

HEINRICH CORNELIUS AGRIPPA von NETTESHEIM:

(1486 -1535 C.E.)

(An excerpt from "KELTIC KNOT" a work in progress by Alexis Dolgorukii)

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NOTE: Names that are fully capitalized, bold faced, and underlined in this text are people who are described in the section of this work on **THE HUMANIST COLLECTIVE:**

Cornelius Agrippa is firmly believed by most "Popular Occultists" to have been a very important "Magician", Alchemist" and, of course, an "occultist" just like them. In fact he is alleged to be the original of "Faust, or "Dr. Faustus". But what's the truth of the matter?

THE HISTORICAL FAUST:

Various contemporary documents of the 16th century mention a contemporary "necromancer" calling himself Faust. But what IS a "Necromancer"? In the 16th Century it was believed that "Necromancy" was the skill, or capability, of actually summoning the dead "back from the grave" and communicating with them for many reasons, usually in that time frame, believed to be diabolical in origin. But aside from total fraud, what was "Necromancy" actually? It was I believe, a combination of two things; one: mediumistic, and two: Misunderstood and misdiagnosed Shamanism in a society which no longer knew anything about the subject having lost that knowledge due to it's violent suppression, over the years since Christianity triumphed over the pre-Christian religions in which Shamanism was a vital aspect.

In 1509 The Abbot of Sponheim, Johannes Trithemius (Thrithemius) wrote in reply to an inquiry: "Georg Sabellicus.....is a worthless fellow who should be castigated to stop his proclaiming of abominable and sacrilegious doctrines.....He has chosen to call himself: "Magister Georgius Sabellicus, Faustus Junior, fons necromanticorum, astrologus, magus secundus, chiromanticus, aeromanticus, pyromanticus, in hydra atre secundus" "

"Sabellicus" and "Faustus may be pseudo-humanist latinizations of a German Place Name and Family name (or of two families).

Tritheim reported having been in Gelnhausen the year before (1508) at the same time as "Faust" and hearing from his fellow clerics there of Faust's boast that: "If all the works of Plato and Aristotlehad been lost, he, through his genius, would be like a second Ezra, not only restore them completely, but improve on the restorations.

In Wuerzburg, Tritheim continues; "Faust even claimed that he could perform the miracles of Christ" subsequently he was appointed schoolmaster of Kreuznach because of his vaunted alchemical learning, but he had to flee when his homosexual seduction of various pupils was discovered.

In 1509 a Johann Faust from Simmern (a Principality incorporated into Wuerttemberg in 1504) received the A.B. at Heidelberg; If he was Tritheims "Faust", later tradition was correct in claiming that the "Necromancer" was born in Knittling (the chief town of Simmern) in the early 1480's.

In 1513 Conrad Mudt ("Mutianus Rufus"), the supporter of Reuchlin (q.v.) and the friend of Philip Melancthon (q.v.) Saw and heard Georg Faust at Erfurt. He wrote to a fellow humanist that this "immoderate and foolish braggart" calling himself "the demigod from Heidelberg" before astonished audiences "he talked nonsense at the Inn".

The accounts of the Bishopric of Bamberg records a payment in 1520 to "Doctor Faustus" for casting the Price-Bishop's horoscope. In 1528 the Town Council of Ingolstadt forbade "the soothsayer" Jorg (i.e Georg) Faust to remain in their city; and in 1532 the Junior Burgemeister of Nuremberg recorded denial of entry to "Dr. Faust, the great Sodomite and Necromancer".

From 1532 to 1536 the same "philosophus" practiced medical alchemy and soothsaying in the Rhineland and Lower Franconia with some success: he is reported to have died in 1540 or 1541 at a village in Wuerttemberg.

During "Faust's" earlier years, i.e. before the Reformation, humanists and theologians both gave little or no credence to the preposterous pretensions of the shabby exploiter of contemporary superstitions (i.e belief in "Witchcraft"). Over the course of time, however, some successes - and obviously....his continuous shameless and unflagging self-advertisement....established his reputation as a soothsayer and necromancer (as well as a "Sodomite") and various Protestant

Theologians, among them Martin Luther himself and his friend and colleague Philip Melancthon, alluded seriously to "Faust's" "diabolic Powers".

The sad thing is that because of revisionism and myth making we'll never know the actual facts about Georg Sabellicus, "Faustus Junior". Was he a "shameless and shabby fraud" or was he a tireless worker to help mankind? We'll really never know. But we do know this, what ever is the truth about "Dr. Faustus" he was NOT Cornelius Agrippa!

Cornelius Agrippa von Nettesheim was born on 14th September 1486 at Cologne to a family of the middle Nobility. He was a soldier, a writer, a physician, and a major metaphysical philosopher. From 1501 (when he was 15 years old), to 1507, he served as a Captain in the Army of Maximilian the First, Holy Roman Emperor (things were surely different in those days, but his holding the rank of Captain, (which was a considerably more important rank than then it is now), at such a young age, shows his family to be of considerably more prestige than lowest level nobility).

In 1509 (when he was 23) two years after he **JOHANN REUCHLIN**'s very liberal treatise on religion.

These lectures aroused violent and vociferous ecclesiastical opposition. As a result of that opposition Cornelius Agrippa was driven from Dole in 1510 and he went to London. This was in the second year of Henry the Eighth's reign and, while England was not anywhere near the Protestant Nation it was to become, both Henry and his Queen were liberals, and more important still, in England the Dominicans and their Inquisition never gained any real power or authority.

As to the Dominicans, let me say this, when compared to the historical activities of "The Hounds of God" which is what Domini Canem means, both the Gestapo and the KGB are reduced to looking like Sunday School Teachers.

IN London, Cornelius Agrippa stayed with the Humanist-Platonist Philosopher and Churchman **JOHN COLET** r>

From London Agrippa went back to his hometown of Cologne (he always went back to Cologne), where he married his first wife. Eustache Chapuys (Later Imperial Ambassador to England, during some extremely delicate negotiations in a very dangerous and sensitive time) stood as God-Father to Agrippa's son. This, by the way, gives us a pretty accurate picture of Agrippa's station in life (at this time he was about 24 or 25 years old). Firstly he was a Captain (a position of considerable authority in those days) and then he has a man who was sufficiently

distinguished to serve as the Ambassador of the Holy Roman Empire to a VERY important Court, stand a God-Father to his son. In those days being God-Father was taken very seriously indeed, the child was practically considered equally your responsibility. This makes it pretty clear to me that Cornelius Agrippa and Eustache Chapuys were nearly social equals, and that's pretty high indeed.

In 1515 Cornelius Agrippa was lecturing in medicine, philosophy, and "occultism" (Metaphysical Philosophy) at the University of Pavia in Italy (He was now 28). He remained there until 1518 when, upon the recommendation of William the Seventh, Marquis of Montferrat, he was appointed to the post of Public Orator and Public Advocate (equivalent to the modern Public Defender) at Metz in Germany.

At Metz, his eloquent and quite vociferous defense of an accused witch (Cornelius Agrippa maintained that the person had to be innocent, as there was really no such thing as a witch, this by the way was one of his major themes) brought the rage of the Dominicans and their Inquisitors down upon Agrippa and he wisely discreetly left for Cologne, where his first wife died.

In 1524 Agrippa went to Lyons to take a position as physician to Louise of Savoy, Dowager Queen of France. But after having received not one cent in salary at all, he left her employment in 1527. (He was later thrown into prison in France for criticizing her for this).

In 1529 he was appointed Court secretary, with specific duties as Court Historian, in the Court of The Emperor Charles Vth at Antwerp.

Agrippa was imprisoned for debt in Brussels in 1531, but was rescued by Eustache Chapuys, the Emperor's friend, confidante, and sometimes spy.

In late 1534 he got involved in a tremendous battle with the Inquisitor of Cologne and was only saved from execution by the Elector Prince-Archbishop of Cologne who simply voided the sentence. But as a result he was forced to move once again and he went to Grenoble in France where, on the 18th of February 1535 he died. He was married 3 times (their names aren't recorded) and had seven children (none of whom we know anything about).

Cornelius Agrippa's principal works are: "DE OCCULTA PHILOSOPHIA"

(Concerning the "Obscured Philosophy") which was written about 1510 in Cologne and published in revised format in Antwerp in 1531: It is, obviously, this work that has been one of the principle sources of "Popular Occultism's"

fascination with this man. Its title certainly lends itself to such fascination.

But what was that book, in fact, about?

We have only the later significantly revised book to go upon. What were the differences between the later version and the original? That, of course, we'll never know, unless the original manuscript is discovered somewhere by a scholarly historian who is neither a Churchman nor an "Occultist". I say that because it is absolutely clear to me that neither class of person could be trusted with it.

"DE OCCULTA PHILOSOPHIA", as we know it, is a totally fascinating if confusing mixture of Neo-Platonism with Early Christian Beliefs. It is very important to remember that some early Christians, men such as Origen and Clemens Alexandrinus were in fact Platonists before they were Christian and strong elements of humanism persist in their writings. This work contains a systematic synthesis of Cabalistic-mystical philosophies in which "magic" emerges as the most perfect science that can lead humanity to real understanding of nature and of "God".

In the period of time in which Cornelius Agrippa lived, "magic" was a euphemism for "Metaphysical Philosophy" the very idea of which was anathema to Christianity. This book contains Agrippa's doctrine of "the three worlds", "those of the elements, the stars, and the spirits." corresponding to the physical world, to the heavenly world, and to the world of the mind. Agrippa postulates a fifth element (quintessence) that "presides over" the four elements of Earth, Air, Fire, and Water.

When those contents, and that title (which is intentionally misleading) are added to the efforts of the furious Dominicans, it is no wonder that this brilliant man, who was a polymath, a philosopher of very broad scope, a scientist, a physician, and an outstandingly advanced abstract thinker; comes down to posterity trivialized as a "magician", "alchemist", "sorcerer" and devotee of Satan. There are however two very important things which contradict this reputation.

One: in 1519, in Metz, he got into major trouble with the inquisition for defending an individual who was accused of "witchcraft". His defense was based entirely on the grounds that "there is no such thing as a "witch"", and that the charges, and indeed the very crime of "witchcraft" was entirely the product of clerical superstition and ignorance and greed.

The second contradiction is Agrippa's other major work: "DE INCERTITUDINE ET VANITATE SCIENTIARUM ET ARTIUM ATQUE EXCELLENTIA VERBI DEI DECLAMATIO".....(which roughly translates as: ON THE VANITY AND UNCERTAINTY OF SCIENCE AND THE ARTS AS SUPERIOR TO DIVINE RHETORIC") This was a truly scathing attack on "occultism" and all the "sciences", which at that time, were all far more "occult" than they were scientific. This work was highly influenced by

PICO DELA MIRANDOLA and **JOHANN REUCHLIN**. . It is a biting satire on the state of science, attacking the belief in witches, magic, and sorcery; denounces the accretions which had grown up around the simple doctrines of early Christianity. And very strongly attacked the reactionary academics and scholars of the time.

One fact that I have found common to all the people of the middle ages who have come down to us with reputations imputing them to be "Magicians", "Occultists", Quabbalists (Kabbalists), or "alchemists", and that "fact" is this: All of these people were either philosopher-scholars or scientists (or usually both), and they were not favorable to the Institution of Christianity. Most, if not all of them were Platonists of one stripe or another, and they were all vilified by the Church as "magicians" and "Sorcerers". Of course either one was subject to the death penalty in those days of the power of the Dominicans (Hounds of God) who ran the Inquisition.

In a way, it is completely accurate to say that what we call "Popular Occultism" today, is the fantasy of Dominican Monks and a weapon they used against enemies of Christianity.

There is no such thing as "magic".