith with heretics, and as regards the first point, they scornfully expressed their opinion that the Protestant members of the Imperial Government would not allow themselves to proceed to extremities for such a trifling affair, as they would at once be silenced by what had already occurred in Inner Austria and other places. Should they, however, determine upon taking coercive measures, then the aim of the Jesuits would be attained by the "opening up of a great religious

war," and in this the Catholics would, without doubt, be sure to get the upper hand, as Maximilian was already fully prepared, whereas the Protestant party were not so. Maximilian could not withstand such arguments as these, and he therefore at once took the necessary steps for the suppression of Protestantism in Donauworth. He commenced by driving out of doors the whole of the Protestant clergy, and by assigning their churches to the Jesuits. At the same time he proceeded equally against the Evangelical teachers, whose places were, without exception, at once filled up by Catholics; the burgesses, moreover, were obliged by force to send their children to the schools to which they had not gone before; and those who wished to escape being teased and tormented were, as well, obliged to go to mass. In short, no means were omitted, not even the most execrable, in order to drive the burgesses to receive the old faith, long laid aside, while Maximilian, at the same time, fully carried out the other advice of the Jesuits in making Donauworth, with the approbation of the Jesuitically bigoted Emperor Rudolph II., a Bavarian country town, and in this way the work of conversion met with complete success in the course of a few years.

How, then, was it with the Protestant members? These were, at that time, (1607-1608), assembled, along with the Catholics, in the Parliament at Ratisbon, and they right well understood what this exercise of power properly signified. They perceived that the occupation of Donauworth was, so to speak,

nothing else than the flight of the first arrow in the great religious war, and that doubtless it must have been determined upon in the High Council of the Society of Jesuits, so that the work of annihilation of heresy, begun as it was among the weaker portion of the Protestant estates and Imperial towns, would be, later on, continued, according to circumstances, among the stronger places also. They clearly perceived all this, and now candidly gave expression to their opinion; but what, in fact, did they now do? Action was, of course, expected from them, but in vain. They contented themselves merely in making a protest, that is to say, they confined themselves to words only, to which the other party gave themselves no trouble to pay any heed whatever. This much good was, however, caused thereby, that in May it gave rise to the formation of the Protestant League, with the view of including within one bond of brotherhood the Lutherans and Calvinists, who had hitherto been sworn enemies. Unfortunately, this said union was but of too short duration in order to have anything of a truly permanent effect, besides which, in July 1609, Maximilian I. called into existence a Catholic League, the strength of which counterbalanced that of the other union. What, then, was the upshot of this attempt of the Jesuits upon Donauworth? Nothing else than, apparently, the open division of Germany into two great inimical camps, which now only awaited a signal from the leaders to enter into a deadly strife with each other.

Thus the Jesuits always advanced nearer to

their object. But still another skirmish must yet be undertaken prior to the proper commencement of this great religious war, namely, the secession to the Catholics of Wolfgang Wilhelm of Pfalz-Neuburg, and the extinction of Protestantism in his dominions. After the death of John William III., Duke of Zulich and Cleve, without leaving behind him any direct heirs, the two princely Houses of Pfalz-Neuburg and Brandenburg each believed themselves to have an equal right to the inheritance and Zulich was at once taken possession of by the Crown Prince Wolfgang Wilhelm of Pfalz-Neuburg, while, on the other hand, Cleve was seized upon by the Electoral Prince of Brandenburg. Each of these magnates, however, was desirous of obtaining the whole of the inheritance for himself, and each of them applied to the Protestant union, of which both were members, demanding of the same to make intercession for him with the Imperial Diet. The union had then to determine to which of the two pretenders they would give their support, and, for a time, it appeared that Kurbrandenburg was to gain the victory. This, however, was only apparent, as the members constituting the union were too disunited and wanting in energy to come to any definite decision on the subject, and, consequently, Kurbrandenburg as well as Pfalz-Neuburg was put off from one session to another. It was now pointed out to Wolfgang Wilhelm by the Jesuits, through the medium of the Ambassador Philip III., King of Spain, that an excellent means of obtaining the inheritance for himself would be for

him to form an alliance with the House of Bavaria, and thereby gain the powerful intercession of Duke Maximilian I., so the Catholic league united with him. Thus enlightened, Pfalz-Neuburger then lost no time in soliciting the hand of the Princess Magdalena, the sister of Maximilian. This offer was received very favorably by the latter, who, at the same time, declared that he could not call a heretic his brother-in-law. Such an announcement, clearly made, could not be misunderstood. Now Wolfgang Wilhelm, together with his whole family, had, up to the present time, belonged to the most orthodox of all orthodox Lutherans, and often used to make a boast of having read through the whole Bible not less than, at least, two dozen times during the course of the year. How, then, could he ever be expected to make a change of faith? Wonderful to relate, doubts now began to arise in the mind of the Neuburger as to whether he had hitherto really followed the true faith; so when he proceeded forthwith to Munich, in order to expedite his marriage projects, the above so often mentioned Johann Buslidius contrived to work upon his mind so strenuously that it at last yielded, and the affair came thereupon to a head. He, consequently, in July 1613, went over to the Catholic religion secretly, fearing the anger of his old father, who was still then living, and four months afterward married the sister of Duke Maximilian. Not long after this, the Jesuits began purposely to spread abroad the intelligence of his having come over, in order to compel him to throw off his secrecy, which he at length for-

mally did in May, 1614, not caring that, by so doing, he would necessarily break the heart of his poor father, whose death actually occurred in consequence two months afterwards.

The Jesuits had now attained their first object, in the gaining over to their side of Wolfgang Wilhelm, and their second aim, that is, the extinction of Protestantism in his dominions, could no longer be very difficult of accomplishment. Those newly converted, as a rule, make themselves conspicuous as zealous partisans of the newly accepted faith, in order to prove their sincerity to the world, and Wolfgang Wilhelm formed no exception to the rule. In a few days, too, after he had taken the step of secession, he assured the then Pope, Paul, in an autograph letter, of his unqualified devotion to him, and expressly added that he had formed the resolution "of rooting out Lutheranism and of making himself a pillar of the Roman Catholic Church, of prohibiting in his dominions the free exercise of the Evangelical religion, and of proceeding to the uttermost against the Protestants, and bringing about their destruction and downfall," thereby proving himself to be a true disciple of the Jesuits. Nevertheless, two months after his accession to the Government, he did not hesitate to promise solemnly, in a special edict, to allow his Protestant subjects the undisturbed retention and free exercise of their religion, for otherwise the Pfalz-Neuburgers would have failed to pay him homage; moreover, what did his promise signify, when at any moment he might easily free himself from it?

Immediately after his arrival, in February, 1615, in Neuburg, the capital of his paternal possessions, he gave over the Castle Church to two Jesuits, named Jacob Reihing and Anton Welser, the first of whom was his own, and the second his wife's. Father Confessor. And now the expulsion of Lutheranism vigorously proceeded, the means employed being just the same as in Donauworth and elsewhere, namely, in the first place, the expulsion of all Protestant ecclesiastics and teachers, followed by the deposition of all opposing officials, and the oppression of all those who still were disposed towards heresy, favor being shown to all who went over to the only saving faith. For instance, such means were especially employed as the quartering of soldiers on such of the inhabitants as proved to be refractory, a proceeding which was found to be so efficacious that not only the Neuburgers but the inhabitants of the other remaining villages became acquiescent within a few months or years; but wherever any resistance showed itself among the sorely tried people, it was promptly called rebellion, and against such it was at once necessary to take up arms. By such means as these, complete success was now attained, in a comparatively short space of time, in the territory of Neuburg, as well as in the Principality of Zulich, in which Wolfgang, thanks to the aid of the league, was supreme; for this the Jesuits had occasion to rejoice. With the Principality of Cleves, however, on account of which he had become a Catholic, he never succeeded, as it continued, along with Kurbrandenburg, to remain

steadfast to the Protestant cause. It no less rejoiced the Jesuits that the Duke was pleased, through the influence of his beloved Jacob Reihing, to found colleges for them in various parts of his small domains, especially in Neuburg and Dusseldorf, as by such means their sway became all the greater, and it was all the more pleasing to them in that they now had an opportunity for further extending their influence in other neighboring Protestant countries.

It will be observed, from these proceedings of the Jesuits in Germany, that progress was now being rapidly made in the furtherance of a great war of annihilation against heresy, while before they came into these parts the most perfect peace reigned there between Catholics and Protestants. The latter especially were in no degree to blame, as it was not until the coercive measures of the Jesuits came upon the scene that they took weapons into their hands and opposed like with like. Had they done so previously, in the first Protestant persecutions in Fulda, Mayence, and elsewhere, instead of manifesting internal disunion and cowardice, as in the case of the Archbishopric of Cologne, the arrogance of the much smaller Catholic communities would never have increased, year by year, as occurred in the Bishoprics of Paderborn, Minden, Munster, etc., nor equally, would what happened in Donauworth and Pfalz-Neuburg ever have taken place. There existed, a much too great amount of passiveness and want of energy, and a much too great spirit of the innate feeling of loyalty

and submissiveness towards the laws of the country and towards Imperial Majesty. This was the only reproach that could be made against them with any reason, and I now reiterate that the action proceeded entirely from the side of the Jesuits, and upon them, therefore, rested the responsibility for the frantically atrocious thirty year's religious war.

Up to this time the Secret Orders had been gaining strength, although nothing was known of them except to the Initiates. These members had been passive as had all the Protestants and Evangelists. The people had no leaders among themselves and it was now that men, members of the Militia Crucifera Evangelica, came forward to meet the people and lead them on to victory.

The several examples we have already given had been continually preparing the world for the approaching tragedy. But how could this come about, unless the destiny of Germany should happen to be in the hands of a prince who was fully competent to the task? Such must prove himself to be a man of great Spiritual power, and at the same time, of indomitable and terrible energy; a man endowed with a will which could work itself up to a condition the most hard-hearted and hard-heartedness, so as not to shrink from any deed, even of the most horrible nature, not the less, also, a man who, brought up in the principles of the Jesuits, would allow himself to be completely guided by them, never turning a deaf ear to their inspirations. It was only when such a prince was found to occupy the German Imperial throne, and

threw his weighty Imperial sword into the balance on the side of the Catholics, that it could be hoped, with any degree of confidence, that Protestantism in Germany, in spite of its always increasing and preponderating majority, would not only not maintain the upper hand, but, on the contrary, be beaten down even to extinction.

It was only then that all this could have a chance of taking place, as the Jesuits very well knew. What a great piece of luck was it for them that there happened to exist at that time such a prince as this; and, besides, what still greater good fortune for them was it that he, the said prince, happened to be an Archduke of the House of Hapsburg, who, moreover, had a claim to the Imperial throne, in the person of the said Ferdinand of Austria, of whom mention has already been made above more in detail. It was he, this said Ferdinand, who must wield the Imperial sceptre, if the great religious war now about to commence was ever to turn out to be a glorious victory, and, therefore, was it of so much importance that this sceptre should be procured for him. This, however, was no easy matter, as, on the demise of the Emperor Rudolph II., it was his brother Mathias who, in the year 1612, ascended the Imperial throne, and in respect to him it was pretty well known that, for various reasons, he had for some time past fostered a grudge against Ferdinand; of the numerous causes in question, only a single one need here be adduced, namely, that Ferdinand had induced the childless Emperor Rudolph to make over to him, a distant

cousin, the crown of Bohemia and Hungary, instead of to the King's brother Mathias, the rightful heir. There was, therefore, a deep grudge existing on the part of the latter, and this apparently seemed likely to be of permanent continuance. How, then, would the equally childless Mathias appoint the cousin Ferdinand as heir, for there happened to be several rivals, some of whom could boast of even nearer relationship to him? But the Jesuits had already shown what they could be capable of effecting, making what was impossible, or what appeared to be impossible, simple enough. They strove above everything, to win over to their side all those persons who were in the immediate surrounding to the Emperor, and more especially the venal women in whose arms he was wont to revel. This was certainly but a very impure channel in which to labor; the pious Fathers, however, would have been quite ready to adopt still more disgusting measures had it been for their advantage to do so. The inamorates of Mathias were now, therefore, assailed in every sort of way, at one time by presents, at another by flattery, at a third time by a lightly-obtained absolution, and then again by frightful threats regarding the world to come, and such-like means; and the cunning Fathers in this way succeeded in gaining a considerable sway over the new monarch. They attained even to a still greater influence, when the Bishop Melchoir Klesel, the confidant of Mathias for many years, and whom, shortly after his accession to the throne, he made his Prime Minister, came over to their side. This Klesel, the son of a

Lutheran baker in Vienna, had been converted to Catholicism by Father George Scherer, of whom I have already made mention. As a convert of the Jesuits, he clearly could not be unfavorable to the Order of Jesuits. As the pious Fathers now promised this baker's son that, first of all, he would be advanced to the post of first minister, while, if he supported them in their plans respecting the Archduke Ferdinand, they agreed to help him to obtain the long-wished-for aim of his highest ambition, a cardinal's hat. He unreservedly engaged himself to do so, and became henceforth their particular friend through thick and thin. Both parties loyally and honestly kept to their engagements, that is to say, Klesel obtained his cardinal's hat in the year 1616, and thereupon the views of Mathias became altered in favor of the Jesuits. By far the greatest service in this matter was accomplished by two members of the Order, i.e. Peter Pazman and Christopher Scheiner, and it was they who, properly speaking, brought it about that Ferdinand was nominated heir to Mathias. Pazman, just as in the case of Klesel, was the son of Protestant parents, who first lived at Gosswarden and then in Gratz. In 1587, when he was in his seventeenth year, he was converted to Catholicism by the Jesuits; he then studied theology in Gratz, and being promoted very early, by his distinguished talents, to be Professor in the local university, he later on entered the service of the Cardinal Archbishop of Gran, Francis Forgats, and distinguished himself so very much that the high prelate made him at once not

only his most confidential counsellor, but, also, in the year 1615, on feeling himself to be on the point of death, recommended him to the Hungarian magnates to be his successor. The latter accordingly solicited the Emperor Mathias that the Archbishopric should be conferred upon him, and the Sovereign, being very well disposed toward him, would have gladly been ready to comply with the request had the laws of the Order not prohibited the acceptance of so high a church preferment by any member of the Society of Jesuits. Still, this might easily be got over by Pazman's apparent retirement from the Order. This actually took place, and as Paul V., the Pope at that time, gave his consent to the arrangement, there remained now nothing in the way to his nomination as Archbishop. As such he now came into so close and intimate relations with the Emperor Mathias, and so completely won his confidence, that no State business could be carried out without the Jesuit's approbation. The question, especially, of the succession of his Austrian dominions as well as to the dignity of Emperor having now to be determined, because his two brothers still living, i.e. Maximilian, Archduke of the Tyrol and Outer Austria, and Albert, Regent of the Spanish Netherlands, were both old, sickly, and childless, Pazman naturally suggested to the Emperor that the Archduke of Styria should be nominated his heir. He not only gave this advice, but supported it so eloquently, and with such arguments, that Mathias at length gave his consent, although unwillingly, at the beginning of the year 1617, that

the succession should pass to his cousin Ferdinand, even during his own lifetime; and that he should be his universal heir. Still, the cunning Jesuit would hardly have attained his object so easily and so quickly, had it not been for his brother and fellow-worker, Scheiner, who loyally aided him. The latter, at the commencement of the seventeenth century, working as Professor of Mathematics at the University of Ingoldstadt, was frequently summoned by the Archduke Maximilian, the ruler of the country who, a great lover of mathematics, invited him to proceed to the Tyrol; and he so ingratiated himself in the good graces of the latter, in the year 1615, by repairing completely for him a valuable telescope which had met with an accident, that Maximilian could now no longer rest until Scheiner gave up his Professorship and came to settle at Innsbruck, as his Father Confessor. In this capacity he obtained such an influence over his old confessant, that at length the latter had no other will but that of the Jesuit Father. It consequently came about that, in the year 1615, the Archduke, having before him the highly important question of the Imperial succession, which lay so much at heart with the Jesuits, made a step forward of his own accord, and not only renounced for himself the succession, but also engaged to persuade his brother Albert, in the Netherlands, to do likewise. The Archduke, in fact, at once consented to take this course, and, travelling to Brussels, accompanied by Scheiner, succeeded in getting his brother to take the desired step, as well also as

Philip III., King of Spain, who, as grandson of the Emperor Maximilian, had likewise a claim to the Austrian succession. But after all this had been committed to writing and sealed, the ruler of the Tyrol now directed his steps towards Prague, in the autumn of 1616, with the purpose of there meeting his brother Mathias, the reigning Emperor, in order to render an account to him of his proceedings. The latter had now no alternative but to give his acquiescence to the persuasive words of Archbishop Pazman.

In this manner was the Emperor Mathias influenced to nominate as his successor the Archduke Ferdinand, while the election was recognized by the German people, the majority of the Electors being, then, Catholics—as also by Bohemia and Hungary, etc.; naturally, however, only after the same had given his solemn promise sacredly to maintain the privileges and rights of his future subjects, as, before his coronation in Bohemia could take place, he was obliged to take oath never to alter or evade a single letter in the so-called “Rudolphian Majesty Brief,” in which the religious liberty of the country was guaranteed. But what did an oath signify to a pupil of the Jesuits? Therefore, the pious Fathers now rejoiced, and with no uncertain voice proclaimed loudly throughout the whole world, that, “With a new king there will be a new law,” or in other words, “A new prince having come to the throne, is *not* bound to observe the guaranteed rights of the people.” It was thus that one of them, Father Andreas Neubauer, held forth from the pul-

pit in Prague: "His Bohemian Majesty's Brief might as well sanction the coercive permission of improper houses in the large towns," while other members of the Society of Jesuits did not hesitate to speak even of the necessity of the excommunication and confiscation, or even of the execution, of Evangelicals throughout all German countries.

It, therefore, became clear to all thinking men that now, with the election of Ferdinand, must begin the fearful war to ensure the complete annihilation of the Protestants of Inner Austria, for which the Jesuits had all along been working; and he, in fact, began this great struggle, as everyone knows, in May, 1618. He commenced his operations in Bohemia, and it was in consequence of the continued and systematical persecution of the Evangelicals by the Jesuits, as also by the treatment to which the Government subjected the rebels, that they banished the Jesuits out of Bohemia for all time.

He began, then, this business during the reign of the Emperor Mathias, who, as is known, did not die until the year 1619. The latter, however, was by this time so sick and decrepit that he could only be looked upon as a poor tool in the hands of his successor, Ferdinand; and the whole frightful responsibility for this terrible thirty years' war must rest upon the Emperor Ferdinand II., and his teachers, rulers and bosom friends, the sons of Loyola.

It is necessary to direct attention to the influence exercised by the Jesuits upon the course of

this war. It must be stated at the outset that Ferdinand II., in the first year of the struggle, was on the point of putting an end to the tumult he had created; for almost all of his heritable states, especially Moravia, Silesia, Hungary, as well as Lower and Upper Austria, took part in the rebellion, on which account, behind the backs of the Jesuits, he made an application to the Pope, through an extraordinary ambassador, Count Maximilian von Trautmansdorf, despatched in 1619, to be allowed to conclude peace on the condition of granting religious liberty. When, however, the Jesuits came to be made aware of the secret, they immediately sent a messenger to their general, Mucius Vittelleschi, with the object of working upon the Pope, in order that the latter should give a negative reply to the Emperor's petition; and this actually in the end occurred, while, in addition, the Imperial Father Confessor, Johann Weingartner, was led to make the infernal regions so hot to his high and mighty confessant, on account of the wicked deed he had in contemplation, that Ferdinand at length abstained from his intention. Their aim and object was that the war should not be again smothered at its inception, but that it should, in truth, become a war of annihilation. Besides, was it possible for them to allow peace to be concluded with countries whose rebellious Governments had issued a law ruling that no Jesuit should ever again dare to show his face, under pain of death, within their boundaries? This had Bohemia done, as also Hungary, Moravia, Silesia, with Upper and Lower Austria; and not only

had they acted thus, but, at the same time, had publicly disclosed to the world, all the nefarious peculiarities and deeds of the Order of Jesuits, in such a manner as to embitter the feelings of the Jesuits in the highest degree. But when Ferdinand II. had formed the resolution of prosecuting the war, was it in his power to do so? All his treasure-chests were well-nigh exhausted, and his armies did not, at the most, number more than about twelve thousand men, which were insufficient to make a stand against four times the number of enemies; the support from abroad, too, which Philip III. of Spain had proffered, was but scanty, and did not signify much.

The Jesuits, however, knew a way how to get out of the difficulty, and it consisted in this, they gained the help of Maximilian I. of Bavaria for their Patron. The House of Wittelsbach, it is true, stood in no friendly relationship to Austria, as through it much injustice had been done to the Hapsburgers since the time that the latter obtained possession of the German Imperial throne; and the Dukes of Bavaria had, more especially, to complain of the enormous robbery, perpetrated in 1505, of the rich territory of Landshut, the inheritance of Duke George. Ferdinand II., moreover, had not, for a long time past, given evidence of having acted the part of a very dear friend towards the companion of his youth, Maximilian, or the part of an honest man; for he had even been intriguing against him in every way, out of a feeling of jealousy, in order to cause him to give up the leadership of the League;

and besides, several other things had occurred that had naturally vexed the Bavarian princes. Might it not, then, have been considered likely that Maximilian would have been inclined to take advantage of the great straits in which the ruler of Austria then was, to procure satisfaction for all the former offenses and injustice that had been sustained by him? One might certainly have thought so and even supposed that the policy of the State would have called for such action; but it was the desire of the Jesuits that it should be otherwise, and these were, as has been shown, all powerful at the Court of Munich. Thus, for instance, the Duke was unceasingly importuned by his Father Confessor, and other members of the Society of Jesuits, to place himself at the head of the war, for the honor of God, the glory which would accrue to heroes of the true faith being depicted to him in glowing terms. Therefore, when, in the beginning of October, 1619, the friend of his youth came to him in Munich, begging for aid, Maximilian not only did not refuse to give it to him, but, on the contrary, promised him his full support. And a very disinterested treaty, as it proved, was concluded between them on the eighth October, 1619.

We shall now see, from the history of the Thirty Years' War, what effect this union between Ferdinand and Maximilian produced, entirely brought about as it was by the art and cunning of the Jesuits, who were in this way successful in securing the victory of the former, instead of his downfall, in

proof of which I must refer my readers to the history of that war.

Such was the first indication of the extraordinary influence which the Jesuits exercised on the course of the great religious war, and we must now pass over to the consideration of the part they played in securing the Catholicizing and pacification of Bohemia.

After the decisive battle of the White Hill at Prague, in November, 1620, Duke Maximilian, overtaken by a temporary paroxysm of humanity, promised the Bohemians, in return for their unconditional submission, security of person as well as a complete amnesty, and the Bohemians naturally enough put confidence in his princely word. Now, such a promise was extremely hateful to the Jesuits, as they unceasingly continued to thirst after the blood of the heretical leaders by whom, two years previously, they had been driven out of Bohemia, and consequently they perpetually beset the ears of the Emperor Ferdinand with the argument that he need not give himself any trouble about the plighted word of Maximilian. Ferdinand for a long time withstood their importunities, not wishing to rudely insult the man who had reconquered Bohemia for him, and who had crushed the insurrection in the other Austrian provinces; at last, however, beginning to waver, he convoked a secret Clerical Council, in the beginning of June, 1621, in order to arrive at a satisfactory determination. The chief speakers in this assembly were the two Imperial Father Confessors, the Jesuit Fathers Johann

Weingartner and Martin Becanus, as also four other members of the Order, among whom was the Rector of the College at Vienna, the greatly distinguished William Lamormain, and the latter, with whom rested the casting vote, exclaimed with a firm voice that he would take upon himself and upon his conscience (he had none) all the bloodshed which might occur. The Emperor now declared himself prepared to sign the sentence of death which had been long prepared by the Jesuits, and the tragedy commenced on the twenty-first of June, 1621, by the murder of seven-and-twenty of the richest, most conspicuous, and most noble of the Bohemian nation. In the self-same hour, however, Ferdinand lay on his knees before the image of the Virgin Mother of God at Mariazel, to which he had made a pilgrimage, earnestly praying, as a true disciple of the Jesuits, for the souls of his victims. The affair, naturally, did not end with this "first" bloody sentence, but there now began a regular system of Protestant persecution—more mean, cruel, and horribly bloody things happened than can well be conceived—and, according to the evidence furnished by the Jesuits themselves, the originator of all this was their distinguished brother, William Lamormain. We will not further depict the horrors which were practiced during the next four years under the cloak of conversion from heresy; or of how and in what manner the whole of the non-Catholic community was robbed, not only of all civil, but all human rights; nor relate anything further regarding their actions—the deeds of the so-called

Reformation of Ferdinand, which was nothing else than an imitation of the Spanish tribunal of the Inquisition, having, as its characteristics, the same harsh barbarity, the same unlimited power of branding, cutting off noses and ears, as well as of hanging, beheading, and breaking on wheels. We must even pass over in silence the horrible military hatred aroused, which consisted in this, that the Croats, Cuirassiers, or Lichtensteiners, were employed, with drawn swords, in hunting down the people, forcing them to the Mass with dogs and whips, and throwing the refractory ones into cages in which they could neither sit, lie down, nor even stand, while they were compelled to witness, at the same time, the most horrible violence applied to their poor wives and daughters, until the husbands and fathers swore upon their knees to renounce heresy. All this, and much more, must be passed over. The leading spirits and instigators, for the most part, of those devilish persecutions, were none other than the Jesuit Fathers, Adam Krawaewsky, Andreas Metsch, Leonard Oppel, Kasper Hildebrand; George Ferus, Ferdinand Kallowart, Friedrich Bridel, and Mathias Vierius. What were the terrible results of this reign of terror, more especially to the unfortunate Bohemians, are related by the Jesuit historian Balbin, who was an eye-witness of the horrors he depicts; he says: "It is truly astounding that, after all that has taken place, there were any remaining inhabitants to be found," but he adds, it is an established fact, on the other hand, that, "the existing population of these deso-

lated lands completely recognize Catholicism, and the Evangelical faith was entirely exterminated."

As a third proof of the extraordinary influence exercised by the Jesuits in the course of the great religious war in Germany, we must bring to notice the extinction of Protestantism in Silesia; and, as a fourth, the murder of the great Frieslander, the Imperial Generalissimo.

The Silesian insurgents had, in the year 1621, submitted to the Emperor Ferdinand; not, however, by force of arms, but in consequence of a solemn treaty entered into between the parties, which ensured a general amnesty to the inhabitants for their participation in the Bohemian insurrection, and granted a confirmation of all their rights and privileges, more especially that of religious liberty. This treaty was promulgated throughout the whole of Silesia, by the Emperor himself, on the seventeenth of July, 1621, by means of public Patents, and no one living in the country could have thought there was any possibility that any Prince or Emperor could have been so dishonorable and devoid of all shame as to break such a solemn oath and engagement. But Ferdinand II. showed himself to be a worthy pupil of the Jesuits, and the Fathers Becanus and William Lamormain knew how to quiet his conscience. There consequently began a systematic persecution of the Silesian Protestants in the year following, and, as they did not at once burst out into rebellion, the same means were used to obtain this end as had been resorted to in Bohemia. "Extermination of heresy," was the watch-

word which the Jesuits preached from morning to night, and the Lichtensteiner, together with other inhuman warriors, served on this occasion as "savior." With what unmeasured cruelty they, however, conducted themselves, may best be understood by this, that a Jesuit even, Father Nerlich of Glogan, was unable any longer to witness it, and on that account demanded his withdrawal from Father Lamormain in Vienna. But enough has been said on this subject. Silesia was, in this way, regained by the Jesuits, but in such a manner that the country lost half of its inhabitants, and sank into the greatest state of misery!

We come now to the fourth proof of Jesuit influence; of the murder, namely, of Albert Wenzel of Wallenstein, Duke of Friesland, Mecklenburg, and Sagan, beyond doubt the greatest General of all those who commanded the Catholic armies in this war. The Jesuits had selected him as leader, on account of his having made the House of Hapsburg the all-ruling Power in Europe, and Ferdinand II. the absolute ruler of the German Empire, for the Jesuits never for one single instant left out of sight their great aim and object, that, namely, of a universal monarchy. He, then, the Frieslander, was *the man* for the business in hand; not merely on account of his great talents as a commander, but, still more, because he had been educated at the College of Olmutz, and consequently his views were completely in accord with theirs. For a long time both of these parties had agreed well together, for at least the Frieslander had to thank the interces-

sion of Father Lamormain, the most influential man at the Imperial Court, and, in reality, the Prime Minister, for the bestowal on him of the Dukedom of Sagan and Mecklenburg. Thus Wallenstein, his palm having been well greased, that is to say, having rich presents bestowed upon him, set himself zealously to work along with his coadjutors, to obtain for the Order of Jesuits a firm footing in this hitherto Protestant country belonging to the Empire. As, however, later on, Wallenstein, on account of the great straits to which the country was at that time reduced, had been appointed to be Generalissimo, with full dictatorial powers, and had taken such unlimited advantage of his dictatorship that not only the army, but the Court also, came to be completely under his control and guidance, a frightful feeling of resentment was aroused towards him in the mind of the Father Confessor of the Emperor, who had hitherto alone managed him, and conducted the ship of the State. This feeling of resentment on the part of the Jesuits became exchanged for perfect fury when they considered that the Frieslander had been raised to the giddy height on which he now stood, properly speaking, on their own shoulders; and they, therefore, at once resolved upon his downfall, as soon as they became convinced that they could no longer make use of him as their tool.

Of this state of matters the Frieslander was not in ignorance, and he frequently expressed himself to his most intimate confidants as hating the Jesuits from the bottom of his heart, so that, as soon

as it was possible for him to do so, he would be prepared to hunt them out of the Empire. The Jesuits, however, were beforehand with him, and in combination with Maximilian of Bavaria, and his other enemies, succeeded, at the beginning of the year, 1634, in persuading the Emperor Ferdinand that now the time had arrived when this troublesome dictator was no longer required. The mere deposition or removal of the hated man was not sufficient for them, as they had been taught to fear him; what they desired was his death and complete disappearance from this world's stage, and, therefore, through the medium of Father Lamormain, they talked over the Emperor without much trouble, and got him to attach his signature to a death-warrant, which was carried into effect at Eger on the 24th of February, 1634. It was they, besides, who made use of messengers and riders, in order to communicate with the treacherous captains under the Frieslander's command, and more especially with Gallas, Butler, and Piccolomini, and it was in their college at Prague, where, according to the evidence of contemporaries, the decisive consultations took place as to the carrying out of the death-warrant.

The fifth proof of the extraordinary influence of the Jesuits upon the course of the great religious war in Germany lay in the nefarious Restitution Edict, of which they were the framers, and which the Emperor Ferdinand II., instigated solely by their advice and suggestions, issued, on the 6th of March, 1629, just as the fortunate turn of the war had placed him at the zenith of his power. Accord-

ing to this proclamation, the Protestants were required to give up all the cloisters, foundations, bishoprics, and church property which had been acquired by them since the Treaty of Passau in 1552, in order that the same should be restored to their rightful, and formerly Catholic, owners. This, at first, immensely rejoiced the hearts of the whole Catholic priesthood, the bishops and archbishops of Germany, as well as the Pope of Rome himself; but it was only at first, as it became apparent, after the lapse of a few years, what was the real meaning of the edict in question. It came out that the Emperor Ferdinand, who retained expressly for himself the free disposition over those church properties, was by no means disposed to restore them to their former owners, but wished, on the contrary, to keep them for his own use and for the extension of his power, and, in fact, did so retain them for the most part. His edict set forth that the Jesuits had framed the proclamation in order that they should be able to expel by force those persons adhering to the Evangelical faith in all the territories evacuated by the Protestants, with the view of taking possession of all the churches, and everything pertaining to them; in this way, they acquired them for their Order. With this object in view, also, the Jesuits were never, on any occasion, missing wherever an Imperial army entered a conquered city, the plea being that they must needs be required to incite the inhuman warriors to a still greater degree of fervor "to couch their lances for God's honor," against the Protestants, inflaming them to perpe-

trate even still more horrible deeds of cruelty. They must needs make their appearance wherever the Imperial or Leaguist banners penetrated, in order, with the aid of the soldiery, to see that such scenes of butchery were fully carried out, quite unrestrained, and to the same extent as was witnessed at the beginning of the war in Bohemia and Silesia! It is mentioned, for example, that Father Lorenz Forer, Professor at the Jesuit school of Dillingen, admonished the commander of the Imperial army with such words as these: "Estote Ferventes," that is, "Do not slacken in your zeal, but seize and commit to the flames in such a manner that it will be necessary for the angels to draw up their feet, and the stars begin to melt." It is also recorded that Father Lamornay, at the storming of the city of Olmutz by the Imperial troops, murdered, with his own hand, three Protestant clergymen, and, as a reward, granted free absolution from all his sins for such a deed of horror to a brute who had dashed against a wall the head of a child who was clinging to his feet. Then, again, the Fathers Jeremias Drexel, Franz Dubuisson, and Ignatius Plachy, together with many others of their brethren, often put themselves at the head of the battalions, and at the battle of Breitenfeld, in which Gustavus Adolphus completely defeated Tilly, a number of Jesuits were found among the dead. In this way they also entered Raufbeuren, and many other Saubian Imperial towns, along with the Imperial garrison troops, nine men in number, and, in the year 1630, compelled all the Protestant inhabitants either to

migrate or else become Catholic; between such alternatives they allowed of no exception, not even in the case of the dying, the sick, the old, as, for instance, in that of the Burgomaster Lauber, who was seventy-six years old. It was thus, also, that Father Lamormain came in person to Augsburg, with the view of carrying out the Edict of Restitution, in conjunction with Konrad Reising, the rector of the college there, when, with the help of the soldiers which they brought along with them, all the Protestant schools and churches were either closed or pulled down; those of the inhabitants who still adhered to Protestantism were driven to Mass with whips, and even migration, in this instance, was not allowed, unless they left their property behind them. "Such was the state of affairs throughout the whole of the Empire," writes a chronicler of these times; "whatever the Jesuits wished for was, by the Emperor's orders, forcibly carried out by the Spaniards against the Bavarians—what the commissaries insinuated, that the soldiers executed—and is it not sufficient to make mention of the miserable and frightful murders, robberies and incendiarisms which were perpetrated?"

As the sixth, and last, proof of the influence of the Jesuits over the course of the Thirty Years' war, we may adduce the extraordinary efforts of the Jesuits in producing and maintaining a preconceived understanding to prevent, at any price, the conclusion of peace as long as a single Protestant existed. In the year 1632, Cardinal Richelieu endeavored to put an end to the war, and in a manner which

truly does great honor to this distinguished statesman. At that time Ferdinand II. was, through the victorious career of Gustavus Adolphus, King of Sweden, hurled from his proud and giddy height into the dust, and being in direct need, it appeared, without doubt, that the House of Hapsburg would be compelled, after a short war, to conclude a very humiliating peace with the brave Swedish King and his Protestant allies, in the event of Maximilian I. determining to maintain a neutral attitude with his League. In this wise, Bavaria might have been able to remain completely exempt from the war, and to raise itself up to be an intermediate power, so considerable as to give the tone to Germany, thereby conferring such an advantage as any wise ruler might well have seized with both hands. The French Ambassador, Charnac, made use of all his eloquence in order to induce the Wittelsbacher to take this view, and was supported by all the weight of the Committee of Country Delegates then assembled at Munich. But what would have become of a Hapsburg universal monarchy, according to the plan and design of the Jesuits, if Maximilian had been induced to take this course? The latter fraternity, therefore, bestirred themselves to the uttermost on the occasion, and Adam Contzen, the Father Confessor of Maximilian, moved heaven and earth to dissuade him from according his consent to such a pernicious plan of action. He—and, as a matter of course, all the other Jesuits about the Court of Munich blew quite the same little horn—was of opinion, with others, that should the Electoral

Prince refrain from taking a part in this war for the faith, he would not only forfeit all his preceding renown, but stigmatise himself an indelible mark of shame. He, moreover, asked the Prince Elector how he could reconcile it to his conscience to favor the victory of the heretics by entering into a treaty of neutrality with the Swedish King, and whether, in that case, he had taken into consideration that he would be necessitated to grant toleration to the Protestants in Bavaria. In short, he contrived to establish in the mind of his high confessant such a panic that Maximilian determined to prosecute the war still further, and to allow himself to be used as an advanced rampart against the Swedish King, to the unspeakable misery of Germany in general, and of Bavaria in particular.

In this way it came about, entirely through the Jesuits, that peace was not concluded in the year 1632, and in the same manner in the year 1635 and 1638 their efforts in this direction were equally successful. In the year 1635, the Austrian Court, by the so-called Peace of Prague, succeeded in dissolving the alliance of Saxony and Sweden; and this said peace was of incalculable value to the Emperor Ferdinand, as his resources at that time were completely exhausted, so much so as to render it almost impossible for him to carry on the war any longer with all of his former enemies. Nevertheless, the Jesuits, with Father Lamormain at their head, continued to hurl fire and flame over this peace, and sought with all their eloquence to prevent the Catholic Electors from giving their consent to it, while

they daily continued to urge the Emperor to break it. With this said instrument of peace religious liberty would, of course, have been granted to the Lutherans, and the enforcement of the Jesuit Edict of Restitution have ceased.

The Hapsburger was now driven to such shifts that he was unable to do anything else but render obedience to his Father Confessor, and he consequently, compelled by necessity, had only to await a more favorable opportunity. Ferdinand II. at this time died, having drawn upon himself the curses of Germany, as the people, through him, had fallen into a most miserable condition. They at once implored Amelia Elizabeth of Hesse, the guardian of the new Emperor, Ferdinand III., then a boy of eight years of age (1637-57); to hold out the hand of peace under the same conditions as Saxony had done. The new Emperor, being strenuously urged by Hernhard of Weimar, now empowered the Electoral Prince, Anselm Kasimir, Archbishop of Mayence, with the conduct of this highly important business, and he succeeded in bringing it to a conclusion in August, 1638, under very favorable conditions to Austria. All the secular counsellors of Ferdinand exulted much over this treaty, and for the most part, the majority of the ecclesiastical dignitaries were also delighted. It was only the Jesuits who resisted it with hands and feet, and uttered such a wail of misery over it that even the reformer — Hesse was an ardent adherent of Calvinism — was obliged to agree to promise legal toleration to the most hated of all hated creeds.

What a piece of good fortune was it for them, however, that the Emperor had, as Father Confessor, Johann Gans, the most skilled of all their body, and it was still a greater stroke of good luck that, through their urgent entreaties, the monarch allowed himself to be induced not to ratify the treaty! The Landgravine, therefore, renewed an alliance with Sweden, and her brave army henceforth fought on the Protestant side to the termination of the war.

Thus did the Jesuits go on further and further, and it was in vain that the deputies who were, in the autumn of 1640, assembled at Ratisbon, urged the Emperor to grant a general amnesty, for the present at least, whereby a reconciliation might have been effected between Austria and the Protestants. The Emperor, however, did not do so, not being able to get the consent of the Jesuits thereto. On the contrary, they opposed the idea of a general amnesty as a thing thoroughly sinful and objectionable, and with the greatest bitterness continued to urge the further prosecution of the war, which should never be allowed to cease before the complete extermination of the Protestants was effected; and this is proved by a public document published at the time, in the name of the Order, by Father Lorenz Forer, of whom we have already made mention.

Ultimately, however, the demand for an amnesty became of necessity altogether too urgent for the Emperor to be able to adhere to these principles as laid down by the Jesuits, and consequently peace

negotiations were commenced in 1643, at Osnabruck and Munster, between the different contending parties, together with foreign countries, France and Sweden being powerfully represented. All Germany now breathed afresh, as it was clearly to be perceived that the work of peace was taken up in real earnest, and, tired to death with the long fearful struggle, it was hoped by both Catholics and Protestants that an end should thus be put to the war as soon as possible; for still, during the time the negotiations were proceeding, combats and battles went on as before, and to the blood-thirsty deeds which had already taken place new ones were constantly being added. In spite of everything, it was, notwithstanding, fully five years before these negotiations were brought to a conclusion; and who was it that was to blame for all this delay, during which the poor Fatherland was completely exhausted almost to destruction? It was no one else than the Order of Jesuits! The first thing that was demanded and required by the Protestants was unconditional religious liberty, as well as rights and privileges, especially as regards those appertaining to them by birth, equal with those enjoyed by the Catholics. Unless these essential conditions were at once conceded no consent could be given by them to any peace, as otherwise they would be left without any rights; but even these preliminary conditions were rejected by the Jesuits as an absolute religious outrage, while they urged the Emperor rather to hand over the finest districts of Germany to France and Sweden than

to give his consent to such terms. And not only did they continue to urge this upon the Emperor, but they also brought all their influence to bear upon the lesser and greater Catholic powers and Imperial Princes which were represented in the Peace Congress. What, however, the results of their machinations must have been, can be best measured by the fact that at that time there was neither a single prince throughout the whole Catholic world, nor a minister and statesman, whose conscience was not in the keeping of some member of the Society of Jesuits. They so contrived to manage, above everything, that the peace negotiations should be carried on entirely at Munster and Osnabruck, as in both of these towns they possessed colleges, and the Bishop of Osnabruck, the leader of the Imperial Catholic Princes, happened to be their particular friend. The said ecclesiastical dignitary, by name Francis William, an illegitimate son of Duke Ferdinand of Bavaria, was educated by the Jesuits at their college in Ingoldstadt, from the time of his being nine years old, and he consequently imbibed similar principles to those of his cousin Maximilian, and could not, therefore, be less Jesuitically inclined. Whatever influence he then exercised by his great eloquence and his high connection at the Congress, whither he had been sent as representative of seventeen Catholic votes, was in the spirit of his teachers, and even the two Generals of the Order, Virelleschi and Caraffa, who held that high office at the time of the Congress, and were personally present at it, could not have

watched over the interests of the Order better than he did. Equally active as himself, were the Jesuit professors who conducted the instructions given at the colleges of Munster and Osnabruck, and more especially the two Fathers, Johannes Muhlman and Gottfried Coeler, together with their Rector, Johannes Schuchling, all of whom could not be excelled in Jesuitical cunning, and who, in fact, were perfect specimens of their Order. There was no ambassador there for any of the Catholic Princes with whom they had not daily intercourse, and there was no chamber where they had not their spies, who could not even be excluded from the residences of the Protestant Plenipotentiaries. The garden-pavilion of the Munster college, however, was the great Catholic rendezvous where their consultations were held, under the presidency of the Spanish ambassador, their resolutions being moulded, as may be well imagined, in true Jesuit style.

By such means they succeeded in putting off the work of peace during a period of fully five years, and, assuredly, had not Ferdinand III., in the year 1648, given authority to his ambassador, Count Maximilian von Trautmannsdorf, "the Angel of Peace," as he was rightly called by many, to view with favor the desired concessions demanded by the Protestants, in the question of religious liberty—had it also not been that at this time the impetuous Wrangel had succeeded in completely shattering into a thousand pieces the last army which the Emperor had been able to bring to the front, things would have continued as they were.

Under such circumstances, however, as those stated, he was obliged to yield, and thus it came about that the earnestly desired peace was at length concluded, on the twenty-fourth October, 1648, which went by the name of the Treaty of Westphalia.

How did matters now look in Germany? The Thirty Years' War, with its terrible ills produced by fire and sword, had brought about such a condition as pen could hardly describe. Thousands of towns and villages were in ruins; the most luxuriant plains, whole districts of country, before pastured by flocks and herds, were now converted into wilderness where only wild beasts were to be found. There still remained in existence, it is true, but brutalized, and sunk so low often as mere animals, young and old, but buried in such complete ignorance, that many could not tell the difference between Christ and the devil. In short, it was a condition of things which could not be more pitiable, and which many years of peace could not by any possibility restore. And still, notwithstanding all this cruel suffering, the Jesuits had strained their very utmost in order that a union might not be brought about; and when at length it was effected in spite of all their endeavors, they refused to take the state of affairs at all into consideration, and received it with a hearty curse.

It was not, under such circumstances, to be wondered at, that instead of, as they had hoped, extending their power and influence over the whole of Germany, they had now to be contented with only two-thirds of it. On the other hand, they

could, it is true, boast of the conquest of those two-thirds as being a victory of greater importance than that which they had attained in any other European state, as at the conclusion of peace they were in possession, in Austria, Bavaria, and other different ecclesiastical principalities, of no fewer than one hundred and eighteen colleges throughout the whole Empire, along with a corresponding number of residences, as well as novitiates and profess-houses; yet still, notwithstanding all this, there could not be a greater grief for them than to see as a certainty that, through the peace of Westphalia, so large a field for their operations had been snatched from them by a stroke of the pen."

Such, then, is the history of this sect in Germany. Words cannot picture the awful crimes they then committed and still commit. Few know the full history of this sect, which is still in existence, and is as powerful as any Order could ever hope to be.

This, then, was the reason for the *Militia Crucifera Evangelica*. No man, or woman, could then follow any but the Catholic religion without being persecuted and hounded to death. This Order, then, was formed as a Secret Society to which men and women of all Creeds could belong and worship as they desired, without fearing any persecutions. Each member was sworn to absolute silence and it seems that they all kept their vows as history does not once mention that a single member of this Order was ever persecuted. The Order was for peace, and they did not interest themselves until they

found that nothing but war would bring relief, and it is from this Order that the greatest leaders of the Protestants came, although they did not fight as members of the Militia Crucifera Evangelica but as men who desired their freedom.

Some of my readers might think that it would not have been necessary to give the full history of this great and awful struggle in which the Jesuits showed themselves to be no human beings. To such I must answer that, as this is to be a history of the Militia Crucifera Evangelica, I think it necessary to give a full history of the Order, and therefore, it is necessary to state *why* this Order was first founded. It is, also, a fact, that the Order also investigated Mystical teachings, but, I will deal with this part in Part II of this work.

Had the Protestants, in the beginning, stood together we should never have had the terrible Thirty Years' War. They did not, simply because they were jealous of each other, and the results had to follow. Later on, they were forced to stand together or be totally annihilated. This teaches us the lesson that men, who have a common aim, should always stand side by side, even though they may differ in some unessential point or belief.

It is the same today, we have thousands of different creeds and beliefs, and each one is working against the other, forgetting that there is a common enemy, that will sooner or later, step out and find them unprepared.

PART SECOND

The Militia Crucifera Evangelica



Soldiers of the Crucifixion

THE MANIFESTOES

AS has been stated, the Order Militia Crucifera Evangelica was founded, under that name, by Simon Studion in the year 1527. This is not to say, that this was actually the beginning of the Order, but it was the beginning of it under that name. Records show that the teaching followed were those taught by the Magi of the East, by the Egyptians, and later, by Paracelsus. There is no question that both the Rosicrucians and the Militia followed the teachings of Paracelsus to a great extent, although the two Orders were not, at any time, connected with each other.

The first Manifesto was issued by the Order Militia Crucifera Evangelica in 1530 and was followed up to the time of the first Convention of the Order in 1598.

MANIFESTO**ORDER MILITIA CRUCIFERA EVANGELICA**

LUNENBURG, 1530

Brothers, since we no longer can believe in the universal Catholic religion as taught by our Priests, and, since we may not be allowed to believe, nor follow, any other religion openly, we must, therefore, keep these, our meetings, secret from henceforth, and admit only such as are well-fitted to become brothers with us.

Thus, we find that we must have a set of rules, and all who would join us, must take oath to follow these rules throughout their lives, and keep all meetings a secret.

We believe that the book of Revelation is written both within and without, and, that it contains the secret of true Alchemy and all Mystical wisdom if understood. It shall be the duty of the brothers, both in our secret meetings, and alone, to study this book and find out all the hidden meanings. We believe that the Pope is Anti-Christ and only a man of Sin, and that he is no more holy or Divine than Mahomet. We believe that all men should be free to follow *any* religious belief that they wish, without interference.

Also, like unto our Brother, Paracelsus, it shall be our aim and duty to learn:

1st. The secret of the transmutation of metals, or the *Magnum opus*, and applying to chemistry the usages of Kabbalism and ancient astrology.

2nd. The Universal medicine, which includes the Catholicon, or Elixir of Life, and the Panacea, the first insuring to its possessor the prolongation or perpetuity of existence, the second restoring strength and health to debilitated or diseased organisms.

3rd. The Philosopher's Stone, the great and universal synthesis which conferred upon the adept a more sublime knowledge than that of transmutation or of the Great Elixir, but on which both depend.

RULES.

1. The Order may have as many members as it may see fit. All men who can prove themselves worthy and are willing to take the Oath of Silence may join us.

2. The initiation of Catholics shall be allowed. No member shall be allowed to question another concerning his belief. The Catholic may *not* become a member *as* a Catholic, but as a man. No religion, no faith, no politics, may be discussed from our platform, nor will their introduction be allowed. Men of all creeds and color may become of us so long as he is a man.

3. The Master shall keep the name and address of every member on his list so that he may know where to find them in case of need. A brother shall always be welcome by another, but may only remain twenty-four hours with one brother.

4. If three or four brothers meet together, they shall not be empowered to elect a new mem-

ber without the permission of the Master, unless such authority has been given them.

5. The new member or Neophyte shall obey his Master until the death of such Master.

6. No father may elect his son or brother, unless such applicant can prove himself of good character. It is far better to propose a stranger as there is then no such great responsibility.

7. Although many brothers may live in a city, they may not make a brother, or take one as their Neophyte, unless, the Master gives them full permission to do so. In such case, the applicant must first make application to the Master and give his full name, country, profession, and other information concerning himself. The Master may then choose his teacher. No one but the Master may cause one to be made a member of the Order. Whosoever does not have his name on the Book is not a member. Should he be so elected by members of the Order it is void and such members will be held responsible for breaking their oath.

8. As soon as a brother has been accepted by the Order he shall begin his training. He must first make oath before God, pledging himself not to use his secret Art to offend God, to destroy or corrupt the Empire, to become a tyrant through ambition or other causes, but always to appear ignorant, invariably asserting that the existence of such secret arts is only proclaimed by charlatans.

9. It is absolutely prohibited to make extracts from the secret writings, or to have them printed, without permission from the Congregation or Mas-

ter; it is also forbidden them, the members, to sign with the names of character of any brother. It is also forbidden, and *punishable by death*, for any brother, to write or say, anything against a brother of the Arts, or against the Order.

10. The brother shall only be allowed to produce the works of the Order and to discuss the secret writings in well closed rooms where no one but a brother may hear. Each brother must give the sign of the degree to which he belongs.

11. It is not permitted for one brother to teach the secret of the Elixir of Youth to another until such brother has first proved, *beyond a doubt*, that he is worthy of such secret, and, that he is strong enough to use such secret only for a legitimate purpose.

12. It is *not* permissible to kneel before any one, under any circumstances, except before the Supreme God in secret prayer. No member or brother may kneel before either priest or person, and may only, if he so desires, kneel before one who is higher in the Order than he. This is for himself to decide.

13. The brothers shall neither talk much nor marry. Yet it shall be lawful for a member to take a wife if he very much desire it, but he shall live with her in a mystical manner.

14. No brother shall try to stir up hatred and discord among men. They shall not discourse on any religion with any one as this may cause hatred. Should it be the desire of a brother to write or discourse on this subject, he may receive permission from the Master, and, in such case, be under the

protection of the Order, provided, that such discourse be in harmony with the secret teachings.

15. No brother knowing the secret of the Elixir shall give same to any of the profane to lengthen his or her life, no matter what may be offered him for so doing. By so doing, he calls down the curse of the Elemental Spirits.

16. Because there may be many brothers in a town or city, they may not force their belief on any one. They may teach them the true Arts of living, but then only to such as are ready to receive them. They may then not say to what philosophy such teachings belong until they find that the one taught is ready and worthy to become one with the Order. No brother may force the teachings on any one, as such would be "casting pearl before swine," something no true brother ever does.

17. Should any brother wish to go to another country, it is requested of him to so inform the Master and give such name of place, and change of name, should he desire to be known under a different name for any reason. Should he fail to do this, he may no longer claim to be a brother.

18. No brother shall carry any written or printed description of the secret Arts with him, but should he do so, it must be written, or printed, in such manner, that no one but himself may read it. The key must be kept separate from the writings.

19. Should a brother, who travels or takes any active part in the affairs of men or government, become known to those who do not belong to the Order, he should not eat with anyone, or if he does

so, should first let such parties taste the food or eat thereof, without, however, letting such parties know his intentions. This is for reasons that certain brothers have lost their lives through poisoning.

THE OATH.

“I, S. S., do solemnly swear by the eternal and living God not to make known the secrets which have been communicated to me, to any one outside of our Order. I further swear, before God, not to reveal any of the secret writings that may be intrusted to me during my natural term of life. Should I, at any time, leave the Order, or be expelled therefrom, I swear, by all that is terrible, that I will then, as now, hold all such teachings as secret, and will never, by mouth or writing, betray them. I further swear that I will never betray a secret intrusted to me by a brother, but hold such secret as sacred, even though I may leave the Order. Should I, at any time, reveal such secret, *I shall forfeit the right to Life.* I further swear, that I will not reveal to anyone, anything concerning the Order, nor the name of the Master, or the abode of the Inner Temple. I promise to keep eternally silent, *by peril of my Life*, as God is my judge.”

THE CREED OF THE ORDER.

“Only those who are pure-minded and spiritual can possess true Magic powers. Thought is the supreme power in man, and pure spiritual thought is *the* miracle-worker within him. If the thought of

man is bound to the flesh, deeply amalgamated with it and occupied with animal desires, it loses its power over the divine elements, and therefore of those who seek to exercise magic powers there are few who succeed.

“If we desire to become spiritually developed, as is the desire of each member of the Order, we must try to find out how we can free ourselves of our animal instincts and desires, and become rid of our sensuality and passions, and we must, furthermore, attempt to rise up to a state of true spirituality. Without accomplishing these two propositions, we will never rise up to that state which is necessary to obtain magic powers, which result from the spiritual elevation and dignity of man.

“We must therefore attempt to remove all external things which are in the way of our spiritual development, and live in a state of purity. Our thoughts must be continually directed inwardly and *within* ourselves; for *within* ourselves is the element of consciousness, knowledge, and power. Nothing hinders us to develop and exercise our own powers, except *our* misconceptions, imaginations, and external desires. Therefore, the divine influence will only come to him who liberates his soul of all such hindrances, carnal desires, prejudices, and hallucinations. *A diseased eye* cannot bear to look at the Light; an impure soul is repulsed by the divine light of truth.”

Such then, is the First Manifesto of the Order when liberally translated into the English of the Twentieth Century.

It would seem, that the brothers followed the teachings of Cornelius Agrippa to a certain extent, as the teachings are certainly that of the Natural Magic, taught by Agrippa, and the Mystical teachings of Paracelsus. There is no proof extant showing that Paracelsus did, at any time, belong to this Order, as the proofs rather would show that he was a member of the Rosicrucian Fraternity. Not exactly this either, but the proofs show that the Rosicrucians followed the teachings of Paracelsus. Of course, it must be remembered that there was very little difference between the two Orders during the Sixteenth and Seventeenth Centuries, as both followed practically the same teachings, and some authors, claiming to be authorities, would have us believe that they were associated at one time. True, their aims were one, they were both Anti-Catholics, both were seeking the Elixir of Youth and the stone of the Philosophers, but, all this does *not* prove that they were associated at any time.

While the Philosophers of the fourteenth and fifteenth Centuries did not all belong either to the Rosicrucians or the Militia Crucifera Evangelica, they, one and all, traveled the same Path, and it is for this reason, that there is so much confusion. Then again, it must be remembered that neither a Rosicrucian or a member of the Militia had a right to confess, either by word or in writing, that they belonged to either one Order or the other, and, for this reason, no one, whether he claims to be an authority or not, can say to what Order a Philoso-

pher of that time, may have had the honor to belong.

The second Manifesto, issued by the Militia after the Convention held in 1598, at Lunenburg, proves, conclusively, that Agrippa had, indeed, become a member of the Order in the meantime, or, that they had accepted his teachings, with those of Paracelsus.

There are also some other facts that lend great strength to the belief that he was a member of this Order, or, perhaps, one of the founders. Agrippa was born the fourteenth of September, 1486. The Militia was founded, or, rather, re-founded, under that name, in 1527. Agrippa was, therefore, about thirty-seven years of age at the time. It is known that Studion had three companions, and it is also known that Agrippa was the founder, or at least, one of the founders, of a secret society for the purpose of studying the secret sciences. What strengthens still more the belief that he was connected with the Militia, is the fact, that he drew upon himself the hatred and malice of the clergy, whose evil practices he desired to reform, and he was consequently denounced as a black magician and sorcerer, and there are even at this day, nearly as many fabulous stories circulating about him as there are to the reputed black magician, Doctor Faustus. Dr. Franz. Hartman, than whom there is no better or more trustworthy authority on these subjects in all Germany, says: "He was an open enemy to the Holy Inquisition, continually persecuted by the latter, and therefore he had to change his place of residence very often." It is an abso-

lute fact that Agrippa was in Brussels in the year 1531. These facts would certainly strengthen the belief that he was, in reality, one of the founders of this Order.

We now come to the Second Manifesto of the Militia which was issued, as has been stated, in the year 1598, soon after the convention held at Lunenburg.

SECOND MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA.

LUNENBURG, 1598.

In consequence of the power of the church and Holy Inquisition over the citizens of this country, a power which they abuse in such a horrible manner, it has become necessary that we shall not only be a secret society, but that we shall also be an Order for, and of, defence, to have places where we can secretly meet and exchange our opinions and researches, without being overheard by spies and traitors, and where we can instruct our secret agents in their leadership of the people against the Holy Inquisition. Henceforth, those who desire admittance to our ranks, must not only be true students of the Occult, but must also be anxious to receive the priceless boon of liberty of conscience, and to avoid clerical prosecution.

After almost three quarters of a century, we find that we still hold to our former beliefs and that we still hold to our old articles. Many new discov-

eries have been made by our members and these, with the additional rules that we find necessary, shall now be incorporated in this, our second Manifesto.

Our system of religion, being the only true, or esoteric Christianity, is not a popular one, or a religion for the vulgar, but is a system of philosophy, given us in symbols, comprehensible only to those who have found the Key to them. It is our duty to give such portions of them to the people as they can use, *but teaching the whole philosophy to those who are ready to receive it.*

Our sciences embrace a knowledge of the most sublime and exalted truths, the deepest mysteries in nature, the knowledge of the nature of matter and energy, of the attributes and qualities of all things. By uniting the powers of nature and combining the lower with the higher the most surprising effects may be produced. This science is therefore the highest and most perfect of all; it is a sacred and exalted philosophy, the culminating point in all. We know this science as Magic, *before the vulgar we must appear as other men.*

The Natural Soul is the link by which the Spirit becomes united with the flesh and the body, through which the latter lives and acts and exercises its functions. This link is intelligent, but also corporeal; or perhaps more correctly, the soul takes part in the materiality of the physical body. This is the doctrine of all the Hermetic Philosophers. Man consists of the higher, the intermediary, and the lower principles. He is a perfect Trinity when

properly developed. The higher ones are the illuminated spiritual soul, and this is what God breathed into the nostrils of man and he became a Living Soul, *it is the Fire*. The lowest is the animal soul. The intermediate part is the rational soul which connects the animal soul with the Divine Mind and takes part in the natures of the two extremes. It is the silver cord of the Philosophers.

We have found that man's power to think increases in proportion as the Ethereal and Celestial power of Light penetrates his mind, and strengthens his mental faculties, it may enable him to see and perceive that which he interiorly thinks, just as if it were objectively and eternal. Spirit being unity and independent of our ideas of space, and all men having therefore essentially the same spirit, the souls of men existing at places widely distant from each other may thus enter into communication and converse with each other exactly in the same manner as if they had met in their physical bodies. (This we of the Twentieth Century now know as Telepathy). In this state (semi-trance) man may perform a great many things in an exceedingly short period of time, so that it may seem to us as if he had required no time at all to perform it. Only such as who have a strong imagination and whose power of thought is strong can do this. All brothers, by following our secret teachings, can develop their imagination and become as Masters instead of being Neophytes.

While we believe that all men have the same spirit, we do not believe in the false teachings that

men are, or may become, equal, because the majority are too hard and sinful and will take many re-incarnations before they will become equal to men now on this earth. We believe that all men of our Order love God and desire to please him, but even these are not equal.

We do not believe in death or that anything may die. We believe with the thrice wise Hermes that everything is immortal, because nothing is ever annihilated. There can be no death in all nature.

A man may die or perish, his body and soul may become separated and may change, but there is no such thing as actual death in any part of nature. It is only a change from one plane to another, nearly, but not always, from the lower to the higher.

RULES.

1. I will always, so far as in my power, act only as shall become a worthy member of the Order. I shall always, throughout life, be grateful to the one who first helped me on the way to become a member of the Order, and shall do nothing which an upright member should not do.

2. That the name of the Order may be guarded against, I will not, under any conditions, publish that I am a member, nor may I reveal the name of any person who may be connected with us.

3. I promise that I will begin the work placed before me now, and shall, with the help of God, continue such work during my whole life. I promise that I will perform such other work as the Master

of our Order shall ask me to do. I shall keep all instructions as secret and *rather lose my life* than reveal such secrets which may be intrusted to me by either the Master or a member of our august Fraternity.

4. I will communicate every new or useful discovery relating to our work to the member appointed by the Master to receive such secrets, and will hide nothing from him, knowing that he cannot, as a worthy member, and being more worthy than I, possibly abuse such knowledge. On the other hand, I will hide these secret discoveries from the world and all such as may not be among us.

5. I promise that should I learn any plot against the Order, or against any member thereof, I will at once report such plot to the Master, and if possible, also to the member against whom such plot may be contemplated.

6. I also promise that I will ever be grateful to the worthy brother who initiated and received me, I will respect and oblige him as far as lies in my power, in the same manner as he has been obliged to his friend who first received him.

7. I also promise, most solemnly, that I will never, so long as I am in my right mind, accuse any brother of anything. Should I have any reason to suspect a brother, I will be silent before the world but will report such suspicions to the Master who will ask such brother to vindicate himself. After the Master has heard both brothers he may decide in favor of one or the other and there is *no* appeal from such decision. The one having wronged a brother must

make full amends, failing to do so, he will be expelled from the Order, and may never again, during his natural life, become a member of the Order. Should I accuse a brother before appealing to the Master, I hold myself fully responsible and the Master may immediately expel me and I may have no redress.

8. Should I travel at any time and meet a brother, I will test him by the proper examination as taught me in the secret instructions. If I find that he is my superior, I will honor and respect him as one with me, but above me.

9. If I may be able to accomplish the work, I will thank God for giving me the strength to be able to do so. I will honor my brothers for having helped me to the Path but, I shall thank God alone for having given me the manhood to succeed. I will devote my time to the doing of all the good that lies in my power, and to the pursuit of useful knowledge.

10. In my dealings with men, I will be impartial and just, even though I may be cruel at times. I will try and do unto others as I would be done by. I will try and sow the seeds of Love, Wisdom, and Charity, and shall do all things with love and good will.

11. I solemnly promise that I will discourage all wickedness and wrong-doing, and will discourage all things that may offend God. I promise that no woman shall ever go wrong through my agency and that I will protect the weak to the full extent of my strength.

12. Should I be discovered by a ruler of my or any other country, I faithfully promise, that I will *sooner die* than to initiate him or reveal the secrets of our Order. Should I find him worthy and willing to take the oaths of our Order I may then initiate and instruct him, but finding him unworthy, I will sooner lose my life than to profane the Order by revealing the secrets to one who is unworthy.

13. A brother having a business of his own and needing help, should hire a stranger instead of a brother. No two men can work together for any length of time without thinking less of each other. Brothers should meet as often as they can but they should not live or work together unless absolutely necessary.

14. No married man or woman shall be accepted as members. Should they *insist* however, and be found worthy, they may be elected, provided, they will take special oath to be silent and keep all teaching secret. A man and his wife, or a wife and her husband, may, if both are agreed, be taken in as one, but should one not be willing, the other may be taken in alone but must be silent as to his connection with any Order.

15. Brothers, by appealing to the Master, may receive special names, and such names shall be kept on record. In conversation or in writing, brothers may use such names but, they may never write both their ordinary name and the special name on one sheet of paper. *This is expressly forbidden.*

16. The portals of our Order are never closed against the honest, honorable and aspiring man or woman; nor can any earthly king or lesser power, gain admission by reason of any power or influence. Only men and women who can be trusted can become as members.

THE OATH.

I, _____, of my own free will and accord, in the presence of Almighty God and my brethren, do hereby, most solemnly and sincerely promise and swear, that I will not communicate the secrets belonging to this degree to anyone, except it be to a true and lawful brother, and not unto him, until by strict trial, due examination or legal information, I shall have found him as lawfully entitled to the same as I am myself.

I further promise and swear that I will stand to and abide by all the laws, rules and regulations of the Order, so far as they shall come to my knowledge.

I further promise and swear, that I will answer and obey all signs and summons sent me from the Order, or handed to me by a brother of the Order, and carry out such order to the best of my ability.

I further promise and swear, that I will not, under any conditions, reveal either a mark or sign, or reveal any of the secrets that have been taught me or which may be placed into my care. I shall sooner court death than reveal any secret instructions that may be intrusted to my care.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to

perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of the times, *which is death*.

So help me God to keep me steadfast in the due performance of the same.

END OF MANIFESTO.

This was the second Manifesto issued by the Militia. There is a possibility that another Manifesto had been issued in the year 1578, but neither a printed copy or manuscript of same can be found, and there is therefore doubt as to whether one had been issued or not.

After 1598, no new Manifesto had been issued until 1902, although many works on Philosophy have been issued by members of the Order under their own name. The rules governing the Fraternity are the same today as in the long ago, except that it can hardly be called an order of defense and is therefore practically nothing but an Occult and secret Brotherhood.

The Order in the Western World

In the year 1902, applications were made to the Supreme Grand Master of the Order in the East, by leading members of the Western World, for the right to establish the Order on American soil. Proofs were given by these members that they were

not only in the best of standing with the Order but, that they were also high Masons or members of the Illuminati. Arrangements were made, satisfactory to both sides, and a charter granted by the Supreme Grand Lodge for the establishment of the Order in America, and, also, covering the entire Western World. It was also arranged that all members of the Order in the Western World should henceforth pay homage to the Western branch. The first American Manifesto was issued the same year by the Brotherhood in America.

FIRST AMERICAN MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA

SUPREME COUNCIL CHAMBERS, 1902

Occult Philosophy is the god mother and progenitor of all intellectual forces, the key to all divine obscurities, and the absolute queen of society. Behind the veil of all mystical allegories, beneath the ordeals of Initiation, under the seal of all sacred writings, in the emblems of the old works of alchemy, in the secret mysteries of the Bible, in the ceremonies of all secret societies, are found traces of a principle which is everywhere the same yet always carefully concealed.

The grandest achievements in knowledge ever gained by man were originally concealed in the Ancient Mysteries. This knowledge was veiled in order to conceal it from the profane, and written in a universal language of symbolism that it might

be understood by the initiates of all ages. This wisdom has never been really lost as there have always lived a few who possessed the Great Secret. This ancient Wisdom is the fountain from whence all philosophies have taken their rise. Numerous efforts to ascertain and interpret these Mysteries have been made by men of every nation in all ages, but unless they were *true initiates*, possessing the key, their attempts have resulted in confusion and failure. The interpretations have been as various and fantastic as the genius of each investigator, and numerous creeds and dogmas have risen as the result. Had these investigators been possessed of a key to symbolism, a complete philosophy of the Secret Doctrine, the result would have been far different.

When investigation is guided by such a philosophy, or a complete key, the investigator has positive assurance at every step that he is on firm ground. It is asserted in the far East that the great lodge of Adepts or Perfect Masters has never ceased to exist; that this lodge has often, though secret and unknown, shaped the *course of Empires* and controlled the fate of nations. To the public generally, this may be a matter of doubt or little importance, but to you who are earnestly seeking for truth it must be of great interest. It will reveal to you the goal and meaning of human evolution, and give you assurance that it is now being aided by *those who know*, as it has not been for many centuries. Such work has now become possible, because of a cycle of liberality and enlightenment. To those who are ready to search

deeper than ever before for the pearls of Truth it opens the way.

There is a large and increasing number of people who really desire more light. Many are capable of apprehending this old Philosophy or "Wisdom Religion," and, at the same time, capable of understanding the responsibility incurred in misusing or abusing it. It is therefore high time that the philosophy of the East should illuminate the science of the West and give the deathblow to that imp of darkness, Materialism.

It is this higher knowledge towards which all useful and rational acquirement tends; and why should our efforts cease short of the very highest? All education which does not tend in this direction, with the final goal in view, is incomplete and necessarily a failure. Now this higher knowledge is a *Knowledge of the Soul*, of its origin, nature, powers, and the laws that govern its evolution; and this is precisely the knowledge which modern science fails to afford, but which ancient science taught in the Mysteries of Antiquity. All preliminary training and study led up to this, "The real measure of a man." Just as all life is an evolution, so is all real knowledge an initiation; and it proceeds in a natural order and advances by specific "degrees." The candidate must be worthy and well qualified, duly and truly prepared. That is, he must perceive that such knowledge exists; must desire to possess it; and must be willing to make whatever personal sacrifices are necessary for its acquirement.

He must have passed beyond the stage of blind belief, or superstition, the bondage of fear, the age of fable, and the dominion of appetite and sense. This is the meaning of being "duly and truly prepared." He must have proved his fitness in these directions and he must also desire to use this knowledge for the good of himself and others and not for his own selfish purpose. His motive, therefore, alone can determine that he is worthy and well qualified. Discerning that *Knowledge is Power*, designing and evil men desire to possess both knowledge and power for entirely selfish purposes. The more knowledge a purely selfish and evil-minded person possesses the more harmful he becomes to his fellow-man. This is especially the case in regard to those deeper sciences which deal with mind, and influence the thoughts and actions of others. Nothing so shrouds the Higher Self in man as selfishness.

There are latent powers and almost infinite capabilities in man, the meaning of which he has hardly dreamed of possessing. Nor will mere intellectual cultivation alone reveal these powers. It is only through a complete philosophy of the entire nature of man and the capacities and destinies of the human soul, supplemented by the use of such knowledge, that man will eventually come into possession of his birthright.

The symbols of antiquity derive their real value from the universal and eternal truths which they embody. These great truths, obscured and lost in one age by misinterpretation or persecution, rise

rejuvenated in the next. They are *immortal ideas*, knowing neither decay nor death. They are like a Divine image concealed in a block of stone, which many artists assail with mallet and chisel, square and compass, perhaps to release a distorted idol. Only the Perfect Master can so chip away the stone as to reveal in all its grandeur and beauty the Divine Ideal, and endow it with the breath of life. Such is the building of character. The real truth is to be found in the *theme* that runs through the symphony of creation; in the lofty *ideals* that inspire the life of man, and that lead him from the clods and lowlands, where hover the ghosts of superstition and fear to the mountains of light, where dwell inspiration and peace. Such *ideals* are the *Christ* and the *Perfect Master*.

The source from whence our knowledge came was Persia and India, the mother of the esoteric or concealed wisdom. In the teachings of our Brotherhood is a mine of wisdom far beyond all modern achievement. To revive the Ancient Wisdom is to recover the *Lost Word* and to facilitate universal progress and the universal brotherhood of man. This *Word* concerns the science of rhythmic vibrations and is the key to the equilibrium of all forces and of the harmony of Eternal Nature.

But these secrets must be sought by the individual himself. Every man must work out his own salvation. There is a grand science known as Magic. It contemplates that all-round development which liberates the intellect from the dominion of the senses and illuminates the spiritual perceptions.

All genuine initiation, like evolution and regeneration, is from *within* and consists in an orderly unfolding of the natural powers of the Neophyte so that he shall become the very thing he desires to possess. In seeking Magic, he finally becomes the Magus. The Christ life and the power that made Jesus to be Christos, Master, whereby he healed the sick, cast out devils (obsession), and foretold future events, is the same life revealed by initiation in the Greater Mysteries of Antiquity. The lost word of the Master is the key to all the science of Magic. Back of this science of Magic lies a philosophy as boundless as Cosmos, as inexhaustible as Time, and as beneficent as the "Father in Heaven."

The purpose of initiation, or training in Occultism, is to place the operations of the body under the dominion of the Will, in freeing the Ego from the dominion of the appetites, passions, and the whole lower nature. Such mastery of self by intelligent effort and Will-power, produces peace, clearness of vision and spiritual discernment.

MYSTICISM OF THE BIBLE

Among the sacred books of the Bible there are two which the church makes no claim to understand and has never attempted to explain; these are the prophecy of Ezekiel and the book of Revelations, two Kabbalistic keys assuredly reserved in Heaven for the faithful believer but perfectly plain to the initiate of Occult Science. There is another book which is of all the most occult and unknown because

it is the key to all the others. This work is still preserved unmutilated and in primeval characters, on detached leaves, like the tablets of the ancients. This book is the sum of all the sciences and can resolve all problems by its infinite combinations.

The church whose special office is the custody of the keys does not pretend to possess those of Ezekiel and the Apocalypse and many Christians suppose that the scientific and magical clavicles of Solomon have been lost; but nothing which has existed can perish.

There existed in the past and there exists in the present a potent and real Magic. There is, indeed, a formidable secret. This secret constitutes the science of good and evil. Moses depicts it under the figure of a tree which is *in the center* of the terrestrial paradise, in proximity to the tree of Life and has a radical connection therewith; at the foot of the tree is the source of the mysterious rivers; it is guarded by the sword of fire and by the four figures of the Biblical Sphinx, the Cherubim of Ezekiel.

There is one sole, universal, and imperishable principle, strong as the supreme reason, simple like all that is great; intelligible, like all that is universally and absolutely true; and this principle has been the parent of all others.

There exists in nature a force which is immeasurably more powerful than steam, and by means of which a single man, who knows how to adapt and direct it, can accomplish wonders. This force was known to the ancients; it consists in a universal

agent having equilibrium for its supreme law, while its direction is concerned immediately with the great arcanum of transcendental Magic. By the direction of this agent it is possible to produce at night the phenomena of day; to correspond instantaneously between one extremity of the earth and the other; to see what is taking place on the other side of the world; to heal or injure at a distance; to read the past and foretell future events. It is represented as the fiery body of the Holy Spirit and is the object of adoration in the secret rites of the Temple. This wisdom has long existed in the secret crypts of libraries belonging to the Occult Fraternity. The Bible is full of this mystic lore which is hidden from the profane under mystic symbols, parables and allegories.

The Regenerating Fire is the occult science the knowledge of which for thousands of years was possessed only by the priesthood and is the basis of all the secret philosophies of the universe. It is the principle so jealously guarded by all Occult Fraternities.

The understanding of this science is the most precious gift of Divine Providence. It is the mysterious key that opens to our dazzled intelligence the world of truth and light and joins the finite to the infinite. It is the chain of gold so often chanted by the poet, the basis of that secret philosophy that Democritus, Hermes, Plato, and Pythagoras traveled to Egypt to demand of the Hierophants of Memphis and of the Gymnosophists of India. Invisible to the senses it must be studied by the vision of

the Soul. One of its principle virtues is its generative power, hence the sacred book gives it the name *regenerating fire*. Soul of the world, permeating all nature, it is the essence and vital spark of all it animates, of all orders of beings, classes, and races, in which it is incarnated and is profoundly modified by all through which it passes.

OBJECTS OF THE BROTHERHOOD.

1st. The true aim of the Brotherhood is to develop the powers of the spirit of its members, to understand the secrets of nature and to teach mankind many things concerning the body, soul, will, prolongation of life and concentration of mental energy never dreamed of by those unacquainted with the hidden forces of nature. To teach true occultism to worthy persons and *only* to such as are worthy.

2nd. To help the Neophyte to unfold, express, and control the innate divine powers of the Soul, such as clairvoyance, clairsaidence, psychometry, inspiration, intuition, telepathy, prophesy, healing, ideality, will, adeptship, illumination, so that error, disease and evil may be eliminated from their lives.

3rd. To unite kindred souls into one grand whole by bonds of mutual love and ministration, so that this soul communion may become a source of mental exaltation and spiritual realization.

4th. To meet in spiritual understanding and fellowship and in the silence assist all who are willing and prepared to receive the power of spirit.

5th. To teach the true secret of the Philosopher's Stone and the Elixir Vitæ.

6th. To found the *true* and *universal Brotherhood* on earth and help all beings to a higher life. This is the real work of the Order. Also to set in a Universal Reformation.

7th. To teach the true science of being, of the past and of the future, as has been given to us by the Masters.

8th. To enable the student to unfold the Higher Self so that he will be a power and success among men and women. This mystic power is inherent in every human being and when once fully awakened will enable the Neophyte to attain the highest pinnacle of material and spiritual advancement.

We freely admit our Oriental character, origin and modes of thought, for all true religions and all grand human ideas originated in the East. As the sun rises in the East to open and govern the day so rises spiritual knowledge in the East to illuminate and govern the minds of men and bring them from darkness into light.

The Order of the Militia Crucifera Evangelica is firmly established in the Western World as it has been for many years and is in direct communication with the Supreme Order of the East. Each Neophyte will have the opportunity to develop and to come into touch with the Great White Throne of the Universal Brotherhood.

The Supreme Council will be secret and no one will know where the secret records are kept. Each brother may, if he will do his duty, come into direct

touch with this Council and the Masters. Work alone will give this privilege.

Hundreds have been saved from despair and cured of their ills both physical and spiritual by following the instructions contained in the philosophy of the Order. Certain of the esoteric secrets are only given to the pure, virtuous and worthy. "Many are called but few are chosen," to be initiated into the higher degrees of the Order. The initiation does not consist in taking oath and performing certain ceremonies, but in careful personal teachings, covering a long time. The development of mind, soul, and body is necessary. Pure living and good and noble works are necessary to become one of us. The Brotherhood needs men who are not afraid of work, work for all humanity. They must learn to peer through the material envelope and see the soul and know as they are known.

END OF MANIFESTO.

Such was the first Manifesto issued by the Order in the Western World and I have reasons to know that the Order already numbers many hundreds of members. There is a tendency at the present time, towards the truly Mystic and there are thousands upon thousands of hungry souls who are seeking for the Light. Many of these have belonged to more than one church but, they have not been able to find the Light therein on account of the bigotry displayed by those who should be as brothers and teachers.

While the vast majority of men are in far greater ignorance, at the present age, concerning Spiritual matters, than have been the people of any past age, it is also true that they are more serious in their hunt after the *real* in life and are therefore open to instructions. Happy are they who find the truth and are fed on bread instead of receiving stones. We cannot at this day, give men a lot of things and tell them to pick out that which is good, we must take them as a child who is learning to eat, start them at the beginning, and give them the Spiritual food as fast as they can assimilate it.

It is for this reason, that Mystic Orders, be they good or bad, are attracting thousands upon thousands of men and women, and are able to make them as unto themselves, either good or bad, or throw them into utter despair. Happy is he who may be able to lead but one out of darkness, for surely his labor has not been in vain.

After the First Manifesto had been issued by the Order, there was a demand for more light concerning the Order and in the year 1903, another Manifesto was issued and was perused as eagerly as the first one.

SECOND AMERICAN MANIFESTO ORDER MILITIA CRUCIFERA EVANGELICA.

SUPREME COUNCIL CHAMBERS, 1903.

Behind the veil of all mystical allegories of ancient doctrine, behind the ordeals of Initiation, un-

der the seal of all sacred writings, on the crumbling stones of old temples, on the blackened visage of the Egyptian Sphinx, in the marvellous paintings which interpret to the faithful of India the inspired pages of the Vedas, in the emblems of the old works of Alchemy, in the ceremonies of all mystical societies, are found traces of a principle which is everywhere the same, yet always carefully concealed. Occult philosophy seems to have been the God-mother of all intellectual forces, the key of all divine obscurities, and the absolute queen of society as already made known. Occultism is the key and the *very* and *absolute* foundation of Masonry. Masonry could not be Masonry without the "G" in its emblem. Were this to be taken away it would be an order without a soul, a skeleton as it were. As the "G" stands ever for Gnosis, the *Soul*, so it is the very life of Masonry. Before they were, were we and it is our teachings that form their ceremonies. Noble Masonry, may it ever live!

Science is the basis of Magic, as Love is the foundation of true Christianity, and in the Gospel symbols we see the *Word* incarnate adored in His cradle by three Magi, led thither by a star (the triad and the sign of the microcosm) and receiving their gifts of gold, frankincense and myrrh, a second mysterious triplicity under which emblem the highest secrets of the Kabbalah are allegorically contained. The Bible, our greatest book, is full of Mystic lore which is hidden from the profane under mystic symbols and allegories but revealed to the Initiate. Christianity, when first instituted, was

the initiation into the secret mysteries, but it has become corrupted and the true knowledge has been lost to the Church, although it has been preserved by initiation down to the present time.

Mysticism is the key to all Biblical obscurities and the four secret sciences—The Kabbalah—Magic—Alchemy—Occult Medicine. To the Initiate is revealed the secret of the "Philosopher's Stone," the "Elixir of Life" the famous Alkahest or Universal Solvent, Transmutations, the Mystery of the Sphinx and the Mysticism of the Bible. It reigned in Persia with the Magi; it endowed India with the most wonderful traditions; it civilized Greece to the music of the lyre of Orpheus; it conceals the principle of all the sciences and of all human intellectual progress in the calculations of Pythagoras. It affords the only solution of the mysteries of creation and the hidden laws which govern the universe. The subjects for research and discussion embraced within the scope of Initiation are numerous and diversified.

Real philosophy seeks rather to solve than to deny. While we hear every day the small pretenders to science talk of the absurdities of Alchemy and the dream of the Philosopher's Stone, a more erudite knowledge is aware that the greatest discoveries in science have been made by alchemists, and much which still seems abstruse, had we the key to the mystic phraseology they were compelled to adopt, it might open the way to yet nobler acquisitions. The Philosopher's Stone itself has seemed no visionary chimera to some of the soundest chem-

ists that even the past century has produced. Man cannot contradict the laws of nature, but are all the laws of nature yet discovered? The Philosopher's Stone is a fact, not a dreamer's dream. Our *modern* scientist, with imperfect knowledge of the laws governing the mysteries of mediumship, is full of theory, argument, assumption, and conjecture, unconscious and ignorant of Spirit and the mysteries of the Soul. Their arguments and theories are based on their ignorance of facts. The alchemist, and not the chemist, can teach the mysteries of the Philosopher's Stone and the Elixir Vitæ.

The true aim of the Brotherhood is to develop the powers of spirit, to understand the secrets of Nature, and to teach mankind many things concerning the body, Soul, Will, prolongation of existence, and concentration of mental energy, never dreamed of by the profane world. Our object is to confer the secret knowledge on those who are worthy and well qualified to receive it and to *unite* all earnest seekers of the truth into one Brotherhood that they may *work together in harmony to lift up the fallen, heal the sick, clothe the naked and bind up the wounds of the afflicted, and to stand as one grand whole for the protection of those doing the work.*

THE PHILOSOPHY.

The universe is the macrocosm or big world; man is the Microcosm or little world—a small universe. He is the conservator of all force, the image of all objective forms, the embodiment of all subjec-

tive ideas, and the connecting link between all existences, higher and lower than himself.

Man is a trinity, **Δ** Body, Spirit, Soul. His body is a conservator of all the powers and functions of matter; his spirit the animating principle, is made up of all the forces we call life; his soul is the pure Deific and immortal essence whose attribute is Will or Intelligence.

The Soul is like its source—the central Sun of Being—in its nature and essence pure, unalloyed, Spiritual Light. It is the invisible and infinitely sublimated Spirit of Fire, that wonderful innermost Light which, while it reveals and proves all things in its own manifestation, is itself invisible, unknown and uncomprehended.

This divine principle of Soul survives all change and is not subject to either decay or disintegration. It is the Deific spark which unites the creature to the Creator.

Before being born into matter, man was a spirit; not a perfected, self-conscious, individualized entity, but a bright, luminous emanation of the Divine Soul.

In the primordial condition of planetary life, man could not be sustained, and ages of preparation and growth were necessary to fit this or any planet for his reception. When matter had been sufficiently refined by generations of births and deaths of beings in the vegetable and animal kingdoms, earth was then ready for the advent of man and he appeared to cap the climax of all animated beings.

Surrounding this divine essence of Soul, forming as it were, a garment or covering, is the spiritual body, composed of that subtle and refined element which, in its effect, is force; in its action, through organic bodies, is life; and in its all-pervading influence throughout the realms of space is Fire; called the *living or regenerating fire*, because of its generative power. It is the second of that grand trinity of principles, the union of which constitutes man a living being. Soul of the world, universal spirit permeating all space, it is the vital spark of all it animates, of all orders of beings, classes, and races, in which it is incarnated and is profoundly modified by all through which it passes. In this principle lies the secret of all operations of spirit power.

There are many layers of this spiritual body, of more or less attenuation, according to their distance from the Soul or their nearness to the physical body. These rings or spheres, taken together, we call the "Astral Spirit" or "Spiritual Body," because the element itself is derived, like the pure essence of the soul, from the great Spiritual Sun of the Universe. It is the life or animating principle of the universe and in the realms of space is termed the "Astral Light," in the body of man the "Astral Spirit."

As the Soul or innermost part of man is an emanation from Deity, the body or outermost is an aggregation of material atoms, vitalized by the Astral Spirit, which serves as the life-principle to the body and the Ethereal body of the Soul, and

forms the connecting link between the Soul and the body. This Astral Spirit accompanies the Soul at death, and the union of the two form the spirit. The finer portions of this Astral body adhere to the Soul while the coarser layers form the outer covering or body of the spirit. It is in this luminous Astral Spirit that lies the power to make spirits visible to mortal eyes and to produce all the manifestations of spirit phenomena.

The heat generated in this Astral Spirit gives life and motion to the body; the light colors the various tissues and fluids and causes them to reflect the grosser rays of light in the atmosphere so that they can become visible.

The Astral Spirit in man is not a single element, like the Soul, but it is a combination of all the imponderables of the Universe. It is originally from the sun and planetary system. It is made up of the emanations from organic and inorganic life of ether, air, atmosphere, and earth. It is a true cosmos of the Universe, and upon its exterior form is engraved the peculiarities of character, motives, powers, functions, vices, virtues, hopes, and memories which the Soul has gathered in its process of growth through the material body; hence it is as much a perfect microcosm of the individual's mind within as it is of the visible and invisible Universe without. Every deed, word or thought of the human Soul is photographed upon the Astral Spirit (it might be called conscience) and it keeps a faithful record. (It is the "Recording Angel" that keeps the record of every thought and action and pronounces judg-

ment upon every Soul according to the deeds done in the body.)

The layers of the Astral Spirit which are nearest the body are the life spheres and change with the body's changes, and upon the death of the body they become the outermost layers of the Soul's spiritual body. The layers nearest the Soul are the sun spheres and connect the Soul with the Solar and Astral influences under which the individual was born. These spheres change with the Solar and planetary changes, and in this way they effect the mind, influence the character, and constitute the links of connection by which the Stars act upon the individual's destiny, if the individual has not already learned to rule his Stars instead of allowing the Stars to rule him. As the Astral Spirit of man is composed of all the forces in the Universe so it is subject to the influence of the changes occurring in every department of Nature. It is thus that the conjunction of every planet, first with the sun, then with the earth, and finally with each other, determines the nature of every individual born into the world and goes to make up the sum of human character. It is then man's duty to learn and understand his own character, to know what planets influence his life, and, by the aid of Higher Astrology, to rule his destiny instead of allowing his destiny to rule him.

TEACHINGS

REDEMPTION.

Knowing the time of trouble and anxiety in which we are living, and the breach of trust and confidence, on the part of many who are often filled with bigotry, pride, and love of power, and yet are looked upon as leaders in spiritual, political, and social matters, whose only object in many instances is self-glorification, and esteem of men, and not the welfare of the nation, but to live at the people's expense; we now more than ever should look to the Spirit of Truth, to lead and guide us into all truth, that we may be free, and under mental and physical bondage to no man, with their often narrow-minded and bigoted views of the Great Master, and His dealings with men, many of whom count themselves as almost infallible, but to their cost and humiliation, for God alone is such, and will be found so. The words that were spoken to the fathers really were intended for the children to understand; for the prophets of old confessed the vision was only in part to them, but when that which is perfect should come, partial sight should be done away; for the vision was for the time of the end of the old evil world, its ways and life, and the establishment of the new world, that is, men made perfect, and

the nations living under new and better conditions of life, having the Spirit in measure to keep them from evil, and give them liberty, and life, that they may be a help to all whom they come in contact with.

The fathers died in the faith with a few exceptions not having received the promises. Enoch, Elijah, and the King of Israel excepted, who received the substance of life, and did not see corruption, although to fulfill the will, and to show the power of Love and Life, it was needful that one man should die for the people that the whole nation perish not.

The people who will inherit the fulness of the promises, that is, salvation to body, soul and spirit, must now trust in Him, keeping His sayings, and commandments, and enter by so doing into the kingdom of eternal life without death, overcoming the greatest enemy, death, by returning good for evil, and will form the true House of Israel, by the appearing of Christ in fulness, *in* His people, to redeem them from death, and preserve the most marvelous structure, the body, and soul for the spirit to dwell in to all eternity, or paradise regained. "Ye are the temples of the Living God." Brothers, do not defile this grand Temple, and remember, to be a true Occultist, you must find the Christ *within* that temple.

The twelve tribes are at present scattered over the face of the earth, and are mostly unable to trace descent, but the Spirit will make them manifest, gather and keep them from all evil; by their actions, words, and works they will be known, having the fruits of the Spirit of Life-joy, peace, gentleness,

sympathy, kindness, sincerity, goodness, faith, justice, meekness, temperance, and Love toward the Divine Master, and their fellow-men; their object in all things being perfection by the power given, not of their own; and finding that contentment and peace of mind sought for so long by many.

Many think that because they belong to the church and have the approval of men they have all that is needed, and that to be right with man is to pass the scrutiny of the One who views all things, and is everywhere, but the force of His love is not made manifest in the same degree of strength, in all alike, though His tender mercies are over all His works, and will help all those that look towards Him and help themselves. Man's great master is his conscience and no one who has guilt on his conscience should ever think to escape, for so long as his Soul will last, so long will the guilt stand before him, go where he will, he will not be able to get away from it. This is the avenging angel taught by the Egyptians. It is the Great Book of the Heavens and all that man does is written on that book. At the hour of so-called death, this book is wide open and it is for this reason that when man meets an accident, his whole life, be it good or bad, is clearly before him. Keep your conscience clear by doing no wrong to anyone or any creature, be true to thyself and you will be true to your God and man. Do not hurt the smallest creature for all things that live have life and the thing that once lives, can never die. The true Occultist must believe in the Immortality of all things, or he does not

believe at all, though he may think that he does.

There is no such thing as Justification by Faith, if we do a wrong, we must suffer for it and no amount of prayer will save us from a just fate, meted out by a just God.

We believe in the great power of silent prayer when that prayer goes up to God for the good of another, but no prayer can save a man from just punishment. "As thou soweth so shalt thou reap," is the just verdict handed down for ages past and will ever be handed down. From a guilty conscience there is no escape, neither in heaven nor on earth.

WHY DO WE DIE?

This question has troubled many generations, but the reason it did not trouble the first parents of the present race, as it does many today, was that they knew the first principles, and had been warned that if they sinned and partook of evil, and lived in obedience to the lustful desires of the heart, and allowed the bestial nature to control their will and mind, that death should take place, and their body and soul be laid in the dust. The wages of sin being death to the body. All men with the exception of Enoch on record during the first thousand years of the present cycle of time died within the one thousand years day, they not having gained control over their passions, but fell victims to their lust of carnal and mortal nature, which overcame the man, he having forsaken the immortal mind and truth.

It is recorded that a time should come that death and sin should be no more, and that the Divine power should be given to all men who would be willing for peace and right to prevail—to overcome the great tyrants, sin, disease, and death, by following the first Master.

The cause of death was and is, living in error and acting on a lie, the opposite of truth, and it is only by living in perfect harmony with the Divine or Occult laws and principles, of which, Moses, the Lawgiver of the Jews, gave a shadow of, namely, the good things to come, or the Law of Christ, the first Master; that we shall escape paying the penalty for disobedience.

The more man seeks of man as his guide and council, the more he will be misled, unless the words and guidance are given by the one *within*, but the same Divine nature is ever ready and able to help man out of all his difficulties if he only trusts in Him, and seeks to live well, and help others also who truly need assistance. It is not a matter of following this or that popular teacher or leader, who often teaches doctrines and commandments of men, but seeking to the sole Infallible guide, who will never lead astray, or fail to help those who call.

Man may not be deaf to the voice of suffering, his heart must be open to charity, he must be a friend and brother to the unfortunate, whether it be man or woman. He must love all creatures, and not cause pain to any living thing. He should be constant in adversity, indefatigable in doing good, courageous in overcoming difficulties. He should

not look with contempt upon the weak; he should be above all selfish and personal consideration, and be anxious to benefit mankind. He should avoid idleness, and not consider any kind of knowledge to be below his dignity to investigate. The main object of life should be the attainment of self-knowledge. "Know thyself," he that cares for virtue and truth for its own sake will not care for the applause of the vulgar and will dare to do that which his own heart commands him to do. Such a man is immortal.

Men may look upon their Maker as a hard Master, and no doubt that in many cases they have taken the Evil as their true guide, because that shows the glitter and pomp of delusion and a delusive existence, and an outward manifestation of support in brutal strength, and also blows many soap-bubbles for man's admiration but which do not last, and attract attention which should be given to more important matters but eventually this unsatisfactory condition will end, and man will turn to the one true Master, the leader of truth and immortality.

Some of the false Gods are lust, envy, malice, pride, ignorance, loss of self-control, love of position, desiring to rule over others, when not knowing how to govern themselves, and greed of gold, this last the worst of our times, many also desiring to be served by all and live on other people's labor, and not to work for a living in an honorable way.

The true nature is manifested in love, joy, peace, long-suffering, gentleness, goodness, faith, meek-

ness, temperance, etc., and these qualities are only found in the path shown us by the first Master. It is the path from which all life, love, and greatness flow and is the only way to go if we wish to live in harmony with the laws of Nature for truly the laws of Nature are the laws of God. These laws alone are in keeping and harmony with all life, either eternal, spiritual, or physical.

Peace on earth, good will manifested to one another, under the rulings of true laws, and the downfall of pride, and all error; in all who value life, with mental and physical freedom, and self control; and who seek true lasting happiness to be realized on earth.

"Ye shall know the truth and the truth shall make you free." Physically, mentally, and spiritually, that life may be enjoyed in its fullest degree free from sin, misery, disease, and death; by man gaining the victory over the bestial nature, and subduing evil desires and lustful appetites, which are the destruction of the Divine in human nature.

"Ye are the temples of the Living God," but be sure that the temple is fit for God to dwell therein.

"As you do unto others, so will you be done by." If we forgive, we will be forgiven; we cannot overcome evil by doing evil, but by doing good in return. Superiority of mind is proved, not by use of brutal force, but by superior action in kindness and love.

Through illumination of man's Inner Temple and intuitive perception of the great truth of life which lies above and beyond the grasp of the five animal objective senses, is the ancient and royal

road across the threshold to Health, Salvation, and Eternal Life.

END OF MANIFESTO.

This is then the second Manifesto issued by the Order in the Western World. The demand for this Manifesto was so great that they were soon all gone, and, for certain reasons, it has not been re-issued and a copy of it could not be had at the present time, under any condition.

In the year 1905, the Supreme Master of the Order in the East, and by whose authority the Western branch received its Charter, issued a new set of rules governing the Order throughout the entire world. These rules do not put away with the rules as first laid down by the Militia several centuries ago, but are an addition to those rules and brings them in greater force. Each member *must* live up to these rules in every respect, and just as he follows them will he come into touch with the Supreme Council and the Masters. It is for the welfare of each member of humanity as a whole, that these rules should be obeyed.

ADDITIONAL RULES GOVERNING THE MEMBERS OF
THE ORDER MILITIA CRUCIFERA EVANGELICA.
AUTHORIZED BY THE SUPREME
MASTER OF THE ORDER
IN THE EAST, 1905

1. I will always, to the utmost of my ability, conduct myself as becomes a worthy member. I

will be sober, and try, so far as I know how, to follow the pure teachings of the first Master of our Order. I will try and prove myself grateful to the Order for the favor it has done me by receiving me as a member. I will be temperate in all things so that I will never be a disgrace to the Fraternity to which I have the honor to belong. Should I, consciously, do any wrong, such as might disgrace the Order or a brother, I will, of my own free will, resign as a member of the Order.

2. That all insult and persecution of our august Fraternity may be guarded against, I will never openly, publish or admit, that I am a member. I will not reveal the name of any brother, either sex, to anyone who is not a brother. I will never, under any circumstances, publish anything, either against the Order, a brother, or against anyone connected with it.

3. Should I, at any time, write anything in favor of the Order or its teachings, I will place a copy of such article or work with the Supreme Grand Master to be filed and corrected, and will not place the copy for publication with the publishers until I receive such permit from the Supreme Grand Master. This, I understand, is for the protection of the Order so that nothing against its teachings or inconsistent with them, be published. Should I break this rule, I forfeit my right as a member.

I solemnly promise that I will never, during my whole life, reveal the secret knowledge I receive at present, or may receive at a future period from the

Order, or from any of its members, but will keep our secrets sacred. I further swear, that should I, for any reason, leave the Order at any time, either of my own free will, or through compulsion on account of doing injury to the Order or a brother thereof, I will still remain silent concerning any brother or anything that may have been taught me.

4. I will communicate every new or useful discovery relating to our work to the Grand Master of the Order, and hide nothing from him. I will, on the other hand, hide such discoveries from the world until such time as the Master may give me the privilege to openly publish such discoveries.

5. I further promise, that should I see any article published, either by a brother or one outside the Order, defamatory to our work, I will immediately send a copy, full name and history of the one responsible for such article. I will watch, so far as in my power, the course of life of such party and report, for the purpose of filing such information, to the Grand Master, for the protection of myself, my brothers, and the Order.

6. I solemnly promise, that I will not be ungrateful to the worthy brother who initiated and received me, but will respect him and oblige him as far as lies in my power, in the same manner as he was obliged to promise to the one that had initiated him. Should my initiator, or any brother of the Order, ever be persecuted unjustly, I promise to use whatever influence that I may have, to obtain his freedom and vindicate his name.

7. I solemnly promise that I will abominate all

whoredom, incontinency and uncleanness, and not defile our Order with such vices. I further promise, that I will discourage all wickedness and debauchery, and will not offend God in any manner consciously. On the other hand, I will not allow, if in my power to prevent it, the abusing or insulting of a fallen sister.

8. I will always be ready, with any talents I may have, to assist a worthy brother. Should I ever become a lawmaker, I swear, by all that I hold dear, that I will never allow my influence to be bought for any purpose that I consider unjust, but that I will, so far as I can, see that justice is done to every cause.

9. I will refrain from stirring up hatred and discord among men. Should anything be forced upon me, I will not shirk my duty, but will see to it, so far as in my power, that justice is done the cause that I represent. Whatever I do, *will be done on my own responsibility.*

10. No brother, unless absolutely necessary, shall ask a brother to lend money, as such things are liable to sever the delicate cords of Brotherhood. Should a brother borrow from another brother, he must be sure to pay back, without interest, such amount as he has borrowed. No brother may start a lawsuit against another brother. Should he do so, he will no longer be considered as a member.

11. The dealings of brothers with each other must always be just and honest. No brother may accuse another of dishonesty in any shape or manner. Should a brother think he has been treated

dishonestly by another, it is his duty to meet such brother and talk the matter over. If no satisfactory understanding can be reached, it will then be his duty to place all information before the Grand Master, who will give his just and unbiased opinion and such decision must be abided by.

12. Brothers, in dealing with one another, shall be very careful that they be just to one another so that no occasion may arise for bitterness or dispute. In establishing a Universal Brotherhood, all men must deal fairly and honestly with each other.

13. One of the missions of the Order is for the healing of humanity and in such work, brothers who are not physicians of the regular school, should follow the system taught by the first Mystic teachers and followed by them at this day. Such system is known as "The Thaumaturge" and will be found at the end of this volume. It is the Occult medicine of the highest Occult schools and oldest Fraternities.

14. Brothers traveling, shall be careful not to carry either printed or written secret instructions, as accidents may happen and place secrets of the Order before the profane. Have all secret instructions in a large case or envelope, always prepared for mailing, with instructions on same, that in case of accident, the package shall be mailed to the Initiator or Grand Master, always have address of same on package to insure its safety.

15. The accusation has been made by so-called historians that the brothers claim to heal the sick but that there are no cases on record that they have

cured. Under these circumstances, each and every member who is treating the sick, is requested to make careful records of all cases he or she treats, take name and address of patient, the diagnosis of the case and treatment followed. After the patient is cured, send in a complete report of the case with full name and address of patient, with your full name, to the Grand Master. Such reports will be placed in the sacred archives for the protection of the members and as proofs in after years. These reports will be respected as secret and sacred and each and every member shall make them.

END OF RULES.

THE OBLIGATION.

AND NOW, KNOW ALL PEOPLE:—

“I believe in the eternal, immutable, relentless and universal reign and rule of Law.

“I positively do not believe in the forgiveness of sins, or the possibility of escaping or expiating them by or through any means of substitution or penitence. I believe that every evil thought, every evil wish, every evil word and deed brings to man a corresponding and not to be evaded pain.

“I do not believe that even God, angels, death, or all the powers of heaven, earth or hell, can avert the sufferings that follow as the effects of evil thoughts, desires, or acts.

“I believe that from the humblest molecule of the most degraded and noxious matter to the high-

est and most exalted essence that pervades the minds of God-illuminated geniuses, all is life.

"I believe that every atom in my form is filled with life, I believe that every atom in my form is a life, but that all are bound by the power of my unconscious will to work together for the good of my organism as a whole.

"I believe that, even as my body is filled with a vast multitude of lives, even so is the circumnambient air, the all-pervading æther and all material and immaterial things, visible and invisible; through and in all are swarming innumerable hosts of beings, beneficent and maleficent.

"I have read every rule of the Militia, I understand them fully and thoroughly, and now:

"I do most solemnly swear and affirm; in the presence of my immortal Soul, in the presence of God and angels, in the presence of all things, good and evil, I swear never, through all eternity, to reveal, without permit, the teachings, persons, symbols, or proceedings of this Order, either by word, act sign, or intimation.

"I further swear never to reveal any signs, passwords, grips, symbols, times or places of this Order and its members, the penalty being death.

"I further swear, that not even death, torture, cell, flaying, rack or flame can force me to violate this, my most sacred and solemn oath; neither will fame or ill-fame, power, misrepresentation or ignominy lead me to break this, my most sacred oath.

"See and register ye this, my most sacred oath,

pledge and affirmation, Gods, angels, hear! Now have and do I swear, and now do I, in calm, sound mind, add this never-to-be-recalled Invocation:

“O, swarming lives that fill my form, if I should ever, now or in eternity, violate this solemn oath, consume me! Gnaw in slow agony my vital parts! In awful cancer eat out!

“And thou, O, demons of destruction, who dwell in air around, when I seek relief in death, seize my surviving Soul and force it back to earth again! There at thy pleasure give it pain, and thus may my eternal life be filled with awful misery! Thus do I swear, and thus do I evoke.”

Such are the rules of the Brotherhood at the present day. Should all follow them who become members, truly a Universal Brotherhood would soon be founded. It is not so hard for men to treat each other honestly, *it is but the idea that all men are dishonest that keeps them apart.*

The foregoing is the history of this Order since the Fifteenth Century, further back we may not go. That there may be other works treating on the subject I do not doubt, but I have not been able to find them during the years that I have been seeking for further information concerning the work.

Thus, with the exception of giving an outline of the Thaumaturge or Occult Medicine, my task is ended.



PART THIRD
The Thaumaturge



The Thaumaturge

As taught and practiced by Eliphas Levi, and all the other Occult Masters. It is the natural method of healing and all brothers have ever been told to heal their fellow beings, without charge, by this system.

Miracles have been defined as the natural effects of exceptional causes. The immediate actions of the human will upon the body, or, at least, that action exercised without visible means, constitutes a miracle in the physical order. If we would be advanced far enough in the higher and deeper knowledge we would know that the Will, rightly exercised, would bring about almost, if not every result that would be wanted, but this would have to be both Will and desire (prayer) without fear or doubt; half a doubt will kill a full desire (prayer). We must always remember that in all things where we exercise the Will, where we want to gain a certain object by the strength of our desire and our

Will, fear and doubt dare not enter into our minds, or what would be a better and more fitting expression, is, that fear and doubt *dare* not enter our innermost being, our Soul, while we are working along any line where the Will is brought into play. The student of the Occult should always remember that the first thing to do in order to gain a certain point by the force of Will and desire is to learn to kill fear and doubt, to set aside and forget it, remembering nothing but the very object that is desired. This can be done by practicing concentration daily. It is, at the same time, well to remember that nothing should be desired or prayed for, that might in any way hurt another, or in any way cause grief to any human being; if he does, then the one calling these powers into force will find that he will be utterly ruined in time to come, as he is practicing Black Magic, and the suffering and grief caused to another will but return a hundredfold stronger than they were originally sent out. It is my intention to speak plainly on both White and Black Magic, so that the student may not say that he did not know with what forces he had to deal. The time is at hand when we must teach the truth in all things, no matter what the results may be; if the student knows both sides and is warned as to the wrong and its results, and still follows the wrong, then he has no one to blame but himself.

The influence exercised upon will or intelligence, either suddenly or within a given time, and capable of subjugating thoughts, changing the most determined mind resolutions, paralyzing the most violent

passions—this influence constitutes a miracle in the moral order.

The common error concerning miracles is to regard them as effects without causes, contradicting nature, sudden vagaries of the Divine mind, not seeing that a single miracle of this class would destroy the universal harmony, and reduce the universe to chaos. It is the fashion of the common mind to call those things which it cannot comprehend, works of the devil. It seems strange to those of us who have learned to think for ourselves how it is that a people who claim to believe in a just God to attribute all those things that they cannot understand, as works of the devil, and in many cases claiming that nothing but the devil could do such things, forgetting that God only is great and that whatever is committed is committed by natural law. Not only is this all, but by allowing that the devil could do such great things, although evil, they at the same time allow that the devil can do more than God can. They do not take time to think that the devil is not a being, but is personified evil, having no other existence except in the hearts, Soul and being of man, and when it is rooted out of man's being and good (God) implanted instead, evil disappears from that man; hell is no more a reality in such a regenerated being, but instead, God and Heaven hold sway, and the sooner man comprehends these things, the better for humanity. Remember, "Ye are the temples of the living God."

There are miracles which are impossible, even to God, namely, those which involve absurdity. Could

God be absurd for one instant, neither Himself nor the world would be in existence the moment following. Many followers of priestcraft and churchism claim that God could do anything. This is not true, for should He do anything not consistent with law, chaos would follow, and utter ruin and darkness would follow and no man would remain to tell the awful tale.

To expect from the Divine arbiter an effect having a disproportionate cause, or even no cause at all, is what is called tempting God; it is casting one's self into the void. All causes have their effects, and all effects have their causes; nothing should be asked for or willed for, unless the effect has been carefully studied beforehand.

God operates his work—in heaven by angels, and on earth by men, and the god that rules and moves through all things in heaven and earth, is Love, the cause that works what is known as evil or the devil in heaven or earth, is Hate, and its attending evils. God is Love. Human love—there is nothing like such a thing; Love is Divine, never human; passion is human, but Love, never. Love is Divine—God, wherever found. Hate is evil—the devil, even if found in heaven, it is still the same.

Hence, in the circle of angelic action, the angels can perform all that is possible for God, and in the human circle of action, man can dispose equally of Divine omnipotence, but it must be done by and through Love; a good deed becomes evil if done for a selfish motive or for gain! In the heaven of human conceptions, it is humanity which creates God, and

men think that God has made them in His image because they have made Him in theirs. How true this is. Each man has a different opinion of what God is. This proves that man makes God and not God man. Man shapes God after what he thinks God should be, therefore man makes God in the image it suits him; were this not true, then every man would think just the same as to what God was. God has no form for Love cannot have a form. If form is given to it, it then becomes material, not Divine. The domain of man is all corporeal and visible nature on earth, and if he cannot rule suns and stars, he can, at least, calculate their motion, compute their distances, and identify his will with their influence; he can modify the atmosphere, act up to a certain point upon the seasons, heal or harm his neighbors, preserve life and inflict death, the conservation of life, including resurrection in certain cases, as already established, but man, to do these things, must have rooted selfishness and greed out of his being; he must be free from malice and fear, and be a man in the true sense of the word; Love must be the power in his being.

The absolute in reason and volition is the greatest power which can be given any man to attain, and it is by means of this power that he performs what astonishes the multitude under the name of miracle.

The most perfect purity of intention is indispensable to the thaumaturge, and, in the next place, a favorable current and unlimited confidence. The man who has come to fear *nothing* and desire noth-

ing is master of all. Why? Because wanting nothing, he has everything he wants. This is the meaning of that beautiful allegory of the Gospel wherein the Son of God, thrice victor over the unclean spirit (selfish motives, hate, malice, jealousy, etc.,) is ministered unto by angels in the wilderness. Nothing on earth withstands a free and rational will. When the wise man says: "I will," it is God Himself who wills, and all that he commands takes place. It is the knowledge of the physician, and the confidence placed in him, which constitutes the virtues of his prescriptions, and thaumaturge is the only real and efficacious remedy. Hence, occult therapeutics are apart from all vulgar medication. It chiefly makes use of words and insufflations, and communicates by will a various virtue to the simplest substances—water, oil, wine, camphor, salt, etc. The water of the early homeopaths is truly a magnetised and enchanted water, which works by means of faith. The dynamic substances added in, so to speak, infinitesimal quantities are consecrations and signs of the physician's will.

If physicians would only know and believe how much they could help their suffering patients by just speaking the right words at the right time, many a poor one would not suffer as they do, but the physician of today is fast wedded to materialism and false science, and will not believe in anything except that which he can see with the eye and feel with the touch, not knowing or believing that there is a finer sense than either of these, and that that inner essence of man's being can be reached

very easily if properly understood, many are awakening to the fact, but are, as yet, in a mass of ignorance and superstition which blindfolds them to a certain extent, but we hope that in time to come, men may learn the truth, and the truth shall make them free.

That which is vulgarly called charlatanism is a great means of real success in medicine, assuming that it is sufficiently skilful to inspire great confidence and to form a circle of faith, in medicine, above all, it is faith which saves. There is scarcely a village which does not possess its male and female compounder of occult medicine, and these people are almost everywhere and invariably, more successful incomparably than physicians approved by the faculty, and yet, through laws smuggled through our legislatures, these men and women dare not relieve suffering humanity unless they wish to risk the penalty of so doing, which is either a sum of money, or imprisonment, or in some cases both, and yet, we call ourselves a learned, civilized and Christian nation. The remedies they prescribe are often strange and ridiculous, and hence all the better, for they exact and realize more faith on the part of the patients and operators. E. Levi cites the case of an old merchant of his acquaintance, a man of eccentric character and exalted religious sentiments, who, after retiring from business, set himself to exercise gratuitously, and out of Christian charity, occult medicine in one of the Departments of France. His sole specifics were oil, insufflations, and prayers. The institution of a law-suit against him for illegal

exercise of medicine established in public knowledge that ten thousand cures had been attributed to him in the space of about five years, and that the number of his believers increased in proportion calculated to alarm all the doctors of the districts. This is the case today. If a man makes a marked success in curing disease and is not one of the so-called "regular" school of medicine, very often scientific butchery, the loving "regulars" will set a persecution against him and, if possible, ruin and imprison him, all because he cures and therefore takes their business.

He further says: "We saw also at Mans a poor nun who was regarded as slightly demented, but she healed, nevertheless, all diseases in the surrounding country by means of an elixir and plaster of her own invention. The elixir was taken internally, the plaster was applied outwardly, so that nothing escaped this universal panacea. The plaster never stuck upon the skin save at the place where its application was necessary, and it rolled up and fell off itself—such, at least, was asserted by the good sister and declared to be the case by the sufferers. This thaumaturge was also subjected to persecution, for she impoverished the practice of all the doctors round about her; she was rigidly cloistered, but it was soon found necessary to produce her at least once a week, and on the day for her consultations we have seen Sister Jane Francis surrounded by country folks, who slept upon the ground, and tarried only to receive the elixir and plaster of the devoted sister. The remedy being

the same in all cases, it would appear needless for her to be acquainted with the cases of her patients, but she listened to them invariably with great attention, and only dispensed her specific after learning the nature of the complaint. There was the magical secret. The direction of the intention imparted its special virtue to the remedy, which was insignificant in itself. The elixir was spiced brandy mixed with the juice of bitter herbs; the plaster was a compound analogous to theriacas regards color and smell; it was possibly electuary Burgoyne pitch, but whatever the substance, it worked wonders, and the wrath of the rural folk would have been visited on those who questioned the miracles of the poor nun. The facts to be looked at in this case are these; the sister did this only for a pure love of humanity—student, remember this well—for a *pure love of humanity*, there was no *selfish* motive behind it, this was great power; next, she never *doubted*, or if she did, she did not *show* it, and in not working for money, and not showing any doubt in her remedy, she got the faith of her patients. In doing so, she established a current of thoughts of health instead of a current of disease; in thinking thoughts of health, they build up the healthy brain cells, and the cure was effected. All these things must be taken into consideration; it is the small things that are very often of the greatest benefit.

Near Paris, also, there was an old gardener thaumaturge who accomplished marvelous cures by putting in his vials the juice of all the herbs of St. John. He had, however, a skeptical brother who

derided the sorcerer, and the poor gardener, overwhelmed by the sarcasm of this infidel, began to doubt himself, whereupon all the miracles ceased, the sufferers lost confidence, and the thaumaturge, slandered and despairing, died mad." This again proves to us that the virtue is not in the medicine given, but in the power of faith, and that, in reality, it is the faith that cures and not any medicine; it also proves that to establish faith in another we must first have faith ourselves, and doubt may not enter in. This is again proved by the fact that as soon as the old gardener had lost faith in himself, and when others did not know what had happened, yet, he could no more effect cures. This is another lesson, and is taken from the work of Eliphas Levi, and these cases show the underlying principles and are good lessons for all to remember.

In the book, "Treatise Concerning Superstitions," is on record the case of a woman afflicted with an apparently aggravated ophthalmia, having been suddenly cured and mysteriously, confessed to a priest that she had betaken herself to magic. She had long importuned a clerk, whom she regarded as a magician, to give her a talisman that she might wear, and he, at length, delivered her a scroll of parchment, advising her, at the same time, to wash three times daily in fresh water. The priest made her give up the parchment, on which were these words: "Eruat diabolus oculus tuos et repleat stercoribus loca vacantia." He translated them to the good woman, who was stupefied, but, all the same, she was cured. I would advise all of those

that follow this system of healing, to employ a certain agency, impress upon the patient a given thing, give him a certain queer thing to do, this will keep the mind somewhat from the disease and on a cure, the patient will think more of what she or he is to do, and forget the disease, this with the faith in the treatment or system will effect a cure, and it must always be remembered that a patient will never go to a healer, no matter of what system, unless he or she has, at least, a little faith beforehand in the system, and it remains for the healer to give the right kind of suggestions, and make the right impressions on the mind of the patient, and he will never fail. The healer should also remember, that a system of right living must be taught to the patients. Nuts instead of meat, water or milk instead of tea and coffee, etc.

Insufflation is one of the most important practices of occult medicine, because it is a perfect sign of the transmission of life. To inspire, as a fact, means to breathe upon some person or thing, and we know already, by the one doctrine of Hermes, that the virtue of things has created words, and that there is an exact proportion between ideas and speech, which is the first form and verbal realization of ideas. (For the full and grand teachings of Hermes see the book, "Hermes Trismegistus," by Dr. Paschal Beverly Randolph.) The breath attracts or repels, accordingly as it is warm or cold. The warm breathing corresponds to positive electricity, and the cold breathing to negative electricity. Electrical and nervous animals fear the cold breath-

ing, and the experiment may be made upon a cat, whose familiarities are importunate. By fixedly regarding a lion or tiger and blowing in their face, they would be so stupefied as to be forced to retreat before us. Warm and prolonged insufflation restores the circulation of the blood, cures rheumatic and gouty pains, re-establishes the balance of the humors, and dispels lassitude. When the operator is sympathetic and good, it acts as a universal sedative.

Cold insufflation soothes pains occasioned by congestions and fluidic accumulations. The two breathings must, therefore, be used alternately, observing the polarity of the human organism, and acting in a contrary manner upon the poles, which must be treated successfully to an opposite magnetism. Thus, to cure an inflamed eye, the one which is not affected must be subjected to a warm and gentle insufflation, cold insufflation being practiced on the suffering member at the same distance and in the same proportion. Magnetic passes have a similar effect to insufflations, and are a real breathing by transpiration and radiation of the interior air, which is phosphorescent with vital light; slow passes constitute a warm breathing which fortifies and raises the spirits; swift passes are cold passes or cold breathing of dispersive nature, neutralizing tendencies to congestion. The warm insufflations should be performed transversely, or from below upward; the cold insufflation is more effective when directed downward from above.

We breathe not only by means of mouth and nostrils; the universal porousness of our bodies is a true respiratory apparatus, inadequate undoubtedly, but most useful to life and health. The extremities of the forefingers where all the nerves terminate, diffuse or attract the astral light accordingly as we will. Magnetic passes without contact are a simple and slight insufflation; contact adds sympathetic and equilibrating impression; it is good and even necessary to prevent hallucinations at the early stage of somnambulism, for it is a communion of physical reality which admonishes the brain and recalls wandering imagination; it must not, however, be prolonged when the object is merely to magnetize. It is the common fashion of the "wise" people of this age to scoff at imaginary things or often someone speaks about something they cannot understand to say that it is only imagination. While this may be true, yet it is also truth itself, that all things, including heaven and earth, had their first part in imagination. All great or small inventions for that matter, had their beginning in imagination. The inventor first imagines such an object and afterwards puts his image of the invention into material form, therefore, the imagination of man is the most powerful of all the faculties of the mind. It is not one of the senses, but is a faculty of the mind and soul in combination, and with intuition is the greatest of man or God. By it, man becomes either a God or a fiend, either honest or dishonest, as his imaginations are, so will his life be. Men should learn that imagination is

not to be scoffed at. Another thing that is well to remember, is that nothing that can be imagined is impossible, because nothing can be imagined that does not have its foundation in truth.

Absolute and prolonged contact is useful when the design is incubation or massage rather than magnetism properly so-called. We have given some examples of incubation from the most revered book of the early Christians; (Christians of today, whom we know as modern Christians, do not follow this grand book, and condemn those that do.) They all refer to the cure of apparently incurable lethargies, as we are induced to term resurrections. Massage is still largely resorted to in the East, where it is practiced with great success at the public baths. It is entirely a system of frictions, tractions, and pressures, practiced slowly along the whole length of members and muscles, the result being renewed equilibrium in the forces, a feeling of complete repose and well-being with a sensible restoration of activity and vigor.

It is a fact that these systems were practiced with wonderful results in all countries before the so-called Christianity was established, and before the introduction of modern scientific (?) medicine with its poisons, Koch's tuberculin, serums that cause lockjaw, and other fads which are now passing as scientific medicine, when the fact is that they are the direct cause of more deaths and diseases than all else combined. Heathenism is preached about in America and other so-called civilized countries, but in many cases it would be a good idea to

go back to some of the practices of so-called heathenism.

The whole power of the occult physician is in the conscience of his *will*, while his whole art consists in *exciting* the *Faith* of his patient. "If you have *Faith*," said the Master, "all things are possible to him who *believes*." The subject must be dominated by expression, tone, gesture, confidence must be inspired by a fatherly manner, and cheerfulness stimulated by seasonable and sprightly conversations. In these few lines we have *all* that can be taught in the occult healing art, which should be properly known as the Thaumaturge; this is the true name of him who follows this grand and sublime art for the sake of the truth, the right and for humanity; not for the sake of greed, malice, and selfishness. Any one who will do as is taught in these instructions, need no other instruments, but he dare not only read them, he must study them, and *practice* them.

Rabelais, who was a greater magician than he seemed, made pantagruelism his special panacea. He compelled his patients to laugh, and all the remedies he subsequently gave them succeeded better in consequence; he established a magnetic sympathy between himself and them, by means of which he communicated to them his own confidence and good humor; he flattered them in his prefaces, termed them his precious, most illustrious patients, and dedicated his books to them. So are we convinced that Gargantua and Pantagrue cured more black humors, more tendencies to madness, more

atribilious whims, at that epoch of religious animosities and civil wars, than the whole faculty of medicine could boast. Occult medicine is essentially sympathetic. Reciprocal affection, or, at least, real good will, must exist between doctor and patient. Syrups and juleps have very little inherent virtue; except that they help to establish faith and confidence in the doctor; they are what they become through the mutual opinion of operator and subject; hence homeopathic medicine dispenses with them and no serious inconvenience follows. Oil and wine, combined with salf or camphor, are *sufficient* for the healing of *all* afflictions, and for all external frictions or soothing applications of oil and wine are the chief medicaments of the Gospel tradition.

They formed the balm of the Good Samaritan, and in the Apocalypse, when describing the last plagues, the prophet prays the avenging powers to spare these substances, that is, to leave a hope and a remedy for so many wounds.

It is a fact that this plague was the outcome of immoral living among the people, and the remedy was, clean and moral living; this being done, nothing else was needed; the cause being removed, the effects must always take leave. It has always been thus. If men would only learn the lesson, that right living is the remedy for all diseases; of course, man must also think right, as many, or nearly all, if not all, the diseases are caused by wrong thinking in the beginning.

What we term "Extreme Unction" was the pure

and simple practice of the Master's traditional medicine, both for the early Christians and in the mind of the Apostle, Saint James, who has included the precept in his epistle to the faithful of the whole world. "Is any man sick among you," he writes, "let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord." This divine therapeutic science was lost gradually, and extreme unction came to be regarded as a religious formality necessary as a preparation for death, when, in reality, it should be used in all cases of sickness. But there is another reason for this. The people of this century pray louder, talk more, and *act* more in regards to true religion, and, at the same time, have much less faith in religion, than those of the past times. It is a case of the dog that barks the loudest bites the least. Very few of modern so-called Christians have any faith whatever; this being a fact, they do not believe in the old healing art, and therefore must have a doctor, with material medicines, having faith only in the material, and very little in the spiritual, even though loudly praying to a God, that is, to their minds, everything and anything but a God of Love; this being the case, extreme unction was set back as a last rite, and anyone who dares to employ it in the case of sickness, is one of the employees of his Satanic Majesty; such is the verdict of the Church and Churchism. They tell you these things were all right in the Master's time, but it is wrong to employ them now. They claim to be the followers of that grand and

noble Master, but not being able to do anything that he did, and still claiming to be followers of Him, they must condemn such things to save themselves. Such is modern Christianity.

Also, at the same time, the thaumaturgic virtue of consecrated oil could not be altogether effaced from remembrance by the traditional doctrine, and it is perpetuated in the passage of the catechism which refers to extreme unction. Faith and charity were the most signal healing powers among the early Christians, but in our time of greed and selfishness, this will not do, and must, of necessity, be called a work of the devil, so as to cover the inner being of the Christians of to-day. The source of most diseases is in moral disorders; this in itself proves how few of those claiming to be converted and true followers of Christ, because so very few do not have to have the doctor so very regular to attend to their illness. They prate about their large amount of faith and light, but let a little pain start, and all is forgotten about faith, and the doctor, with his poisons and material substances, must be called at once to minister to their wants. Oh consistency, thou art a jewel! We must begin by healing the soul and then the cure of the body will follow quickly. Of course, it takes time to teach men up to the truth, because they have been taught delusions for many years and it is wedded fast to them, taking time until it is torn off, and the truth grown fast, but let us start in the work; let those who are sick get healed with material and spiritual treatment combined, and after they are cured, live

a clean, pure and true life, so that they may not move in the same old ruts again.

The passions of the soul which adhere to the imagination may, if they are sufficiently strong, not only produce changes in the organism to which they belong, but also be transferred upon another organism, and thus impressions may be made by the will of a person upon the elements and external things, and thus diseases of the soul or body may be caused or cured. The state of the soul is the principal cause of the condition of the external body. A strong, exalted soul, stimulated by a strong and active imagination, may not merely cause health or disease in her own organism, but also in that of others with which she comes in contact. Evil disposed persons may exert a very evil influence upon others by their look. The invisible forces emanating from the soul through the eye are much more powerful, stronger, hotter, and more active than the emanations from the physical body. The soul-force of a person entering within the soul sphere of another acts therein not less strong than it would act if it had originated upon the mind and character of another.

The spirit may accomplish a great deal by the power of the *faith*. This power is a firm confidence or conviction, based upon the knowledge that one can and will accomplish his purpose. It is a strong, unwavering attention which gives strength to the work, causing, so to say, an image in our mind of the power which is necessary to accomplish the work, and of the work which is to be accomplished in, by, and through ourselves. We must, therefore, in all magic operations, apply a strong will, a vivid

imagination, a confident hope, and a firm faith; all of which combined will assist in producing the desired results.

It is well known that if a rich person has confidence in his physician, he is more liable to be benefited by the latter than if he mistrusts him, and often the presence of the physician in whom the patient has faith benefits the latter more than the remedies which he uses. The presence of a spiritually-minded physician who possesses a strong soul, and who desires to help the patient, is a power which is often sufficiently strong to change the pathological activity of the soul-elements of the patient (of which the physical processes taking place in the organism are merely the external expression), and thus to restore the patient. Every physician ought therefore to be a magician in a certain sense. He ought not to doubt in the least that he will be successful in that which he attempts to accomplish. He ought not to even permit a thought of the possibility of a failure to enter his mind; because as a firm faith may accomplish wonderful things, likewise doubt disperses the active power of the operator and renders it ineffective. In such a case the spiritual activity vibrates, so to to say, between two extremes; it lacks the projecting impulse to enter the physical organism of the patient, it becomes diffused in space and is lost.

The Occultist may thus cure another by the power of his will or cause him to be sick or kill him; he may make him joyful or sad, fill him with fear, admiration, respect, veneration or the opposite.

The root from which all such effects spring is a strong and decided *will* supported by the spiritual influence coming from and through the heart. An opposing spiritual activity will, if the latter surpasses the former in strength, neutralize or repulse it, or weaken its influence.

PART FOURTH
Universal Brotherhood of Man



PROSPECTUS OF Universal Brotherhood of Man*

"One God, One Law, One Element:
And One far-off event

To which the whole creation moves."

—TENNYSON "*In Memoriam*."

"Let us build altars to the Blessed Unity which holds Nature and Souls in perfect solution, and compels every atom to serve an universal end."—

EMERSON.

WHAT IS THIS BLESSED UNITY?

There is but One. We may call it what we please, the Universe or God, or by any other name. It is the same. The serpent has his tail in his mouth; the chain of causation and relation is nowhere broken, nor can it be.

*Circular prepared by F. Oscar Biberstein, from the teachings of "Dawn Thought" by J. Wm. Lloyd and "Brotherhood, Nature's Law" by Burcham Harding.

If the One created the Universe, He must have made it from Himself, for there was nothing else to make it from, and this Universe and all that it contains, must be still Himself, just as the body is the man in his outward aspect. Is this theory true? If so, then everything is convertible and in the last analysis all are one and the same.

The One must be Life, and everything must be alive. The One Life pervades all regions of space and all forms. It is everywhere, boundless, infinite, eternal. It is the origin of everything visible and invisible. Yes, of everything, of all that has been, now is and ever shall be.

The One Life is divided into many "lives" which lives are parts of itself. In other words, the One Great Force or Energy of Nature is subdivided into innumerable smaller forces, or centers of force, each being separable from The One Life and identical in Essence with it.

The whole—all nature—then is One, and this grand Truth all things in nature repeat to us in ever varying lessons. Everything in nature seeks Unity, equilibrium, the center and though continually thrown out, persistently returns from whence it came, just as man goes back to Nirvana. Let us consider the waters. Though lifted up in mists and clouds, they drop swiftly back through all their shining levels to the sea. And, if more slowly, the uplifted mountains are just as certainly and stubbornly flowing down into the valleys. When we seek for a clear partition and definition between mineral and vegetable, vegetable and animal, animal and man,

man and God, we fail to find it. Any of these viewed centrally is different enough but when we seek for boundary lines they forever elude, and that, because they do not exist. They are but convenient fictions, lines on our maps which the fields and forests they cross know not of. Does not evolution reveal a perpetual touch and blending all along the lines of life? Do not the methods, the "laws" of nature apply universally? Is not each thing a type and figure of every other thing? Is not man a microcosm of the macrocosm? Study comparative anatomy, and see how every nerve and muscle and bone hints of the human. Run sex down, if you can, and find some element or aggregation which knows nothing of the power of the dual principle.

Motion and rest are all of life, and all our motions are in pursuit of rest.

We all stand on the earth, and are united by our touch of it, and by the air which ever pursues, by the cheer which never leaves us, by electric and magnetic currents, interpenetrating, by strange, invisible nervous sympathies which clairvoyance, telepathy, and similar marvels, occasionally reveals to us. We are united by our common needs, weaknesses, passions, by our common origin and destiny.

Look how reproduction unites us. The actual substance and life of the parent goes into the child, and there is no break in the life. The life in the seed is the life, and the finest life, of the parent, and develops without cut-off into the off-spring, an extension of the parent. Humanity is like an undying

tree, and dying individual forms are like the dropping leaves.

And humanity is only a limb of a Great Tree, or Body of Life equally inseparate.

Bear ye one another's burdens, and so fulfill the Law of Christ.—ST PAUL.

The study of the One Life and its constituent parts or lives, makes it clear that Universal Brotherhood is both a law and a fact in nature; for everything in nature, in this physical world, exists by reason of the mutual helpfulness that all parts render to one another.

In the lower kingdoms, this is co-operation compulsory, for the moulding force from a higher kingdom impels the "lives" to render assistance. It is this co-operation which holds together the forms for a period, and then relaxes, allowing the "lives" to break up their prisons and seek progress in new directions. It governs also human beings, but with this difference: that the individual is not compelled but must voluntarily determine to work in accord with this natural law.

Brotherhood is both a law and a fact in nature, taught by every object, and cannot be ignored without dire consequences. All "Lives" belong to one great brotherhood, as sparks of the One Life or as drops of the mighty ocean of life. Their co-operation is exemplified throughout nature's workshops, whether we examine a mineral, plant or animal. This spirit of helpfulness has personified in the God who is ever loving his children, the beneficent prov-

idence assisting all things to reach a higher state.

Instead of brotherhood, the practice of selfishness mainly rules, and we need not wonder therefore that the penalty and suffering is so widely experienced in all quarters of the globe. Famines, earthquakes, wars and rumors of wars, murders, suicides, shipwrecks, and general unrest and anxiety are but some of the methods employed by nature to bring about a readjustment of the breaches of the law of brotherhood.

Only by working for the good of all and not for ourselves alone, can we secure the best results even for ourselves; for only thus do we work in harmony with the One Life of which we are a part.

The crying need of the world is that all should recognize that they are indissolubly linked together, and that none can help or injure another without doing as much for himself. There should be a determined movement to act in accordance with Brotherhood, and weld it into our institutions, social, national and political; not merely as a theory, but applying it as a practical remedy for suffering.

The Song of Life is heard by those who can attune themselves to the harmony of the One Life, which may be awakened in every heart.

There is a movement on foot to start a Universal Brotherhood. All true Souls who desire to live up to the rules which will govern this Brotherhood, and are truly desirous to lend their assistance in the uplifting of Humanity by Thought, Word and Deed are Welcome. There will be no charge of dues or any money obligations. This Brotherhood shall be

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All those truly interested and willing to work for an Universal Brotherhood and willing to subscribe to these articles, should address

DR. R. SWINBURNE CLYMER,

Allentown, Pa.

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ence, you can do so at but a little expense. In such case you will copy the Obligation on page ___ and forward it. This you need not do if it is not your desire. You are at perfect liberty to do as you please *so long as you treat others as God, the Father, would have you treat them.*

The Brotherhood stands for the overcoming of Evil—the negative of good—not by antagonism, but with good, the good that is irresistible, because of its courage and verity. We demand that you condemn nothing and no one but that you give the helping hand instead and help your fallen brother or sister to stand up and face the world.

If you wish to study and become a teacher, we can place you under the care of such who *know* how to teach you the Truth and Higher Science. We ask that you get as many interested as you can and do not forget that *all*, no matter what their belief, can join us if they join as Brothers and Sisters of one great family, recognizing the Fatherhood of God over all.

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