

BETTER
THAN
H O R U S
OR
THE SEVEN HOWS AND WHYS¹



2

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Deciphered by Josef Wäges

¹ Compare to *Horus or the Astro-Gnostic final judgment on the Revelation of John* by Christian Ernst Wunsch (1783) p. 320-32. "Horus of the Egyptians was the messiah of the Jews, as we have often shown. Horus was the bread and wine. The Messiah was thus also, in the opinion of some in the Jewish sect, to present. He put forth namely life's bread and life's wine, that is, he was the soul's food and the soul's drink, heavenly food and heavenly drink. Jesus had to do all of this. He had further said, that he was going to come in a different relation to situations with his disciples, that he would now like to succeed in his designs on the temple. For this reason, he metaphorically gave them bread and wine, instead of eating his body and blood, as a memorial to his custom until this time community and to drink a toast with them, and since then the communion has been used." In this context the title means "Better than Christ".

² The broken column and the sprig of acacia are a freemasonic illusion to the location of the grave of Hiram Abiff. In Albert Pike's *Morals and Dogma* (1871) on p378-39, one learns that these symbols are actually much older and are symbolic of "Isis weeping at Byblos, over the column torn from the palace of the king, that contained the body of Osiris, while Horus, the God of Time, pours ambrosia on her hair."

THE SEVEN HOWS AND WHYS †

*Antiquas avias tibi a pulmone repellum.*³

The number 7 has always been regarded as mystical. There are 7 wonders of the world, 7 planets, 7 sages of Greece, 7 days in a week, 7 Electors: 7 bad things and perhaps more, 7 sleepers, 7 stars, 7 chapters, 7 hags, 7 plagues, 7 towns and 7 letters in the Apocalypse, 7 poor, 7 expensive years, 7 lamp stands, 7 sacraments, 7 seals, 7 virtues, 7 deadly sins, 7 swords and 7 arrows, 7 provinces of Holland, 7 words, and a number of 7 things.

³ Latin: Tear out the old wives' prejudices from your lungs. The Satires of A. Persius Flaccus, Pers. V. 92. "Disce; - sed ira cadat naso, rugosaque sanna, dum veteres avias tibi de pulmone revello." "Just listen then, and drop that wrath and that curling sneer from off your nose, while I pluck the old wives prejudices out of your lungs."

1.

Why should one not be able to encapsulate in a book of one sheet the contents of a volume, and tell in a brochure the best of what some twenty years (the sleep, dream, and sensory years discounted) of thought has stated clearly also to that part of the people who are in the most need? For if we receive ten more folios of law, it will thus not be so aligned as much, than with ten years of good education, and the education will not be better until one frees the people of their prejudices.

In all five parts of the world that we know the proportion of men that we call Catholic, are about one-twentieth out of a fifth part of the world. This is only the third since the time when the world was very unproven, and an unprovable legend has been blessed. May Süßmilch⁴ calculate how many million damned against a blessed one? How should this inequity unite with the justice of the most perfect and gracious being?

2.

Why did religion since Adam, the mosaic of Solomon, the Christian and Patristic, alone in the smallest part of the people change so often, being remolded and reformed? If God is unchangeable, why should they be changeable, if they came from him? Why again do not the Testaments, the church fathers, and the Bible editions speak alone and almost all are commentators of the other? What is eternal, true, unchanging, holy, and generally should not be changed continuously?

3.

How can one grasp, that the most perfect being should be capable of human weakness? In the first book of Genesis, in the sixth chapter, one sees God regret, that he created man⁵, his anger and vengeance are proven on almost every page of the Old Testament. He wanted to destroy the first

⁴ Johann Peter Süßmilch. (September 3, 1707 in Zehlendorf - March 22, 1767 in Berlin) German priest, statistician and demographer. Süßmilch's most important publication, "On the divine order in the circumstances of the human sex, birth, death and reproduction", which he wrote in 1741, is regarded as a seminal and pioneering work in demography and the history of population statistics. Süßmilch discovered that on the long run, there is a constant sex ratio of 1,000 female births to 1,068 male births, which he saw as a proof of the divine working in this world. Süßmilch was a major influence on the works of Thomas Robert Malthus.

⁵ Genesis 6: 5-7. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

people by water, afterwards by fire. They remained always as they were. He sends a quantity of prophets, almost all fruitlessly preaching, and dying an ignominious death: the people remained the same: finally he sacrifices his only son and the people still do not improve. Did he not foresee this?

If he is omniscient, he foresaw that we would abuse his benefactions, all embassies and institutions by us after his intentions: he knew that we would not escape damnation at birth: he knew that all means of salvation would be in vain: he knew that the devil would snatch the greater half of all the people. Could or would he not take the devil's power to harm away? Might we accuse him of injustice or of impotence?

4.

If we, as is asserted and proven are not able to abide by the laws, how can the most just of all judges punish those who act according to their innate weakness? If only those to whom he can bestow his grace, by grace and not out of merit are to be saved, how is it intended to begin, where he is not merciful? How can he punish those, who do wrong ignorantly and helplessly. How can the holy, to which one takes his refuge, be ubiquitous, and heard everywhere in the world? How can the highest being be pleased over the supposed honor that we pay to him? What is devious to the giver of all good, whether we eat onion or meat soup? How can we who are not able to offend secular rulers, offend the most high God by this?

5.

Prior to the creation of the world there was God and no religious service. If there were no people then, God would be just as perfect now without religious service. How can the concept of his highest justice remain with the eternal damnation of all those who, remained since the creation of the world without revelation, piece together all of the children without baptism, with all the people, who die without faith?

6.

If the unmarried state is the most perfect, as the Christian religion teaches, then obviously this religion also aims to reduce the human race. If the recommendation of the clergy would take effect, the human race within sixty or seventy years would die out. Can this be God's regulation?

How can one believe, that God in addition determined us to do what is against nature? To be a perfect Christian, one must take his reason captive, blindly believe the entire people's poem, renounce pleasure, fast, be abstinent, be unmarried, and renounce one's parents and fortune, to act in a word, just contrary to nature. What worse could probably be demanded by the fiercest tyrant, and who's contradictions can be found everywhere?

Man is not created for the inactivity of monastic life, for celibacy and so on. His prejudice united with the common good, must be his intention and purpose. Not the best for some members, but the common good was the intention of the creator. We have so much that we can help, and so much is in our endeavors as that which can make us happy if it does not preclude the common good. If we reach for this purpose, all of our moral obligations will be fulfilled. The remaining belong to the realm of prejudice and chimera.

All religions have had men for their founders (St. Augustine says in the second letter to Januarius in the nineteenth paragraph: what disfigures religion – are the frequent additions, the abuse, the inventions of avarice and greed, the births of pride and lust of their servants, the dreams and trifles of false worship, the inventions of sensibility, which Catholic Christianity ascribed from the synagogue.)⁶ Also, all are said to be of divine origin, all have their martyrs, advocates, prophets and had miracles. The fear of all unknown and terrible revolutions of nature, and the feeling of a higher power, brought the simple minded and the greater mob to prayer; this fear and ignorance, this weakness and helplessness use his head at all times and among all nations. Ambition and lust for power made the religion the scepter, from which they subdued from the people, oppressed and dominated. The highest law was based on future rewards and punishment, which they tamed the desires of the people, subdued their passions, and all over their will takes the place of reason, their best to

⁶ Letters of St. Augustine of Hippo, Letter 55, § 19 (A.D. 400). "I cannot, however, sanction with my approbation those ceremonies which are departures from the custom of the Church, and are instituted on the pretext of being symbolic of some holy mystery; although, for the sake of avoiding offense to the piety of some and the pugnacity of others, I do not venture to condemn severely many things of this kind. But this I deplore, and have too much occasion to do so, that comparatively little attention is paid to many of the most wholesome rites which Scripture has enjoined; and that so many false notions everywhere prevail, that more severe rebuke would be administered to a man who should touch the ground with his feet bare during the octaves (before his baptism), than to one who drowned his intellect in drunkenness. My opinion therefore is, that wherever it is possible, all those things should be abolished without hesitation, which neither have warrant in Holy Scripture, nor are found to have been appointed by councils of bishops, nor are confirmed by the practice of the universal Church, but are so infinitely various, according to the different customs of different places, that it is with difficulty, if at all, that the reasons which guided men in appointing them can be discovered. For even although nothing be found, perhaps, in which they are against the true faith; yet the Christian religion, which God in His mercy made free, appointing to her sacraments very few in number, and very easily observed, is by these burdensome ceremonies so oppressed, that the condition of the Jewish Church itself is preferable: for although they have not known the time of their freedom, they are subjected to burdens imposed by the law of God, not by the vain conceits of men. The Church of God, however, being meanwhile so constituted as to enclose much chaff and many tares, bears with many things; yet if anything be contrary to faith or to holy life, she does not approve of it either by silence or by practice."

replace the common good. The principles of honor and religion lead people wherever one wants.

8.

We do not think as we want to but how we are organized, educated, informed, led, and raised. We think like the external senses affect us and how our body is at the moment. The food and drink that we enjoy, are necessary to bring us to other thoughts, to other passions and resolutions. Our limbs govern us and make us think one way or another. The air and the weather have an influence on our power of thought. The books we read, the education and the way we have the assets, being able to reinvent and not think otherwise, and we are not free to deprive any one of these causes its effect.

If we are not free to think as we want, should we have the freedom to do what we want? The thought is the cause, and the action the effect. How can a free action arise from a cause which is not free? Human virtues and vices are but involuntary effects of the constitution, temperament, upbringing and habit. Keeping the people free means making him a god.

Not the least of our actions that we do happen without a cause to which we can not resist, as we are intended to do so. The promotion of our real or imagined best is always the reason for our indifferent actions, and that reason is so necessary to want to act differently, or we would have to hate ourselves, which would be against the laws of nature.

9.

It is proven that man because of the multitude of his upbringing and indispensable necessity has become needy without the aid of other people, and can not be happy. No one may so disturb the good of his fellow man, if he does not want to disturb his own, because we are in a chain that links us to all members. The first principle is therefore to be completely honest, so that others act with us, and obey the laws, that are the bonds of greater society, without which we could not exist.

As soon as someone is removed from this principle, he removes himself from his own fortune. One considers it the degree of virtue, by contributing more or less to the sum of the common best, and he is also in the same degree happy, as he seeks to benefit society. Everything rests therefore only on that, to show the people how to carry on the easiest way to being their best, and how it is necessary that he can and must connect with the best of society, then it is impossible that he would want the opposite, and much less likely that he can do damage.

10.

It does not depend on us, throwing the dice of chance, through which we in the world, come in compounds and in certain circumstances, to determine, any more than the oyster is responsible for it being pinned on a rock, and having only two senses; but it depends on us to make ourselves happy or unhappy, accordingly we strive for more knowledge, and the more we learn to do without the superfluous and injurious, then all that suppresses our reasoning powers, is harmful.

As long as we cling to prejudices that gave us upbringing, incorrect instruction, examples, and all kinds of superstition, so firm and inseparable, that we do not even dare to doubt, yet even fewer want to be educated in reason, so we remain necessarily unfortunate; for we see the miserable condition which brings us to a lifetime of enjoyment, that is yet only once possible, brings, not at all on, and deceives us even on that all most unfortunate type.

11.

Why should a truth-loving mind that thinks for itself, like it is always one among hundreds in big cities not say: "Trusts those that doubt you prefaced by infidels, supernatural, inconceivable introductions, certainly do the nasty just because of their advantage, for if they told you the truth, that they often perceive themselves, so they hold no bread, and you do not wait as their slaves." You grieve only in the real world, and are anxious as to how this will multiply your wealth without asking the people who promise you what they like, and threaten what they want. The holy Augustine says with clear words (On True Religion in the 55th chapter)⁷ truth, be it what it may, is incomparably better than anything that might be thought of as they see fit.

Once the premises are certain and indisputable, it is worth knowing the limits of morality in a very simple sentences. Love and obey the laws because they make you happy. It removes all of you from what makes you unhappy; from all the tyrants of reason, all fraudsters and word merchants. Love one another, so that the enjoyment of human joys will be as perfect as nature allows.

12.

If we can neither explain nor understand the very first and most essential of humanity, our production, our souls beginning, being, existence, effect, persistence and determination, the first principles of the formation and transformation, thinking, willing, property, how we would we even dare explaining something that is beyond all reason, without drowning in contradictions, nonsense, delusion, and superstitions at every step?

13.

⁷ De vera religione edited by Johann Völkel (1630)

I wish to see someone who has read, Ocellus, Luanus, Cicero, Pomponace, le Vayer, Hobbes, Spinoza, Bayle, Shaftesbury, Boulainvilliers, Maillet, Tollons, Collins, Fludd, Wolston, Vanini, Voltaire, Rousseau, Helvetius, and the author of *The System of Nature*, and yet is capable of thinking, as he thought of his grand-grandmotherly education.

14.

Therefore must all deists, naturalists, atheists, materialists, skeptics, and anti such as they have names, be excluded out of the number, who in the council of reason, have a seat and vote? Or shouldn't they be heard quite as well, if they have something to say to our best, as those who impress on us simply silence, because we let it impress upon us?

Is matter completely dead, or is it fully alive? If it is dead, how can this not be completely denied to be in the mineral kingdom, how does it come to life, if the power of life lies not in the union? The earth impregnates the dead seed, the germ of the fruit of the grain is nourished by the elements, the plant grows, the fruit ripens, will be prepared with other natural products, enjoyed, and turned into food, I savor the dead matter, the best part is dissolved in chyle, goes into the bloodstream, comes to life, is improved with better substances, set in solid and fluid parts, filtered through all channels of life and finished in the seed. This combines with the other coagulated semen, the fetus begins to form by unknown laws in themselves, palpitates, moves more and more, is driven out, and the embryo of nine months before that was imperceptible to the eye as small fish, is a person. The matter begins with movement, goes on to sensation, collects, compares, remembers, thinks, sleeps and now we call it spirit. Life rolls on, is obtained by dead matter, which is amalgamated with the living: Life sounds again like it happened without us knowing the real cause and the moment. The living matter goes in to decay or in to the aforementioned dead matter creating or developing the seeds containing worms therein, dies again, becomes the land, and these again transition to the fruit, the fruit back to the animal creatures, and so will continue the endless cycle of transformation and change, so that nothing in the natural world seems as if the souls of the Indians, when we combine your idea of the life force with the sentient beings that we call spirit. Is it in the blood, in the seed, in the fetus, in the light, or first in the mind? Where does the effect occur in the spiritual nature? Is all that lives in our case included and through our decomposition not developed further by worms?

Have they not also senses and perception, and who will determine the degree of their power of thought? If everything is alive, what is our spirit other than a portion of the world-soul? If everything is dead, whence comes the idea of what is dead? What is alive? Here is the eternal circle of the incomprehensible on which we are at any moment: the uttermost point: the psychologists say, I say do not know, said Locke and Newton, the very Newton, out of whose grave the proud England wrote: God said, Let there

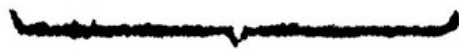
be light! And it was Isaac Newton. Thought, the God of the dust! – Where are your beginnings, your generation, your limits, your industry and your end? – What is life other than to feel? Does not the plant feel too? The sensitive, the polyp, the coral? Where are the boundaries between the dead and the living, between the organized and dissolved matter? What is needed more than the union of the elements to the material, which seemed at the moment without thought to impregnate it with thoughts? How many are enough, and which combination of the elements is needed in order to be able to say, here is the spirit? We can trace back matter to its sources, to the simple dissolve, it is not impossible, to give life in its composition, accepting as hypothetical. The present is the future, the possibility of the reality, and our feelings from the time of the light, that illuminates in the future that is pregnant, which

Calliginosa nocte premit Deus.⁸

Would it not be better, for one could have told the youth a natural catechism they understand, a useful dietetic from their ignorance of so many thousands of victims of ignorance, be of seduction and superstition, learn in the years of the budding intellect, than that to them before they can think of the mind with theological omniscience. — clouded, nothing of their lifetime — helps, and an everlasting ignorance to think about all that is, — and draws on the happiness of a lifetime? — — — — Pascal and others after him said many times:

L'exemple les prestiges et l'autorité peuvent faire des dupes ou des hypocrites: la raison seule fait des Croyans.⁹

To which class of people do you want your children to associate, the deceived or to the deceivers? The first Colombia had over all the fate that Zeno¹⁰ prophesied.



⁸ Latin: A wise God covers with thick night. Quintus Horatius Flaccus (Horace) Hor. Carm. 3.29 "Prudens futuri temporis exitum caliginosa nocte premit deus ridetque, si mortalis ultra fas trepidat." "The path of the future, a wise God covers with thick night, and laughs at the man who alarms himself without reason."

⁹ French: The example of prestige and authority can make fools or hypocrites: reason alone makes believers.

¹⁰ Zeno of Citium (334 BC - 262 BC) Founder of the Stoic school of philosophy, which he taught in Athens from about 300 BC. Based on the moral ideas of the Cynics, Stoicism laid great emphasis on goodness and peace of mind gained from living a life of virtue in accordance with nature. It proved very successful, and flourished as the dominant philosophy from the Hellenistic period through to the Roman era.

RESSEB

SLA

S U R O H

REDO

MURAW DNU EIW NEBEIS EID



MADRETSMA

1784.

U. Birkhart. R. E. z. Ab. Linn.
1817.

DD 2003 A 70



EID

† MURAW DNU' EIW NEBEIS

Antiquas avias tibi a pulmone repelam.

†

Llovsünmieheg sla tiezlla tsi 7 íhaZ eiD
-rednuW 7 tbeíg sE .nedrow neheseña
nefiéW 7 ,netenalP 7 ,tleW red ekrew
7 ,ehcoW red egaT 7 ,sdnalnehceirG
thcielleix dnu egniD ešöb 7 :nctsrüfrhuK
,letipaK 7 ,enretS 7 ,refälhcS 7 ,rhem
dnu nedniemeG 7 ,negalP 7 ,rebieW 7
emrA 7 ,espylakopA red ni nebierhcS 7
7 ,etnemarkaS 7 ,rethcuel 7 ,erhaJerueht 7
-rewhcS7 ,nednüfdo'T 7 ,nedneguT 7 ,legeiS
7 ,neznivorP chcšidnälloh 7 ,eliefP 7 dnu et
.nehcaS 7 nov egneM enie dnu ,etroW

I.

TfirhcfnegoB renie ni nam etšlof muraW
dnu , neššaf sednaB senie tlahnnI ned thcin
saw , med nov etseB sad eruhcorB renie ni
-muarT - falhcS eid) rebü erhaj giznawz nam
thcadeg (tenhceregbā erhajsgnudnifpmE dnu
sed liehT med hcua dnu hciltued , tah
-af , tsi netsgihtön ma negaf uz smed skloV
hcon hcua riw enrefow nneD ? nennök neg
of , netlahre rhem eztefeG netnailoF nhez
tethciresua leiv of thcin hcon timad driw
+gnuheizrE retug nerhaj nhez tim sla , nyef
sib , reššeb rehe thcin driw gnuheizrE eid dnu
teyeršeb neliehruroV nov kloV sad nam

Nennek riw eid neliehttleW šnišš nella ni
riw ned , nehcfneM red liehT red thcam
-giznawz ned nawte , nennən nekilohtaK
nešt

.sua liehtfnüftleW menie nov liehT ñeß
 red liehttirD med ties driw niella refeiD
 ,nenefeiwrenu rñef `reñie tleW eid sla tieZ
 ,tah nednaftæg hcan egaS nehçilsiewrenu dnu
 hcerhcan hclimsfüS nenie effal naM .gilef
 -eg etmmadreV nenoillim eleiv eiw ,neñ
 eiW ? nemmoksuarçh negileS nenie neg
 red tim tickgillibnU efeit hcis etllof
 dnu neftnemmokllov sed tickgithcereG
 .neffal neginierev şnefeW neftgitügrella

2.

Eid. noigileR smadA tief netsfum muraW
 -stirhC eid ,ehçfienomolaS eid ,ehçfiasoM,
 -la meç ni niella run ehçfitsirtaP dnu ehçil
 ,tfo of nehçfneM red eliehT netsnielkrel
 terimrofer dnu nezlømhçfegmu ,terdnärev
 muraw ,hçilrednärevnu tsi ttoG ? neçdrew
 nnew ,nyef hçilrednärev erhrL enief, etllof
 -rediw muraW ? maç mçi nov eiç
 -erpf

-eT eid niella thcin hciš nehcerpf
 -iB eid , retävnehcriK eid , etnemats
 -ie regelsuA ella ehanyeb dnu nebagsualeb
 -närevnu ,rhaw ,giwe saW ? nredna med ren
 thcin etllof ,tsi niemeglla dnu gilieh ,hcilred
 .nennök nedrew trednärev hcilröhfuauu

3.

Sad sfad , nefiergeb nam nnak eiW
 rehcilhcfnem nefeW etsnemmokllovrelka
 netsre mi ? etllof nyef gihäf netiehhaawhcs
 nam tsfäl letipaK netshcef mi efoM hcuB
 -eg nehcfneM ned re sfad , neuereb ttoG
 ehcaR enief dnu nroZ nenief , tah neffahcf
 -atseT netla sed ttalB sedej ehanyeb tsieweb
 shcrud nehcfneM eid tsre lliw rE .stnem
 eif ,neglitrev reueF tim hcanreh ,ressaW
 tednef rE .neraw eis eiw remmi nebielb
 ella ehanyeb eid , netehpørP egneM enie
 nehcilfpmihcfsenie dnu , negiderp solthcurf
 -oT

eid nebielb nehcfneM eid : nebrets sedoT
 -iznie nenief hcildne trefpo re ; nehclmäñ
 hcif nrefseb nehcfneM eid dnu ,nhoS neg
 ?suarov thcin scheid re etsfuW ,sthcin mu

Suarov re haf of , tsi dneffiwla re nneW
 -fahcfdnaseG , netahlhoW enief riw sfad
 menief hcan snu netlatsnA rella dnu net
 re : nedrűw nehcuarbsfim nebah uz nniS
 red na trubeG red nov riw sfad , etsfuw
 re : nedrűw nehegtne thcin sfinmmadreV
 nyef tsnosmu lettimslicH ella sfad , etsfuw
 mhi lefueT red sfad , etsfuw re ; nedrűw
 -tne nehcfneM red etfläH etsförgrella eid
 ned re etllow redo etnnoK ,edrűw neffier
 -eb nedahcf uz thcaM eid thcin lefueT
 -egnU red lhow nhi riw netnnoK ? nemhen
 ?negidluhcf eb thcamnhO red redo tjeckgithceç

4.

Dnu tetpuaheb nam eiw ,riw nneW
 -eseG eid dnif gihäf thcin ,nnak nefieweb
 "hceregrella red nnak eiw ,nellüfre uz ezt
 rerhi hcan eid ,nefartseb eid rethciR etset
 nneW ?nlednah thcamnhO nenrobegna
 -iedegna edanG enief re nened ,eid run
 -reV sua thcin dnu edanG sua ,tsfäl neh
 -nafna eid se nellof eiw ,nedrew gilef tsneid
 re nnak eiW ? tsi gidäng thcin re nened ,neg
 .tlhef solflüh dnu dneffiwu red ,nefartseb ned

Nam nened uz ,negilieH eid nennök eiW
 ,nyefgiträwnegeglla ,tmmin thculfuZ enief
 eiW ? neröh tleW red netro nella na dnu
 -rev eid rebü neſeW etshcöh sad hcif nnak
 ,nefiewre mhi riw eid ,erhE ehciltniem
 sella rebeG med se nnak saW ? neuerfre
 redo lebeiwZ riw bo ,negalhcfrev netuG
 eid ,riw nennök eiW ? neſſe eppuſhcfielF
 thcin

-iltlew nenie dñif ednatS mi thcia
 ttoG ,negidieleb uz netnegeR nehç
 ?negidieleb hcrudad -netshcöhrella ned

5+

Nie raw netleW red gnufpöhçS red roV
 se nneW .tsneidsettoG niek dnu ttoG
 -ho ttoG edrűw os ,ebäg nehçfneM eniek
 ,nyef nemmokllov of nebe tsneidsettoG en
 renief ffirgęB ned nam nnak efW .tztej sla
 -ieV negiwe⁷ red tim tickgithcereG netshcöh
 gnuffahçfE red tief eid ,rered rella sfinmmad
 rella ,nebeilb gnurabneffO enho tleW red
 ,nehçfneM red rella ,efuaT enho eid redniķ
 ? nemiernemmasuz ,neþrets nebuałG enho eid

6.

Etsnemmokllov red dnatS efolche red nneW
of , trhel noigileR ehçiltsirhc eid ciw , tsi
-reV ruz rabneffo hcua noigileR efeit tleiz
.ba sthcelhcfēG nehçilhcfnem sed gnuregnir
tiekhciltsieG red gnulhefpmE eid nneW
ehçilhcfnem sad ebrüts of , eräw maskriw
giznebeif redø gizhcef nennib thcelhcfēG
?nyef gnundronA settoG sad nnaK .sua nerhaJ

TtoG snu sfad , nebualg nam nnaK eiW
saw , nuht uz sad sella etmmitseb uzad
-llor nie mU ? tsi rutaN eid rediw edareg
enief nam sfum , nyef uz tsirkC renemmok
-nehcfneM sella , nemhen negnafeg tfnunreV
-tne negüngreV med , nebualg dnilb thci-leg
,nyef solehe , maftlahtne , nctsaf , negaf
-tne negómreV menief dnu nretleA nenief
edareg rutaN red etroW menie tim , negaf
red etn,ok saW .nlednah negegtne uz
-mirg

dnu ,nredrof seregrä lhoW nnaryTetsgimmig
? llarebü ad hcif nednif ehcüpfrediW ehclew

7.

TiekgitähntU ruz thcin tsi hcfneM reD
dnatS nefehe muz ,nebelshcnöM muz
liehtruroV nieS .neffahcfeg retiew os dnu
sfum ,tginierew netseB neniemeğlla med tim
-thciN .nyef kcewZ nief dnu thcifbA enief
sad nrednof ,redeilgtiM reginie etseB sad
-öhcs sed thcifbA eid raw lhoW eniemeg
riw leiv of ofla snu nesfüm riW .srefp
nrefnu ni leiv os dnu ,nefleh ,nennök
snu saw ,nekriweb sad ,tsi netfärK
med se nnew ,nnak, nehcam rehçilkcülğ
nehcierrE .tsi negegtne thcin lhoW neniemeğ
-ilaromeresnu ella dnif of, kcewZ nefeid riw
neröhçeg negirbü eid .tellüfre nethçilfp nehçf
neremihs dnu eliehtruroV red hcicR sad ni

ella

Uz nehcfneM nebah nenoigileR ella
 netyewz mi nitsuguA .tS) tbaheg nretfitS
 ztafba netneheznuen mi raunaJ na feirB
 dnif tetlatsnurev nbigileR eid saW :tgag
 eid ,ehcuärbfM eid ,eztäfuZ negifuäh eid
 -nniweG red dnu sezicG sed negnudnifrE
 red dnu sezlotS sed netrubeG eid ,thcuf
 dnu emuärT eid ,renciD rerhi thcufhcfrEH
 -rE eid ,thcadnA nehclaf red neyelednäT
 sad ehclew ,tiekhcilnniS red negnudnif
 egogardyS eid fua muhtnetsirhC ehcflohtak
 nehciilttög nellof ella hcua (.nerhüfkcüruz
 ,reryträM erhi nebah ella ,nyef sgnupfrU
 retähtrednuW dnu netehporP ,regidiehtrev
 etnnakebnu ella rüf thcruE eiD .tbaheg
 ,rutaN red nenoituloveR ehciikcerhcf dnu
 thcaM nreçöh renie gnudnifpmE eid dnu
 -uaH nesförg dnu negitläfnie ned ethcarb
 =nU dnu thcruF efeiD ;hæbeG muz nef
 -oifüiH dnu tiehhcawhæS efeiD ,tiehneffw
 -gif

-ieZ nella uz efpoK enief netztüneb tiekgif
 dnu ziegrhE .nenoitaN nella retnu dnu net
 hed noigileR red sua ethcam thcusfrcfreH
 -nu ,netgidnáb kloV sad eif timow ,retpeZ
 etshcoh eiD .nethcfrrehc dnu nethcojret
 égitfnükuz fua eis netednürg gnubegzteseG
 eid eif timow ,nefartS dnu negnunholeB
 erhi ,netmház nehcfneM red nedreigeB
 -hi llarebü dnu ,netgidnáb netfahcfnedieL
 ,tfnunreV red elletS eid na helliW ner
 -seB nenicmeg sed elletS eid na setseB rhi
 red dnu erhE red ztafdnurGreD .netztes net
 lliw nam nihow nehcfneM eid trhuf noigileR

8.

Nellow riw eiw thcin nekned riW
 -nu ,tedlibeg ,trifinagro riw eiw nrednof
 riW .dnif negozre dnu terhüfeg ,tethcirret
 snu fua enniS nressuü eid eiw of nekned
 med ni reprüK refnu eiw dnu ,nekiw
 -uA

dnu nefiepS eiD .tsi neffahcfeb kcilbneGuA
 snu negnirb , nesfeineg riw sad knärteG sad
 -na uz , neknadeG nredna uz gidnewhton
 negnusfeilhcfstnE dnu netfahcfnedieL nered
 -am dnu , snü nereiget nesfamdeilG erefnU
 eiD .nekned sredna redo of riw sfad nehç
 -hiE nenie nebah gnurettiW eid dnu tfuL
 sehçüB eiD .tfarksgnukneD erefnu fua sfulf
 -mU red dnu gnuheiztE eid , nesel riw eid
 tsuj snu negömrev , nebah riw ned gnag
 dnu , nekned uz sredna thcin dnu os
 refeid renie dnecri , yerf thcin dnif riw
 .nemheneb uz gnukriW erhi nehçafU

Nekned uz dnif yerf thcin nun riw nneW
 -yerF eid riw netllof eiw , nellow riw ciw
 reD ? nellow riw saw nuht uz nebah tieh
 -naH eid dnu , ehçafU eid tsi eknadeG
 enie nun nnak eiW .gnukriW eid gnuld
 -etstne ehçafU renie nov gnukriW eyerf
 -uT ehçilhcfnE .tsi yerf thcin eid nehç
 -neg

-yerfnu sla sthcin dnis retsaL dun nedneg
 sed ,noitutitsnoK red negnukriW egilliw
 red dnu gnuheizrE red ,stnemarepmeT
 yerf rüf nehcfneM neD .tiehnhoweG
 .nehcam ttoG muz nhi tsfieh netlah

NegnuldnaH rerefnu etsgnireg eid thcin
 renie nov thcin riw sfad enho theihcfeg
 -rev nehetsrediw uz thcin riw red ,chcafrU
 -rofeB eid .neraw tmmitseb uzad ,negom
 netedlibegnie redo nerhaw srefnu gnured
 red hcua ,rerfnu dnurG red tiezlla tsi snetseB
 refeid dnu ,negnuldnaH netsgitlughcielg
 uz sredna mu sfad,gidnewhton os tsidnurG
 neflah ftbles snu riw nlednah uz redo nellow
 .eraw eztefegrutaN eid rediw of ,netsüm



9.

Negew hcfneM red sfad , se tsi nefeiwrE
 dnu gauheizrE eid hcrud renief egneM red
 nenedroweg hcilrhebtneuu tiekgidnewhtoN
 -neM reredna efühyeB eid enho esfinfrüdeB
 dnameiN .nnak nyef hcilkcülG thcin nehcf
 -öts nehcfnemâtiM renief lhoW sad ofla frad
 ,lliw neröts thcin sēnegie nief re nnew ,ner
 ella snu eid ,etteK renie ni dnif riw nned
 tsi ztafdnurG etsre reD .tah .nredeilG uz
 ,nlednah uz hcilrhe nemmokillov ofla
 ,nlednah snu tim of nebe eredna timad
 sad eid ,neglofeb uz eztefeG eid dnu
 -ho ,dnif tfahcflleseG nesfarg red dnaB
 .netnnök nehetsēb thcin riw eid en

EztafdnurG mēfeid nov dnamej hcif dlab oS
 -ie menief nov hcif re tnrestne ,tnrestne
 darG med ni nhi tläh naM .kcülG neneg
 -inew redo rhem re medni , tfahdnegut rüf

-yeb snetseB neniemeG sed emmuS ruz reg
 hcua edarG med nebe ni tsi re dnu ,tgart
 -eG red thümeb hcif re medni ,htilkcülG
 schad thureb sella .neztün uz tfahcfllef
 eiv ,negiez uz nehcsneM med ,fuarad run
 'röfed' setseB nief tra etsethciel eid fua re
 med tim se re gidnewhton eiv dnu ,nred
 dnu nnak nednibrev tfahcfllefeG red netseB
 re sfad ,hcilgömnu se tsi nnadsla ,sfum
 ,reginev leiv dnu ,nellow lichtnegeG sad
 .nnak nuht nedahcS muz hcif se re sfad

IO.


Eid , ba snu nov thcin tgnäh sE
 -lew hcrud ,srhäfegnU sed efrüwlefrüW
 dnu negnudnibreV ni ,fleW eid ni riw ehc
 -mitseb uz ,nemmok ednätsmU effiweg ni
 ,nnakrovad retsuA eid sla ginew of ;nem
 dnu ,tsi tetfeheg nesleF nenie na eif sfad
 nov tgnäh se reba ;tah enniS yewz run
 rehcilkcülgnu redo rehcilkcülg snu , ba snu
 -erhem hcan riw medhcan ej ,nehcam uz
 riw rhem ej dnu ,neberts sfintanekeE rer
 -tne nehchildäheS dnu negisfülfrebeU sed
 -efnu saw ,sad sella nned ,nenrel nerheb
 .hcildäcf tsi ,tkcürdretnu etfärksednatsreV er

Snu eid ,neliehruroV na riw egnal oS
 eleipfyeB ,thcirretnU rehcllaf ,gnuheizrE
 ,nebeg nebualgrebA nov netrA ella dnu
 sfad ,negnäh hcilnnertreznu dnu tsef of
 hcon ,negaw nlefiewz uz lamnie thcin riw

nethcirretnu tñunreV red yeb snu reginew
 gidnewhton riw nebielb of ,nellow neffal
 -nele ned nehel riw nned ;hcilkcülgnu
 -eL seznag nie mu snu red ,dnatsuZ ned
 -göm lamnie run hcod sad ,sfuneG neb
 nehcfuät dnu ,nie thcin rag ,tgnirb ,tsi hcil
 ,trA etshcilkcülgnurella eid fua tsblef snu

I.

FpOK rednebeitichrhaw nie llof muraW
 -mi hcod se nehcielgred ,tkned tsblef red
 netdätS nesforg ni netrednuh retnu rem
 ,nened teuarT ,, :negaf thcin ,tbeig nenie
 -ilrütanrebeU ,negibuälgnU nov hcue eid
 ,uz sfiweg ,nederrov nehcilfiergebnU ,nehe
 ,nuht .negew slichtroV serhi solb seif sfad
 eif eid ,tichrhaW eid hcue eif nnew nned
 eif nettäh of ,netgaf ,nednifpme tsblef tfo
 -alkS erhi thcin träw rhi dnu ,dorB nick
 *kriW sad mu run hcue tremmükeB .nev
 ehcil

eiw , rüfad tegrof dnu , W refeid ehcil
 enho driw terhemrev dnatsihoW reue reih
 nehcerpfrev hcue eid , negarf uz etueL eid
 eif timow nehord dnu , tlläfeg nenhi saw
 -iltued tim tgafnitsuga .lich reD .nellow
 .55 mi noigileR nethcä red nov)netroW nehc
 ,ellow eif ehclew yefeif, tiehrhaW (letipaK
 ,sella sla reffeb hcilhcielgrevnu hcod tsi
 .gamnedrew thcadegsua neknüdtuG hcan saw

Sfiweg eztäfredroV eid lamnie dniS
 -fiW sad hcif tknärhof of , gitiertsnu dnu
 -äS ehcafnie rhesua laroM red egidrüwsnef
 ,nezteseG ned tglaf dnu tbeiL .nie ezt
 tnreftne .nehcam hcilkcülg hcue eif liew
 ;thcam hcilkcülgnu hcue saw sella hcue nov
 regürteB ella , tfnunreV red nennaryT ella
 ,nredna ned renie tbeiL .reldnähtroW dnu
 of neduerF rehcilhcfnem sfuneG red timad
 .tbualre rutaN ejd se sla ,edrew nemmokillov

12.

EtshciltnefeW dnu etsrerellA sad riw nneW
 rerfnu , gnuguezrE crefnu , tiehhcšneM red
 ,gnukriW , nyefaD , nefew , gnafnA eleeS
 netsre eid , gnummitseB dnu reuadroF
 -dnawreV dnu gnuhetstnE red eztäfdnurG
 ,negömreV , nelloW , nekneD šad , gnuł
 -nök nefiergeb hcon nerälkre redew .w .f .u
 nov sawte nnd riw netllow eiw , nen
 tsi nebahre tfnunreV ella rebü saw , med
 -ürpfrediW nł onho , negaw nerälkre uz
 -rebA dnu gnudnelbreV , nnifnU , ehc
 †neknifrev uz ttirhcS medej yeb nebualg

13.

Ned-red ,nehel uz ned ethcsnūw hcl
 el ,ecanopmoP ,oreciC ,nakuL ,sullecO
 -ffahcS ,elyaB ,afonipS ,sebboH ,reyaV
 ,snolloT ,telliaM ; sreillivnialuoB ,yrubset
 -loV ,ininaV ,notsloW ,ddulF ,snilloC
 ned dnu ,suitevicH ,uaesfuor ,eriat
 -eleg erutan al ed emetsyS sed reffafreV
 mī nekned uz of hcon dnu ,tah nef
 -sforgrū renief nov re eiw ,tsi ednatS
 ,tah thcadeg na gnuheizrE nehcilrettūm,

NetsilarutaN , netsieD ella murad neffüM
 dnu , rekitpecS , netsilairetaM , netsiehtA
 lhaZ red sua , nebah nemaN eif eiw - itnA
 red htaK mi eid , nyef neffolhcfegsua rered
 redo ? nebah emmitS dnu ztiS , tfnunreV
 ,neröh tug of nebe thcin eif 'iiw nellof
 negaf uz netseB mrefnu uz sawte eif nnew
 muitncliS gewthcelhcf snu eid , eid sla , nebah
 ? neffal nerinopmi snu sriw liew , nerinopmi

Eif tsi redo , tdot znag eiretaM eid tsi
 sad hcif eiw , tdot eif tsi ? gidnebel znag
 ,tsfäl nenguel znag thcin hcierlarenim mi
 tfarK eid nnew , nebeL muz eif tmmök eiw
 ? tgeil gnuginiereV red ni thcin snebeL sed
 ,nemaS netdot ned tregnäwhcf edre. eid
 ned nov driw sarokthcurF sed mieK red
 ,tshcäw eznaFP eid , trhäneg netnemele
 -rutaN nredna tim driw , tfer thcurF eid
 netkudorp

ni dnu , nesfoneg , tetierebuz netkudorp
 -dot eid esfeineg hci , tlednawrev gnurhaN
 •hcliM ni driw liehT etseb red , eiretaM et
 driw , rebü tulB sni theg , tsölegfua tfaf
 , tlederev neznatsbuS nreffeb tim , gidnebel
 , na neliehT negisfülf dnu netsef ni tztef
 dnu snebel sed elänaK ella hcrud trirtlif
 -rev refeid .nemaS muz hcif tlederev
 -ilugaok , nemaS nredna tim hcif tednib
 etnnakebnu hcrud tgnäf , sutöF muz ter
 -eb , tritiplap , nemrof uz hcif na eztefeG
 dnu , suareh tbiert , rhem remmā hcif tgew
 rüf nie rovuz etanoM 9 red oyrbmE red
 nehchcifiF senielk hcilkremnu egua sad
 yeb tgnäf eiretaM eiD .hcfneM driw , raw
 gnudnifpmE ruz theg , na gnugeweB red
 , tkned , tkrem , thcielgrev , tlemmaf , trof
 sriw nennen nun dnu , tlhäv dnu tsfeilhcf
 hcrud driw , trof tllor nebel saD .tsieG
 red tim hcif eid , netlahre eiretaM etdot
 tröh nebel saD : trimaglama negidnebel
 -ciw

riw sfad enho ,mak se eiw fua redeiw
 tnemōM ned dnu ehcafrU ehciltnegie eid
 eid ni theg eiretaM egidnebel eiD .neffiw
 ,rebü eiretaM etnnanegtdot redo edneluaf
 red nemaS ned tlekcíwtne redo tguezre
 -ciw tbrits ,remrüW nenetlahtne nñirad
 hcrud redeiw efeit ,edrE ruz driw ,red
 -eiw thcurF efeit ,thcurF ruz egnägrebeU
 -eg of dnu ,efpöhcfeg nehcfirciht muz red
 -reV nov lekriZ nehcilröhfuanu eid neh
 sfad of ,trof gnurednäreV dnu gnuldnew
 sla ,tniehcñ rehçilrütan tleW red ni sthcin
 nnew ,renaidnI red gnurednawneleeS eid
 tim tfarksnebel red nov ffrigeB nerhi riw
 sad ,nednibrev nefeW nemasdnifpme med
 ,nemaS mi ,etulB mi .nennen tsieG riw
 -eG netsre red ni ,thcil, mi ,sutöF mi
 -itsieg sed gnukriW eid tröh oW ?eknad
 rerfnu ni eid ella nebel. ? fua sneseW neg
 -luäF erfnu hcrud dnu nensfolhcfegnie ellüH
 ?trof thçin remrüW netlekcíwtne sñin
 nebaH

-nifpmE dnu enniS hcua thcin eif nebaH
 -eG rerhi darG ned lliw rew dnu ,gnud
 ,gidnebel sella tSI ? nemmitseb tfarkneknad
 -roP enie sla ,sredna tsieG refnu tsi saw
 -ow ,tdot sella tSI ? eleestleW red noit
 ?tdot tsi saw ,eknadeG red tmmök reh
 -riZ egiwe red tsi reiH ? gidnebel tsi saW
 yeb riw ned fua nehcfiergebnU sed lek
 sulp non sad : nehets kcilbneguA medej
 siew hci sad ,netsigolohcyfP eid negaf : artlu
 red nebe ,notweN dau ekcoL negaf ,thcin
 ezloft sad laambarG nefled fua ,notweN
 edrew sE : hcarpf ttoG : beirhcf dnalgnE
 -eG .notweN .kaasI draw se dnu !thciL
 dnif ow — !sebuatS sed ttoG ud ,eknad
 -närG enied ,gnuguezrE enied ,gnafnA nied
 saW — ? ednE nied dnu kirbaF enied ,nez
 tednifpmE ? nednifpme sla sredna nebel tsi
 eid ,evitifneS eid ? hcua thcin eznaIfP eid
 neznärG eid dnif oW ? llaroK red ,pyloP
 -iwz ,negidnebel dnu netdoT ned nehcfiwz
 nehcf

-aM netfölegfua dnu netriřnagro red nehcf
 -iniereV eid slz rhem se fradeb saW ?eiret
 mi red , řřotS ned mu etnemelE red gnug
 -eG tim , neihcf solnekandeg ekcilbneguA
 eiw , eleiv eiW ?nregnäwhcf uz neknad
 -eg effotsrU red gnuginiereV ehclew , egnal
 tsi reih , nennök uz negaf mu , uzad tröh
 fua sib eiretaM eid riw nennök ?tsieG
 ehcafniE sni , nerhüfkcüruz lleuQ nerhi
 -gömnu thcin hcua se tsi of , nefölfua
 nebeL sad gnuztesnemmasuZ rerhi ni , hciř
 eid .nemhenuzna hcřitehtopyh sla , nebeg
 -göMeid , tfnukuZ red nov tři trawnegeG
 erfnu dnu , tiekhcilkriW red nov tiekheil
 ni sad , sthciL sed elhüfeG mov tieZ
 ehclew , regnawhcf , llofnethcuel tfnukuZ red

Calliginosa nocte premit Deus.

red esfeil nam , reřřeb thcin nned se eräW
 -eb eifned sumsihcetakrutaN nenie dneguJ
 -ierg

kcitetäiD ehciltün enie , etnnök nefierg
 dnefuat eleiv of tiehneffiwN U nered sua
 -reV red , tiehneffiwN U red refpothcalhcS
 ni , nedrew snebualgrebA sed dnu gnurhüf
 -rel sednatsreV nednemiek sed nerhaj ned
 nekned eif ehe nenhi nam sfad sla , nen
 rehcsfigoloeht tim dnatsreV' ned nennök
 -eltieZ nenhi red , tlebenmu — yereffiwllA
 -nU egiwe enie dnu , tflih — sthcin sneb
 — , tsfieh nekned saw sella rebü tiehneffiw^e
 neznag senie tiekgilefkcülG eid rebü dnu
 lacfaP — — — — ? theiz snebeL'
 : tfo nohcf netgaf mhi hcan eredna dnu

L'exemple les prestiges et l'autorité
 peuvent faire des dupes ou des hypocri-
 tes : la raison seule fait des Croyans.

rhi tllow nehcfneM o esfalC rehclew uZ
redo nenegorteB ned uz ,nellcfeg redniK erue
nėbah nebmluloK netsre eiD? nregürteB ned uz
.etyezehporp oneZsad ,lafkcihcS sad llarebfi

