Isle of Mauritius District of Pamplemuse 12th Sept. 1794

In the name of the true and only God manifested in Trinity

Segismund Baetron, do hereby promise in the most sincere and solemn manner Faithfully to observe the following Articles during the whole course of my natural life to the best of my knowledge and ability; which Articles I hereby confirm by oath and by my proper Signature herunto annexed.

One of the worthy members of the August, most Ancient and most learned Society "The Investigators of Divine, Spiritual, and Natural Truth" (which Society, more than two centuries and a half ago i.e. in 1490) did separate themselves from the Free Masons but were again united in one Spirit among themselves under the denomination of "Fratres Rosae Crucis" (Brethren of the Rosy Cross) i.e. the Brethren who believe
in the grand atonement made by Jesus Christ on the holy Cross, stained and marked with His Blood for the redemption of Spiritual Nature (laying naked at the same time our Universal Microcosmical Subject the best Magnet for continually attracting and preserving the Universal Fire of Nature in the form of Incorporeal Spiritual Nature for the regeneration of Matter), having thought me worthy to be admitted into their august Society in quality of Member Apprentice and Brother and to take of their sublime Knowledge, I do hereby engage in the most solemn manner.

That I will always do the utmost of my power conduct myself as becomes a worthy member, with sobriety and piety; and to ever-deavour to prove myself grateful to the Society for so distinguishing me as I now receive during the whole course of my natural life

That derision, insult and persecution
of this august Society may be guarded against. I will never openly publish that I am a member, nor reveal the name or persons of such persons as I know at present, or may know hereafter.

3rd I solemnly declare that I will not, during my whole life, publicly reveal the secret knowledge I receive at present, or may receive at a future period from the Society, or one of its members, nor even privately, but will keep our secrets sacred.

4th I do hereby promise that I will instruct for the benefit of good men, before I depart this life, one or two persons at most in our secret knowledge, and initiate and receive such person or persons as a member companion into our Society, in the same manner as I have been initiated and received; but such persons only as I believe to be truly worthy and of an upright, well-meaning mind, blameless conduct, sober life, and desirous of knowledge; and if there is no distinction of sexes in the Spiritual World, neither among the Blessed angels, nor among the Rational, Immortal Spirits of the Human Race: and as we have
had a Enemies: Queen of Egypt, a Moor; the Prophetess, a Penelopha the Wife of
Hamnul, and lastly a Leonia Constantin (Abbess of Clermont). She was actually rec
ceived as a practical member and Master
into our Society in the year 1736 which
woman are believed to have been all poss
sors of the Great Work, consequently
honorable Rosicrucians, and members of our
Society by possession, as the possession
of this our Art is the Key to the Most
Hidden Knowledge, and moreover, as
redemption it is manifested to be obtain
by means of a Woman (The Blessed Vir-
gin) and as Salvation; which is of in-
definitely more value than our whole Art,
is granted to the female Sex as well as
to the male; our Society does not exclude
a worthy Woman from being initiated.
God Himself not having excluded Women
from partaking of every Spiritual felicity
in the next life.) We will not hesitate
to receive a worthy Woman into our So-
ciety as a Member, Apprentice and even
as a practical member, or a Master if
she possess our Work practically, and
has accomplished it provided she is found
like Cinderella. This noble life to be sober, pious, discreetly prudent and ever mindful of an upright mind, and hence devoid of all Desire for knowledge.

5th I do hereby declare that I entered with the permission of God to commence the great work, as much as I may in all circumstances, for the opportunity and time will permit. Not that I may do good through the noblest efforts, but that I may so use these gifts to the divine veneration which the Society has placed in me in purity of character and spirit.

6th I do further most solemnly promise that (should I accomplish the great work) I'll not abuse the great power entrusted to me, by appearing great and exalted, or seeking to appear in a public Character in the World by hunting after vain Titles of Nobility and Dignity. Which are all fleeting and vain. But will endeavor to live a sober and orderly life as becomes every Christian. As not possessing of such great a temporal Blessing, I shall devote a considerable part of my abundance and superfluity (multiplyable indefinitely) to Works of private charity.
No aged and deeply afflicted people, to poor children, and above all to such as love God, and act uprightly, and I will avoid encouraging laziness and the profession of public beggars.

7th I will communicate every New or useful discovery relating to our Work to the nearest Member of our Society and hide nothing from him seeing he can not as a Master Member possibly abuse it or prejudice me thereby; on the other hand I will hide these secrets discovered from the World.

8th I do moreover solemnly promise, (should I become a Master and possessor) that I will not on the one hand, assist aid, or support with Gold or with Silver any Government, King, or Sovereign; (except by paying taxes) nor on the other hand, any Populace or particular set of men to enable them to revolt against their Government; I will leave Public affairs and arrangements to the Government of God; who will bring about the events foretold in the Revelation of St. John, which are fast accomplishing. I will not interfere with affairs of
I will neither build Churches, Chapels, nor Hospitals, and such Public Buildings as there are already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give my Charity to a Priest or Churchman to make them more profane and insensate than they are already. If I relieve a distressed Woody Englishman, I will consider him in the light of a private distressed individual only. I will not give my Charity with the view of making my name known in the World, but will give my Alms privately and secretly.

I hereby promise that I will never be ungrateful to the worthy friend and brother who initiated and received me, but will respect and oblige him so far as he is in my power in the same manner as he has been obliged to promise to his friend who received him.

Should I travel either by Sea or by Land and meet with any person who may call himself a Brother of the Rosy Cross, I will examine him whether he
can give me a proper explanation of "The Universal Fire of Nature and of our Magnet for attracting and magnetizing the same under the form of a Salt? And whether he is well acquainted with our Work? And whether he knows the Universal Dissolvent and its use? If I find him able to give satisfactory answer, I will acknowledge him as a clear and brother of our Society. Should I find him superior in knowledge and experience to myself, I will honor him and respect him as a Master above me.

12th
If it should please God to permit me to accomplish my great Work with my elder hands I will give praise and thanks to God in humble Prayer and devote my time to the doing and promoting all the good that lies in my power and to the pursuit of true and useful Knowledge.

13th
I do hereby solemnly promise that I will not encourage wickedness and debauchery, thereby offending God by administering the medicine to the human body, nor the Acanthus Soluble to a patient infected with the Venereal Disease.

14th
I do promise that I will never give
the Forme, lest the sabbatick officiation for
or sacramentation to my person living a
man of a single plane, unless the
person is an Initiato and received
Member and Brother of the Rosy Cross.

To keep faithfully the above articles
as I now receive them from a worthy
member of our Society so be received
them himself. I willingly agree and
sign this with my name and affix my
Seal to the same. To help me God,
Amen.

S. Brethren Set

I have initiated and received Mr.
Regiomund Brethren, Doctor of Physic
is a practical member and Brother
above a practitioner in consequence of
his solid learning which I certify by
my name and Seal.

Clericius, 12th Sept. 1794

The Chazal R.C.

(The Seal of the Red Stone)