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Works of Sendivogius

[Sendivogius' Letters to a Society of Unknown Philosophers](#) [transcribed by Justin von Bujdoss]
[Sendivogius' Hieroglyphic seal of the Society of Unknown Philosophers](#) [transcribed by Justin von Bujdoss]
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Letters 1-10 of Sendivogius

This work was published in French in *Traitez du Cosmopolite nouvellement decouverts ou apres avoir donne unde idee d'une Societe de Philosophes...*, Paris, 1691. This translation by Ebenezer Sibly is found in MS. Ferguson 25. [Letters 11 - 20](#) . [Letters 21-30](#) . [Letters 31-40](#) . [Letters 41-55](#).

**LETTERS
OF
MICHAEL SENDIVOGIUS
TO THE ROSEYCRUSIAN SOCIETY
FOUND
IN AN OLD MANUSCRIPT
BY EBENEZER SIBLY M.D.
1791**

Epistle 1.

Greeting to my most honoured Friend and a most worthy Companion of the Society of unknown Philosophers. M.S.

Honoured and renowned Sir, yours and your Patron Briscius, our companions letters have been exceeding welcome to me, and I cannot express the Joy I had to hear that you have certainly and effectually been received into our Society and that there was a design on foot to settle and to enlarge our Society throughout all France, which I have had an ardent desire long before now to bring to pass. Neither can I doubt but that such a project will succeed well; since God hath endowed you with such great Perfections in mind and good manners (as Briscius doth testify it) and I myself am able to judge by your most ingenious letters.

For this purpose then I joyfully do send you (as you have desired me) in Latin the Statutes of our Society, the observation of which let be sacred to you and be it as such recommended to our future Brethren. Further I liberally do grant and promise you a communication of more Notions than your Patron hath yet imparted to you, concerning as well the theoretical as the practical part of our alchemy.

But then it will be necessary that you yourself labour in it, continually reading, speculating and working also, to make you able to add some things by your own industry and strength to those things such as are already revealed to you. For the rest you will find it a business of not so very high consideration as is talked of. For he that hath the key to the door can easily unlock the same.

And that you may be able to do it the sooner, I shall not be wanting to intimate to you the rocks which may stand in your way and to direct your deviating conceits, as often as you will take occasion to consult me about what you are reading or doing. And I protest to you that I will hide nothing from you except those things which you cannot learn but by ocular demonstrations and manual operations.

For every art hath its own way and manner of operating and above all, ours which cannot be expressed so well in words but that a particular demonstration and an experimental disquisition be also necessary, which for the most part answers but slowly, the hopes and expectations of philosophers.

I beg of you to take these my admonitions in good part from
Your most ready servant to all your commands,

Michael Sendivogius.

Brussels, 9th February, 1646.

Epistle 2.

Dear Companion,

You desire to know, and truly not without reason, what books among such an infinite number, as well of ancient as modern authors, you should choose to read; for few are faithful and then if there be and which they are that write the truth, and scorn for the most part to contradict themselves, though in the main all of them do aim at one and the same thing, though in an hieroglyphical style, suiting with out Cabal, our art being altogether cabalistic, which art to prostitute to the iniquity of sophisters, or to sacrifice to the lightness of the imprudent is altogether unjust and nefarious.

Let therefore your care be to choose to yourself out of such a multitude of books those that follow, and put by all the rest as being useless and unprofitable: for if you have but got the little fish called Remora (see my Novum Lumen Chymicum, page 59, in the beginning of the parable) which but one of that sort swims in the vast ocean, you need no more fishing, but only to get the Way to dress, boil and spice it.

Among the ancient books then these are the chiefest.

1. Hermes whose books are of very great nay the highest moment, in order to understand well and truly our business.

There are two small treatises of his; one inscribed with a posthumous name given by his commentators viz: *Transitus maris rubri*. The other; *Appulsus ad terram promissam*, both let be recommended to you before any other.

But they are rare to be had and perhaps not to be found in Europe.

I have found them in Constantinople by some Martians where having perused them I copied them for memory's sake.

2. Andernacus Paracelsus whose writings are like a clear day's sun light, but if you can light upon his Codicills which heretofore were called *Psalterium Chymicum* or Paracelsus his *Manual* make much of them. For therein you shall find displayed and clearly manifested all the secrets of our cabal, and of physick demonstrative with the whole knowledge of alchemical doctrine. This book is not so rare as the former. For I have found it at home in the Vatican Library and in several other places amongst my cabalistic brethren of our own nation. However it is not altogether so common that it were to be found everywhere. Therefore I did take a copy of this also for my own use, as I had done with the former.

All them I willingly would impart to you were it not that these did teach the same doctrine which I shall hereafter insinuate to you in the sequel of my letters, and that in a much clearer method and succintor style than they have done. Besides this his treatise *De Tincturis* is not to be neglected.

3. Lullius. But amongst all his writings I can only recommend to you these. His *Vade mecum*, and *dialogismum* entitled *Lignum Vitae*. Likewise his *Testamentum* and *Codicillus*, yet these two last with the rest of this author's innumerable writings together with those of Geber and Arnoldus de Villa Nova are almost made inexplicable because of a labyrinth of figments and unprofitable receipts so that I myself can scarcely pick out the truth to justify it.

There are other writings collections out of old philosophers books, not altogether unlearned. But there are so many sophisticated tricks intermingled and filled up with incubations of other authors of none or ill repute that it is a hard matter to discern true and good traditions of faithful and approved men from others.

Amongst the writers of the middle age these are good, Bonus Zacharias, Bernhardus Trevisanus, Roger Bacon, and an anonymous which hath collected authentic sentences and is called Rosarium Philosophorum which to me seems to be the sentences of men of an approved integrity and of good doctrine.

Amongst authors of latter age I esteem none faithful besides Faber, a French author, as to his last books published. For his first books are erroneous and lying.

There are some things also orthodox in the author of Physica restituta but it is interwoven with many false precepts and fallacious sentences.

But if you have a desire at they very entrance into this study to have a full knowledge and sincere information in our alchemy they let it suffice our Novum lumen chymicum, with the annexed treatise of Sulphur and the dialogue between Mercury and the Alchemist, for in this book nothing is wanting. But it is necessary that it be read with attention and over and over again. And take notice that in the same book many preposterous things of the ancient philosophers are set down and that several things and in several places are as contradictory one to the other, all which is voluntarily thus insinuated and the reconciliation of all this and the solution of doubts hence arising you shall find in other places of the same book given in express terms though in broken sentences. Pray make use to these cautions and so farewell.

Brussels 24th February, 1646.

Epistle 3.

Dear Companion,

Those sheets of Pagetins which you have sent me handling of all the parts of our art and your doubts about it and by this occasion about our Novum lumen chymicum also I have read over and over with a great deal of attention. These writings, though they are corrupt as to the principal precepts yet they do demonstrate the author to be of great genius: And as to your doubts and questions, the same do argue to proceed from an ingenium not of common sagacity and acuteness.

But what of this doctrine is to be judged you shall have it in our answer to it with the next letters and according to your desire in a scholastic dogmatical style; with familiar arguments of the chief objections and propositions instanced, the solutions of the propositions together with the examples of our proposition where it shall be needful. Farewell.

Brussels, 10th March, 1646.

Epistle 4.

Dear Companion,

Our last did promise you our Judgment concerning Pagetins doctrine.

We will begin with that true, and touch that also which is false and erroneous, which shall be performed in this and our following letters, which will send as frequently as can be. Pagetins his own doctrine we shall make more plain so far as it is true by adding here and there to it what is required for its explanation and to substitute true ones for its false canons.

Your Pagetins then doth very well divide the whole matter in hand according to the custom and method of all true philosophers, viz, in two chapters.

The first treating of Nature, namely of natural productions of all things and chiefly of minerals.

The second of art, or those effects which accrue to things by art and then of the making of the Lapis Philosophorum, by whose means Gold and Silver is made by art.

What he doth teach in the first chapter comes near enough to truth, but the style he used is so concise and contract that it cannot create a sufficient knowledge of Nature's principles so as to obtain a full assent of the reader.

The second chapter of his treatise hath one thing which is very congruous to the best doctrine viz, his judgement concerning the general principles of Lapis Philosophorum, he affirming them to be a sort of Mercurius but different from common Mercury, that is from one that actually is mineral, when the former is not yet in either of the families of inferior mixed bodies, as are mineral, animal or vegetable specified and determined. And again that some sort of

Sulphur be far from the common combustile and stinkened Sulphur, yet determined by some specificall form and to be under some genus of the aforementioned mixture: which form that Sulphur may impress and communicate to the said Mercury by way of Fermentation. And that the same Sulphur were rightly constituted Lapis Philosophorum. All the rest of this book is almost false and to be rejected as you shall see hereafter,
Farewell.

Brussels, 15th March, 1646.

Epistle 5.

Follows the examination of the first article of the second chapter of Pagetins.

It is most certain and not to be doubted but that Mercurius the true and nearest material principle of metals and minerals, to be a warm and moist humour or vapour as we shall make it good hereafter. Ergo, such a Mercurius cannot be gotten and generated in a cold and moist fountain and pure elemental water, as Pagetins will have. But it must be had out of a body and substance which is warm and moist and which is such because of preeminency of congealed air. And such is our matter which you are not ignorant of now.

Hence the error of Pegetins in this point is manifest.

But that he may not want his due praise, I must confess that hitherto I have not read any author that came nearer to the mark than he. For his substance he points at doth in all the general conditions agree with the true and genuine substance that contains the true Mercury and hath also almost all the true signatures and characters described here and there by the philosophers whereby the true Mercury and his offspring is known and discerned.

Let this suffice as to the first article.

Adieu.

Brussels, 20th March, 1646.

Epistle 6.

In the second article he labours to repeat the mysterious manner of extracting and also preparing Mercury out of Lullius misusing his authority and other philosopher's precepts misapplying them and ill brought in more than becomes an ingenious Man: commanding, that by distillation, the tenth part of his Magnesia, so first rises, as only useful and as the only true mercurial substance should be reserved; But that the nine other parts which by a continued distillation come forth, as being useless should be rejected, for this purpose that the said tenth part which was reserved should at last be restored again, to its remaining earth after a complete distillation (which earth he ridiculously esteems to be Sulphur and Salt of Mercury) and that by reiterated cohobations, inhumations, digestions, sublimations etc, described by him, all should be reunited again.

But herein he grievously mistakes, for what authors say of the tenth part that contain the spirit and of inhumation in its own earth, is to something else to be referred, than the extraction and preparation of Mercurius as we shall demonstrate it at another time somewhere else.

There is no other rule to be observed for the said extraction and preparation of Mercurius than simply to distil the Magnesia, whereby the spirit with its oil are brought over and elevated even to a siccity of the faeces and into a separation of the spirit from the oil and which spirit is afterwards oftentimes to be rectified. But hereof we shall treat and inform you more at large in the method of operating.

Farewell.

Brussels, 25th March, 1646.

Epistle 7.

Follows the third and fourth article; the former of which doth assign the Minera of the Sulphur necessary for the philosophical work, and doth do it very well. For there is not other Minera for the said Sulphur than which he intimates namely Gold or Silver.

The fourth article teacheth how to extract the said sulphur out of the entrails of the said Gold or Silver, but very ill. For he prescribes to this work a dissolvant altogether heterogenous to Gold and Silver and therefore violent, viz, a certain Mercurial oil made per deliquium from Quicksilver or common Mercury often sublimed with sal ammoniac. All which is against Nature's Intention which requires that Gold or Silver should be dissolved in order for the making of the Lapis Philosophorium in a benign water homogeneous. To these metals (I say homogeneous by

homogeneity as our Cabala calls it of Principles, not of things principiated as some falsely do suppose it and are in the same error with Pagetins) that is to say the Dissolvment must be of the same nature with that Matter or substance out of which immediately your Gold or Silver was made, that matter being considered in its state of lesser composition it had before it coagulated into Gold or Silver (for there are many subordinate degrees of composition in mixed bodies, as we shall see hereafter.) But it ought not to be of the same Nature with actual material or common Gold or Silver.

And now there is no substance in the whole Nature which can have such a Homogeneity of Principles of Gold and Silver, as our Mercury drawn from our Magnesia in manner as you know. For that Mercury is but a warm and moist vapour not yet determined (as common Mercury is) in any other Family of the lower mixed Bodies, namely mineral, vegetable, or animal, and therefore it is of a more simple degree of composition than common Gold or Silver, or any other mixture can be. For all other things and therefore common Mercury also (which Pagetins makes use of) they are already determined in your said families, and therefore most of them seem to have symbolizing qualities and conditions with Gold and Silver. Yet for all that they are heterogeneous, because they are not only specifically different from Gold and Silver, but have also an opposite nature, being under a different species of the same degree of composition constituted wherein the nature and condition of their heterogeneity consists, so that our Mercury is not the vulgar must be made use of, and for an extractive Dissolvment of the Sulphur of Gold or Silver and this is the grand Error of Pagetins.

Farewell.

Brussels, 30th March, 1646.

Epistle 8.

The fifth article dear companion consels and will persuade us that the philosophical Egg must be made and compounded out of one ounce or thereabouts of your Sulphur of Gold or Silver and with your addition of a very little quantity of his Mercury whose spirits he says that by often repeated distillations and cohobations your said Sulphur doth ingest and drives in and doth afterwards unlock all Humidity.

Thus he disputes against your sight of Nature, to make a monster which he will that your yellow of the Egg or the ferment which is the Sulphur of Gold and Silver should oftentimes throw off or separate the white of the Egg that is the thing to be fermented which is the Mercury and takes away its natural Humidity altogether necessary to a good effect of generation, and yet he will that notwithstanding all this, a philosophical chicken should be hatched or a cabalistic Coagulum should be formed.

How foolish is this notion of Pagetins be in this white. Indeed not to exaggerate since every fool can apprehend it. Farewell.

Brussels, 5th April, 1646.

Epistle 9.

The sixth article dear companion doth teach and most obstinately doth hold that there are required to your boiling of your Egg four different and continually increasing degrees of fire, which indeed favours an unexperienced philosopher, if as it seems he doth understand it, of actual Fire. Hence I find reason to change my opinion which I had of the author before, namely, that he in his former articles had studiously compiled most [egregious] errors only for [dismulation] sake and on purpose to impose upon your easiness of belief. But now I do find me mistaken, seeing with what eagerness of sincerity of mind he doth maintain such a doctrine and accordingly how he doth rest the sentences of alleged authors; being it is very well known that when the authors command four degrees of fire, that it must be only referred to the virtual central fire of ferment, which fire as it must in succession of time overcome far greater elemental qualities in its Mercury in bulk and geometrical proportion much exceeding him, so it doth proceed by four degrees, till it acquires such a degree of strength as by nature is designed chiefly for the product of those four principle colours. But your external actual fire, as it is but to excite the other internal, so it ought to be of a continual gentle almost equal degree.

And these are the errors of Pagetins.

Farewell.

Brussels, 4th April, 1646.

Epistle 10.

Having made an end with Pagettins works it follows dear companion that I do explain and declare to you the true Hermetical doctrine.

We shall therefore even as Pagettins hath done reduce the whole to chapters . The first shall treat of Nature. The other of Art. And all shall be treated according to cabalistical principals being the best and truest, infused by God into our first parents and derived to us, not by writing, but by Tradition and Hearing, and as to that proposed method, there can be no better used.

For since Arts business is to perfect Nature and since Art cannot effect this but by immitating Nature's works; it is needful first to know that Nature's works are to be immitated before you can elucidate the manner of imitating. The first chapter then shall be divided into two members. The first shall be a treat of the first Generation or the first creation of things.

The second shall be a treat of the second Genesis or the daily natural production of things created before.

Both are necessary for a philosopher to know who desires to learn the true principles of things, and truth contains rules. For as art doth incite the Nature, so doth Nature Creation only with this difference; that Creation supposes nothing and Nature supposes principiating principles, viz. the Elements, and Art supposes principles principiated, all of which in order, so that the perfect knowledge of Art doth depend on the knowledge as well of the first as second generation. Let this serve for a short prologue. We will pass to the matter itself.

Farewell.

Brussels, 15th April, 1646

Letters 21-30 of Sendivogius

[Letters 1-10](#) . [Letters 11 - 20](#) . [Letters 31-40](#) . [Letters 41-55](#).

Epistle 21.

The first great Difference is in Diversity of Sex, man and wife, in the said Families. For in the Family of Animals since God hath given them (atleast to the perfect Ones) a locomotive Faculty by Virtue of which they can come together and discharge their Office; God hath been willing to give to each Species peculiar Men and Women of the same Species. But to the Vegetables and Minerals, because the Species of these Families do want that same locomotive Faculty, so that they cannot come per se together and copulate. God hath given them one common Wife every where meeting them and equally fit for both Families and therefore she is like to nome of these Families, according to the Species but only according the Genus which to both Families is the nearest above them (proxime superius) namely the subalternate in respect of a Mixture. And this Wife or common Harlot is our Spiritus Universalis. Therefore as many primordial Seeds there are in every Region of the Elements and as many individua there are in the said two Families as many Men there are, but there is but one Woman common to all.

The second Difference consists in the Diversity of Offices of both Sexes which indeed is great in the said Families chiefly as to the common Function of Copulation. For the animals do copulate spontaneously by the impulse of Archeus without any other Artificial Industry, natural appetite being given them for that Purpose prompting them and most vigorously moving them to it. And therefore God hath given as well Men as Women suitable Instruments for Copulation and Generation. But the Vegetables though they seem in some Manner to do the like, when they permit the Seed of their ripe Fruits to fall into their everywhere, meeting Wife yet they do require Arts assistance to act well and surely.

The Minerals though in Respect of the primary Multiplication, they copulate without Arts Ministry, yea in Respect of the Second Multiplication (which chiefly concerns us at this Time) there is absolute necessity that the Hand and Managment of the Artist intervene. And therfore neither the said Minerals nor Vegetables have given them proper Instruments for Copulation or Generation. But the Woman hath from her Matrix Water and Earth for her Belly or Alexcum. There is also some difference in their particular Functions. But because its Knowledge makes nothing to our Purpose we will pass it by for Brevity's Sake and I shall pursue the Rest.

Farewell.

Brussels 21st June, 1646.

Epistle 22.

The third Difference is to be referred to the Disposition of the Universal Spirit and its Preparation which must go before Multiplication.

What concerns the primary Multiplication and its Terms there is no difficulty at all in. For there is not any other of the universal Spirit here required in order to the Effect of the three Terms besides the Degrees of its digestion mentioned before: because that in this Way of Multiplication it is common to all of the three Families, that in case the universal Spirit hath acquired a Sulphureous Digestion while he is assimilated with them and is turned into Seed. But if he remains in the Mercurial Degree that then a species is out of him multiplied, i.e., he is fermented and converted into a specific Individuum, according to the Quality and primordial Character of the seeds.

But as to the Effect of the secondary Multiplication and in Terms, the Preparation of the said universal Spirit is very discrepant in the said Families.

For in Animals, to have the Effect of the three Terms it requires another Digestion than the precedent Ones, viz: and Animal Digestion, which is done in the Bowels of the Animal. Therefore god hath laid upon them the necessity of Respiration by help of which the said universal Spirit is drawn and carried into the [Pridcordia]of the said Animal from the aereal Region where he abounds and there he is digested and recieves the odor of Form substantial.

Afterwards a Portion of it is mixed with the animals Seeds and transmuted into it, for to have the Effect of the First Term. But to have the Effect of the second Term, it is mixed in the Bowels of the woman with her menstruous Humour into which it is also transmuted.

Lastly to obtain the Effect of the third Term it is mixed with the Aliments which he dissolves, and himself is in and with them transmuted and converted into Chylus then into Blood and at last into the very substance of the Animal. For the same Manner in the family of vegetables he requires a vegetable Digestion for the Effects of either Term, which Digestion is absolved in the Heart of the vegetable. Therefore God hath Created a Magnesiam in all Plants which vulgarly is called Medulla or the Heart which doth draw to himself out of the Earth the said universal Spirit where he always abounds being plentifully driven into it through the Pores of the Earth by the Daily and great Agitations of wind and Weather.

But in the minerals it requires other specific Preparation than an artificial Purgation and Separation of its magnesia for to gain the Effect of the first Term, but as to the second and third Term, he requires a precedent metallic Digestion.

Farewell.

Brussels, 26th June, 1646.

Epistle 23.

The fourth Difference consists in the Effect of the third Term which doth vary in the said Families. For in animals and vegetables, if it be referred to the first Act it doth augment the Quantity by Extraposition; because that the seed, as also the Blood and other such like Substances (which are rather Instruments of vital actions than Parts of the vivent or at least they are parts disparate) do not take their Increase as Cause of the Vivent.

But if it be referred to the second then the Quantity and Bulk is augmented by an inward Assumption and the intrinsic Quality or virtue is raised and more intently.

In Minerals if it be referred to the first Term is doth also augment the Quantity and Bulk by Extraposition and yet the intrinsical Virtue is increased withal. But if it is referred to the Second it doth not augment the Quantity but rather diminishes, but the Quantity of intrinsic Virtue it doth exalt and extole. As to the Difference in Respect of the finish of Formation in the said Families the same is very great.

For in animals and Vegetables for the Effect of either Multiplication, the first and last Term are perfected by a single assimilation; because that which is fermented, acquires all the conditions and Parts of the fermenting Form, namely that of the Seed or of the Menstruum.

But the second Term doth not end in a simple assimilation because in this Term the fermented Thing acquires some other Condition, besides the form of the thing fermenting, viz; that of the Seed. For it cannot be said, that the seed of

Man (and so in other Things) be the Man.

But in the Minerals either Term is perfected in the simple assimilations, because the Ferment viz: the Seed hath actual formal Condition which it doth impress in the thing fermented; for this Reason because that all homogeneous Substances (such almost all the minerals and chiefly the Metals are) do retain all the Parts of the whole with its Nature however that Form diversity affected by accident in the first two Terms of their Multiplication, by Reason of a Diversity of Disposition of Mercury in the said Terms which they have to them assimilated.

And so much of the first Genesis where you have seen the physical Tria in one and unity in Trinity, Fecundity in Two; in the Triangle a Quadrangle; a center in the Circumference, and the Circumference in the Center. The Quadration of the Circuli, The Septinarium taken from a Triangle and Quadrangle; a Decas from the Septinarium and the Triangle and such other Emblems of our Cabala and to explain more largely, and to teach, how to apply it is needless now. Follows the Second Genesis.
Farewell.

Brussels, 30th June, 1646.

Epistle 24.

To all things then created having their Properties and being placed in their Order and proper Regions, God hath given an universal Law, which by its proper name we call naturating Nature, and is, that nothing at any time should remain idle and without Work, but that all things perpetually should move and be moved, drive and be driven on, act and be acted according to the Intention and Inclination of the substantial Form by which the motions and [Visissitudes] of actions and Passions, causations and Affections; the upper most Bodies acting them that are in the middle Region and these the inferior Bodies which are the Mixture of the three Families; But these the Species subjected to each Family and the Individua also of each Species, and that these Motions be in themselves in manner proper to each of them, for this Purpose that thence in the mixturum Genius a perpetual and never failing new Production of things the World might be procured and also a Multiplication of what is produced and reparation of what is decayed or extinct.

This is that Degree of eternal authority on Purpose that the Integrity of this World and of things equally complete should not before its due Time by a succedaneous Decrease and Ruin be diminished and destroyed.

And besides this general Order God hath given another to each Species for its Conservation and Multiplication which we call Nature naturated, by whose Help and Assistance these Inferior things do not only hold a correspondence with the Superiors and subalternate causes as to their Actions, but they contribute also to them and with them by their own strength according to the Faculty of their own Condition. But the Governor of naturated Nature is Archeus. And thus by the universal manifest Causes viz: the Heavens and Stars the Elements do daily produce and multiply Salt, Sulphur, and Mercury these again the Spirit universal doth again produce partly menstrua and seeds, partly Individua of each Family which lastly multiplies their Species except those of Minerals which cannot effect this without Arts Assistance.

This is a short Exposition of the second Genesis.

Farewell.

Brussels, 3 July, 1646.

Epistle 25.

Before we handle of the Rules of our Art and its Precepts we must permit some things of its Intentions and Power according to the foresaid Principles.

The intention then of our Artist in General is to perfect Nature, i.e. its natural Productions; this being the Office of Art; and this she effects two ways.

1. With helping Nature, either in order that Nature may obtain its ordinary End and Purpose of specifical Perfection, in those Things she daily Produces, in what Manner soever she is used to do it and by which End she necessarily attains its Hypothesis, that is by a certain and not a defective Law, by itself without any other assistance, in case she were not hindered by some accident, or the other, or in her Work disturbed. So for example a Chicken may, and is sometimes produced out of a Hen's Egg being kept continously warm, and so it happens with many such other things that when Nature for some Reason could not Art hath perfected.

Or lastly that Art do hasten Nature's Production before the usual ordinary Term of time. By such cunning artifice the

coming forth of many Things is often accelerated. But this though it may be an ingenious Intention of Art, yet it cannot reach some metallic Work, being it doth not suit so well with the inferior mixture of the mineral, as it doth with the two other families.

2. In exalting Nature's Works already perfected, according to its ordinary Course and Degree of specificall Perfection, to a higher One. And this she doth effect in two ways.

I. Without changing of the Species, only by exalting the intrinsical Virtue of it.

For God hath given to each being, besides the ordinary specificall, extraordinary and almost infinite Degrees of Perfection, chiefly in the vegetable and mineral Family which notwithstanding Nature by herself without Arts help cannot attain to, as hath been often said in the first Chapter.

As for example when Dough is raised by the action of the Ferment and is perfected by the Baker. Or when that Wine Stock out of a barren Ground is transplanted into a fertile Soil. For then by an internal addition and Increase the wine Stock and its Branches Properties and Degrees of Virtue are augmented.

And this manner of Increase doth before the rest chiefly belong to the mineral Family, and if the first said Term of mineral Multiplication of the Seed and cannot be done otherwise.

But take care that you do not take the Union and Contradiction of dispersed Virtue for exaltation of Virtue specific and Power, by which for example the Spirit of Wine (and so it is to be understood of other things) being by distillation once freed from the adhering great quantity of Tartar and Phlegm in which the said Spirit was dispersed he seems to become much powerful and strengthened in inward Virtue; though not withstanding all this nothing is really added to its formal degrees of Strength but only that the dispersed Particles of the Spirit become more united and compressed because of the separation of heterogeneous Excrements which laid confused with the Spirit not substantially united but only in the body of the Wine together placed. By which separation that Spirit indeed attains sooner and easier the Term of his operation and action acting upon passive Subjects, but for all that he therewith gets no higher Degree of his specific Virtue, by which he could do anything above the degrees of his innate Virtue and Power ordinary, or that he could multiply his species. The Ignorance of which hath almost deceived all Pilosophers when they worry themselves with infinite Operations in Metals and other Minerals (whose case is the same with the [unrecognizable symbol]) in vain presuming to exalt therewith their Virtues so as to produce Extrordinary Effects and to give them the Power of multiplying their Species. However it is not to be denied but that such a seperating operation be very useful and necessary to the philosophical Work as means to obtain the End. For the Artists Industry must not end in that Operation or Seperation if he wishes to obtain the Effects and Intention of the Lapis Philosophorum.

Neither is the accidental alteration of sensible qualities to be taken for the said augmentation of Virtue. Because that by the Addition of Heterogeneous Things of divers sorts, the Face is only changed not Nature or the Activity and state Form substantial. In which thing there lies a most gross Error, or rather a Deception of Sophists.

2. With the changing of the lowest Species into Superious and that also in twofold Manner.

I. By Help and Benefit of the Universal agent, a certain Sort of mineral multiplied according to the first Term of Multiplication and so exalted in his Virtue that it be able to transmute many species yea all of them such are subalternate and to assimilate them according to Proportion of greater inequality in infinitum so that the least Part of the Agent may in a moment convert and transmute an immense Portion of each subjected species, which Effect belongs only to the Lapis Philosophorum and it is the last Term of the foresaid Minerals Multiplication.

II. By Virtue of a particular agent whose activity is effectual upon One or few species subjected converting them in Manner as is aforesaid and to be said more amply hereafter which effect is of single Transmutation.

Now from what hath been said, the Division of Chrysopoei doth depend namely to be universal or particular. The universal Chrysopoeia is occupied in the Preparation of the said universal agent, or the Multiplication of the seeds of Gold and Silver its application and use.

The particular tends only to the Preparation of particular agents and what concerns their use also and application. According to which division this chapter like the former shall have likewise two members.

Farewell.

Brussels, 10 July, 1646.

Epistle 26.

The object of Chrysopoaei is the above mentioned universal Agent, how to make and to prepare the same, whose Essence is necessary to be known before its confection.

This Definition then is thus.

The Agent which the Philosopher makes use of for universal Transmutation of the Metals is Gold or Silver multiplied not according to their quantity but to their seeds and that by their intrinsic Virtue or activity of their Form substantial; greatly exalted nature working and Art ministering; whose one and the least Part because of its exuberant Tincture or Seed wherewith it is endowed is able to give substantially the form of Gold and Silver to a great Quantity of all Kind of Metals, and to assimilate the same in a most quick manner.

This Definition is regular though long, for it hath its nearest Genus namely of Nature of Gold and of Silver Then it hath its nearest differences viz: the Multiplication of their Seeds and Virtue, not their Quantity, (by which it is distinguished from Gold and Silver vulgar being considered in their ordinary States of mineral Constitution as also from them and all other things besides be they animal, mineral or vegetable, multiplicable or being multiplied according to quantity only) and lastly the transmutation Virtue of the greatest quantity above his own of any Metal whatsoever (by which is distinguished from particular transmutative agents) and that in little lesser quality, above his own but for the most part equal or lesser Quantity.

That Gold or Silver be the Genus of the Lapis Philosophorum or of the forsaied universal agent is manifest from thence because it is required, that the Lapis should transmute the simplest metals into Gold or Silver therefore to effect this it is necessarily required that the natural and true form of Gold and Silver should be in him: For nothing can give and communicate to another what it hath not himself.

Neither is it to Purpose to say, that from the Doctrine of the first chapter it may be concluded the Lapis to be the Seed of Gold or Silver and therefore that it cannot be Gold or Silver in Substance. For we have already in the same place by anticipation answered to what is now objected viz: That all the Parts of Bodies homogeneous, are of the same Nature and Condition their whole is. Therefore the Seed of Gold must need be Gold Formally. Likewise as any other Vitriol drawn out of any Kind of Metals, being their Seed or Sperma, doth not differ from the very metals, but only by some accidents namely by [dissmutation, dimmutation] only of some accidental but no essential Qualities as for example of [fusibility] and Ductibility as also of exaltation of Qualities essential but chiefly of its activity.

However it is disjunctively said that the Lapis Philosophorum be Gold or Silver. For there is a twofold Stone one for Gold and the other for Silver though the same agent which is fitted and prepared for Gold making can serve also for making Silver as we have taught somewhere else, yet in case the Artist intends Gold, then he shall take Gold to work upon, by Reason that the Stone made may impress a Goldish form if he aims at Silver he shall choose for his subject Silver that the Stone may communicate the Silver any Form and this according to the Axioma, that nothing can give what it not hath himself.

Neither is against us, that there are some causes that produce quite different Effects from their Nature and therefore Gold not to be absolutely a necessary Ingredient for to make Salt (or rather Gold) which can be inferred also as to Silver.

But take Notice that this hath only Place as to universal and equivocal causes which are destined for divers Effects; such Causes are the Heavens and Stars. But Causes which are particular and universal and which by Necessity produce such Effects as are of like Nature with them and do act by the Powers of specific Seed, as it is in our Work, there the Business goes otherwise. But that the said Stone must be of Gold and Silver though not simple but being multiplied according to their Seeds of intrinsic Virtue of their form substantial, it is concluded from hence; Because if it did not by a most intense Degree of Virtue overcome the Faculty of other Metals it could not equally assimilate to himself (i.e. transmute them even alike) all and of divers Kind of Degree of perfect Metals, and such a Quantity which far exceeds his own. For every Assimitation or Transmutation happens in the Proportion of a greater Inequality, according to Aristotle and more according to Truth. But vulgar and simple Gold or Silvers Quality and Virtue do not answer in that Proportion in Respect of other imperfect Metals, since their Resistance, at least for the most Part doth by many Degrees exceed the Activity of vulgar Gold or Silver.

If you do object, that Gold or Silver and chiefly Gold do and are able to transmute at least some of the inferior Metals because their Activity overcomes the Resistancy of those some Inferior Metals (which indeed cannot be denied) I do answer with Distinction, that if you speak of a particular Transmutation it is to be granted. For it is not incongruous to admit such a Transmutation And truly the Conversion of Food in the Substance of the Thing fed in the Vegetable and animal Family is nothing else than such a Transmutation. Neither is in this Case the Condition

and Privilege of Minerals others. But it is still a particular Transmutation, neither doth it happen by way of proper Generation, i.e. by strength of the Seed, or that it should be occupied about greatest Quantities of the Things to be transmuted. But if the meaning be of an universal Transmutation. I absolutely deny the Assertion. The Reason is, because this shall want what in the said universal Transmutation is required, viz: These three things in Respect of this Agent which also can be gathered from the definition above, viz:

1. That it must be able to transmute all Metals indifferently with equal Right and Power, though not in all equal Weight.
2. That the least of the Agent, be able to transmute an immense Quantity of any Metal.
3. That it must finish its Action of Transmutation in few Hours yea Minutes and that by a simple Application or Projection.

All which chiefly, the disproportion of the Quantity do lessen the Proportion of greater Quality, that can be in the vulgar Gold in respect of any Metal inferior, and on the other Hand do extoll the Resistancy of the said inferior Metals. For the Disproportion of Quantity hath this Effect (though it be not per se an active Quantity) that it augments or diminishes the activity or Resistancy of Quality active and passive, by so many Degrees as there is of Excess or Defect of the Same above, or to the true and just Measure and that some, not intrinsically by the Intention or Remission of Qualities but extrinsically by multiplication and Destruction of Parts, though in Things otherwise alike as to weight Number and Measure, anothers Activity or Resistancy might overcome the other Resistancy or Activity. For no man hath said yet that one Ounce of that Iron; (hot for example to eight Degrees) can as quickly and efficaciously make hot, one Hundred Ounces of Water though but cold to six Degrees as it will do ten ounces of Water, and contrary that ten ounces of the said Water can do as strongly resist an hundred ounces of the said hot Iron as a hundred or a Thousand ounces of water would do.

Farewell.

Brussels. 16th July, 1646.

Epistle 27.

Having thus explained the Essence of the Lapis Philosophorum it follows that we briefly consider its causes. For though it seems that by the said Definition the Terms might easily be adjusted, yet for all that, yet there remains greater obscurity about them than perhaps is thought of therefore needs to be explained and cleared. And because that any Work presupposes a Workman, it is fit to begin with the efficient Cause.

This then is twofold viz: The Principal and the ministering Cause. The Principal is Nature itself, without which nothing can be produced, so as to have natural Condition and Faculties. For artificial inactives properly are not Productions of natural Order.

The ministering Cause is Art Which cannot justly be said to produce, but only to help Nature in his Production of natural Things above the Terms of its ordinary Power as is said before. But how Art doth effect this you shall learn by the next Epistle.

Farewell.

Brussels, 21 July, 1646.

Epistle 28.

Next in order is Cause final. For every Agent Acts for some End or other. But since nothing can act for certain End or Purpose, except that End or Scope be Known to the Agent it belongs to us first to treat of that Scope.

The same then is twofold, viz: The nearest and the remote or last, The nearest scope then is the very before said first Term of mineral Production namely the Preparation of that universal Transmutative Agent, or (which is all one) the multiplication of the Seed of Gold or Silver.

The remote Scope or Finis is the Transmutation itself in which the last Term of the said Multiplication is concerned. Next to the Final is the exemplary Cause. For since Art hath not those Ways and Manners which are proper to Nature to prompt natural Production, but such as are alien from Nature it is convenient to know them first, before we lay Hand to the Work.

Natures Manner of Working is indeed the Exemplar to be imitated, in pursuance to purchase the said multiplication. It needs therefore to be considered and to be repeated what is said in the first Chapter; How Nature doth Work, viz:

by solution and Coagulation. But she doth not dissolve by action of Fire to wit actual and violent (for hereby things are rather destroyed than loosened, or dissolved, and sterility thereby is induced.) but by action of Mercurial Water and the Impression and strength of Nature Salt. That is to say by means and help of our living Mercury which by means of his incorporated Salt doth penetrate the Saline Parts of Bodies, and doth by dissipating the Parts divide the Compages or Connection of its physical Parts.

But the same Nature doth also coagulate again the same living Mercury by the help of the said Seed or Sulphur of the Body Gold dissolved, not again by the action of elemental common Fire and corrosive; but the central which exists in the most inward centers of the Sulphur which is excited to action by external Heats, either of the Sun or Stars or Five elemental.

Thus much of the final and exemplary Causes.

Farewell.

Brussels, 27th July, 1646.

Epistle 29.

Follows the material Cause.

For as soon as the Artist hath considered the [Ideam] and Exemplar of this intended Work he takes Matter in hand out of which Work is to be made according to his exemplary Model.

Now it is sufficiently verified that Gold or Silver be the Materia Lapis being they have been justly assigned for a Genus of it and for the subject which should receive its viz: Lapis form. But if the said Gold or Silver be the total and adequate Matter of the Lapis or only partial this is not enough discussed. We do therefore here assert and affirm that Gold and Silver are not the total and adequate matter, but only partial because as is said before, the Confection of the Lapis is the first Term of mineral Multiplication which consists and ends in the assimilation of a certain Thing with the Seed of Gold or Silver.

Therefore some things are to be admitted besides Gold or Silver for partial Matter of the Lapis. But that same thing cannot be anything else than our Silver besides our universal Spirit drawn out of our Magnesia. For the matter by which the Seed of Gold or Silver is multiplied and Gold or Silver Generated, must need be homogeneous to Gold and Silver. For out of heterogeneous Things a homogeneous Being cannot be brought forth. And such must be Gold multiplied. For from a Man and a Dog comes forth neither Man nor Dog, or a Plant or Stone from a Plant and Stone. And if you do object that we ourselves have somewhere else allowed a particular homogeneous Transformation namely that of the Food of any living Thing or Animal when it is converted into the substance of another different animal or vegetable; which something may happen in Minerals.

We answer, that such a Transmutation be not properly a Generation or Multiplication, because it is not effected by Virtue and Action of the Seed, but by the third Term or by a Completion of Multiplication of a thing generated already, as this Completion is explained before being it is done by the Power of our Form substantial as well in Minerals and vegetables as Animals.

But you may say further insisting and urging that we brood to come forth from animals of divers sort. So a Mule comes from a Horse and Ass and so many other Things. I answer that such broods degenerate not being of the same Species with Parents and Generants, and therefore the Species is not multiplied in this case.

Perhaps you will instance yet further saying; granted that the second matter must be homogeneous to Gold or Silver yet it doth not follow that therefore our Mercury must only be taken for that second Matter, for there are other things which are equally nay more homogeneous than the said Mercury and truly nothing is more homogeneous to Gold or Silver than Gold and Silver itself and their Parts or Principles.

But the Answer and Solution of this objection is very easy and ready from what in the Discussion of Pagetins Work namely that there are two sorts of Homogeneity. The one in Respect of Principles, by which two things do agree and have the same Identity of Nature with the Matter out of which the thing immediately is made and hath a radical aptitude to receive also one Time or the other the same Form. Thus for example the seed of a Dog is homogeneous with the Dog himself, because it hath the same Nature with that Seed this Dog was made of and hath also a radical Aptness to receive one Time ore the Other, the Form of a Dog. And this is the Homogeneity which must be in our second Matter in respect of our first Matter which is Gold or Silver and which is no where else to be found but in our Mercury.

The second sort of Homogeneity is in things considered as principiated by which one Thing with another doth agree in Respect to the Form and all its natural Conditions. Thus Gold is homogeneous to Gold. And this sort of homogeneity is not required in our second Matter of the Lapis nay it is rather contrary to the Intention of the Lapis

because that then the Ferment and the Thing fermentable should have the same formal Degree and so should not formally be distinguished, which here is necessary. For if the Fermentable Thing should and must acquire some form which it had not done before. But you will instance say: This is true, being taken of Gold or Silver totally in its integral Substance but not of their separated Principles.

But what is true and holds in the whole, doth also hold in its Parts viz: in the Principles separated as well as in the principiated Thing destroyed in a manner. Because the said Principles cannot be so separated as that they could receive the former simplicity and could fully throw of [off] the Form of the principiated Being. Therefore the things could be simplified again (which we deny) yet the Inconveniency would come to all one thing. And it would make nothing against us, for they should likewise receive and have the same Respect (rationem) of Homogeneity of Principles, as we do require and exact. Besides this these Principles in what manner so ever separated that they should be again restored to the same former Individual at least specifical Body which according to nature is impossible. For then there should be a Regress from Privation to Habit. Neither hath any Man yet said that the physical Parts of any thing or substance being once separated could to the same substance be restored again, and in the same Number and Species could be reunited, except in the sole Man whose Form is not of the Genus of Material Forms.

Farewell.

Brussels, 9th August, 1646.

Epistle 30.

The last is the cause instrumental. For cause fromal is sufficiently expressed in the very definition and its Explication. This instrumental Cause then is like to the efficient Cause twofold also, being that Nature as well as Art have their own Instruments.

Nature's are two:

1. Water which serves for Solution. But this Water is no elemental Water but it is specifically the same Mercurius which was assigned for the partial Matter of the Lapis Rebis yet with all this Difference, That when it is proposed as a dissolvent it ought to be robbed of all its unctuosity and terrestreity (which do withstand the Efficacy of the volatile Salt in which the Solutive Faculty doth reside) and that by divers Rectifications: so that the same Water freely flowing and passing through the Pores of Gold or Silver it may mix itself with the Salt or Vitriol of the same Gold or Silver and by means of his own joined homogeneous humidity with Gold or Silver it may be able to separate and dissolve them with his homogeneous Parts in manner as Water dissolves Ice.

But when it is taken for the partial Matter of Lapis then it needs not so many Rectifications, for Rebis the second Instrument of Nature is a twofold Sort of Fire. The first sort is the central Fire or the [primigeneal] Heat moving the Powers of the Ferments and everywhere digesting and coagulating the Mercury which central Fire advances himself to four degrees of Heat according as his active Quality overcomes the other Qualities of the Matter. And these Four degrees are demonstrated by as many Principle colours namely Black, Green, White, Red. The second sort of Fire is the actual external Fire which doth excite the former Fire central, and as to preparatory operations, requires divers Degrees, but as to the main Work and Regimen of Coagulation but only one continual degree; so that which is said by some Authors concerning the four Degrees of Fire in the Works of the Lapis and its ordering shall and must be understood of the central Fire.[Note in the Margin: For the preparation several degrees of fire, but for coagulation but one continual degree.]

These Instruments are called natural, because the Art doth not properly use, but only disposes them for Nature's use and Works.

We will treat therefore next of the artificial Instruments.

Farewell.

Brussels, 20th August, 1646.

Letters 31-40 of Sendivogius

[Letters 1-10](#) . [Letters 11 - 20](#) . [Letters 21-30](#) . [Letters 41-55](#).

Epistle 31.

Arts instruments are several Vessels and a small Furnace with other Appertenances and are also of a twofold Order. Of the first are, such as do serve for the preparatory Operations and they are of two classes again. Of the first class are which belong to the Preparation of the dissolvent and they are again of three sorts.

1. A body or Boccia wherein our Magnesia is to be distilled, to draw out of her the living Mercury.
 2. A receiver to the Boccia, and these serve also for Rectification.
- Of the second sort is a small Furnace for distilling in ashes, or in fine sand.
Of the third are which help the distillation of the matter, such as are Cotton or Brimstone (pumex) which check the rising of our Magnesia caused by its Flatulency.

The Instruments of the second class are such as are necessary for the preparation and Trituration of Gold and Silver. And they are also of three sorts.

1. Vessels as Crucible, long necked Bodies, Bolt heads, cleansing Sachets.
2. A calcining Furnace one with an open Fire.
3. Such as serve for calcining and Trituration of Gold and Silver by fire potential, such as are the corrosive waters where Mercury or Antimony. For it is all one which of these Things in this case the Artis makes use of provided a perfect Powder be made of Gold or Silver and that the Calces by divers washing and Reverberations afterwards be very well purged and cleaned from the saltish Impressions which Calcination and [Exkoration], is altogether most necessary. For otherwise our living Mercury cannot unlock the Prisons of the Salt, or of Vitriol the Seed of Gold and Silver.

[Note in the Margin: Mind, looks like the rectified Water and calks of Gold.]
Farewell.

Brussels, 8th August, 1646.

Epistle 32.

The Instruments of the second principle order are those which do perfect the conception or coagulation of the Lapis Philosophorum. They are of threefold conditions also.

1. A glass made into the shape of an Egg in which both substances or Matter of the Lapis is to be put viz. the living Mercury and the Vitriol of Gold and Silver in their due Proportion as shall be described hereafter, where it is to be observed that the third Part only of the Egg is to be filled and then the mouth be very well hermetically sealed if you please stopped. [Notes in the Margin: "Third full only." and "Both only two things."]
Of the second condition are an earthen vessel in which the philosophical Egg is to be buried, laying about it fine ashes about the Breadth of a Thumb and a three foot in which the vessel may hang. [A tripod-like drawing containing the glass mentioned above is sketched in the left-hand margin.]
Of the third condition are, the Furnace or Athanor, with all its Appurtenances. For it is all alike what kind of Furnace you do provide so you can but give a very moderate continual and equal heat about the Egg.
- Farewell.

Brussels, 13th August, 1646.

Epistle 33.

Having explained the Causes and the Application of them the manner of working succeeds which contains two Parts.

1. Is the number of Operations and the Explanation.

2. The Praxis.

Now with all of these Operations could orderly be collected out of our two last Epistles, yet because some things might be thought to have been omitted about circumstances we shall minutely discuss them. Two actions (as is said before in the exemplary Cause) are principle, solution and coagulation. But these admit many other intervening middle actions viz: some preparatory Ones which are subordinate (or in order to obtain the principle ones) as means to gain proposed End, Finish, or Scope.

And they are of twofold categories or Ranks. Of the first and which are prescribed in order to make the solution are of threefold condition.

1. Is the preparation of the Dissolvent, that is, the Distillation of our Magnesia and rectification of what is distilled. [Note in the Margin: Mind this.] We do only make Mention of Distillation and Rectification because that pernicious Caprice of Separating, the Principles of Things principiated which some false Chymists do command, is altogether useless. I mean the separation of the Sulphur from the Mercury on purpose to reunite them afterwards again. For to the Effect or Works of Solution of Gold or Silver the volatile Salt only as to the Mercurial Part is necessary. But if the fixed Salt and the Sulphur of the same Magnesia do withstand the solution, the Sulphur because of its unctuousity and the salt because of its fixity, so far as it, that they can be here useful, that as is said, they rather hinder this work.

2. The Purgation and Calcination of Gold and Silver. The Instruments of which Operation you have seen above and are necessarily to be used, because that the subtilized Gold or Silver therewith brought to Powder may so much easier yield to a physical Solution and their Vitriol the Seed or Sperma be loosened. [Note in the Margin: "Gold, Mind."]

3. The Application of the Dissolvent to the prepared and to it disposed Gold or Silver and their ten times repeated [Cortus], so that through eleven Degrees you may have eleven grana or Seed of Gold or Silver. [Note in the Margin: Attend to this.]

Of the second Catagoria are such as dispose and order of Coction and coagulation and are of twofold Condition.

1. Those which require the Artist's Hand namely for composition of our philosophical Egg and that in Proportion ten to one viz: ten Parts of Mercurial liquor (which represents the White of an Egg) to one Part of Gold if your work be intended for Gold, or four parts of Mercury to one part of the Seed of Silver either which Seed takes place or represents the Yellow of the Egg, which proportion you ought always to keep for therein consists Nature's Weight, Number and Measure. Then this Egg requires to be put into the Furnace and then according for the Coction the ordering of the actual Fire is required. [Note in the Margin: Mind this.]

2. Those which of themselves naturally or by Force of Nature happen in the Egg so disposed without the Hand of the Artist and are physical corruption, mixtion, Contriturations (contritio) sublimation, Inceration, Imbibition, and many such acts described by authors, which being understood and worse interpreted by young Beginners, referring them artificial Industry and Operations hath brought them into a Labyrinth of inextricable Errors

The last of such Nature's Work is Fixation, which is the Lapis's Perfection and is done in Ten Months or thereabouts. It follows that we speak of Multiplication.

Farewell.

Brussels, 20th August, 1646.

[On the bottom of pages 66 and 67 of the original Ms the following notes appear:

Page 66: "Look at 72 tho on the same quite different to this leaf. 10 of our Rectifur Water to 1 of prepared Gold."

Page 67: "Philadelphia say until you can distinguish between preparatory Labors and those in the Egg you will always remain in Error. This is really the truth."

Epistle 34.

[Note in upper margin above Epistle 34 reads: Multiplication of the first powder.]

Having made an End with the Composition of the Lapis, there remains its Multiplication in infinitum which is effected by the same way and with the same operations the Lapis was made; only that instead of dissolved Gold or Silver, you lay in only so much of the Lapis as you laid in before of the said Gold or Silver for the first Confection of the Lapis. But as to the Mercurius no other is to be used and to be put to it than which I have made mention of before. But its Quantity in the multiplication of the Lapis is managed two ways and proportionated. [Note in the margin reads: So much of the other powder, fixed, 1 part and 10 parts of Water.]

For first you may take only ten parts of Mercurius to one Part of the perfected Lapis and then the Work is ended, ten times sooner than in the first Confection of the Lapis viz: in 30 or 40 days. And if this Lapis be once more multiplied, then with the same Proportion of Ingredients the work is ended, ten times sooner than it was in the first Multiplication, viz: in 3 or 4 days, and hereby you may understand what is said of the work, to be a work of three days. [Note in the margin reads: Mind 3 days work what.] But secondly the same Quantity of Mercurius is augmented tenfold also, namely that you take in the making of the Lapis or in the first Multiplication only ten parts of Mercury. But in the second Multiplication of this kind that you take an hundred parts of Mercury, and if you do repeat it the third time that you take a thousand parts and so forwards but though then the perfection of the work will require so long a Time as did the first making of the Lapis.

However multiply it which way you will you do always augment the Lapis in tenfold Proportion, not only as to its Bulk, but also as to his Virtue and Efficacy, so that after the first Multiplication each Part of the Lapis which only increased ten Times more in every Part of the Seed of the first Gold or Silver is now increased Ten times in every Part of the single Lapis made and a hundred Times in every Part of the said seed of Gold or Silver. But after the second Multiplication it surpasses these of the Seed a thousand, but those of the Lapis a hundred Times and so it goes forward.

The Reason of all this is because that when Nature works in One and the same subject for a substantial Production adds always ten Degrees of Perfection to the foregoing Effect or Product, being that she produces a new diverse species, if she goes about only to meliorate the same which we could prove by many natural instances and Examples. But that we know that you yourself by yourself can attain to its knowledge by your own Speculation. It remains that we speak of the use of the Lapis.

Farewell.

Brussels, 26th August, 1646.

Epistle 35.

The use of the Lapis is this, that he must be degraded i.e. must be lessened in his Power of Virtue with many Imbibitions of the foresaid, or with Mercury vulgar, till he hath acquired a just Temperament and Proportion of Strength fitted for a Medicine either for animals or Metals chiefly if the Lapis be multiplied. Otherwise since he hath an overpowering Heat and Dryness, he would destroy the natural Heat of the animal and dry up the radical Moistness of anything, instead that he should give succour to a diseased Animal. And as to inferior Metals, it would convert them into Powder, like unto himself and into an irresoluble Form instead of transmuting them into most perfect Gold or Silver.

Farewell.

Brussels, 1st September, 1646.

Epistle 36.

Now follows the Practice. [Note in the margin reads: Practice, mind this much.]

Take therefore of our choisest Magnesia of a whitish Colour and a tart Taste (subacidule) [q.u.] Throw it into a glass

Bocia of sufficient largeness, so that only the third Part be filled. Then lay upon the Materia so much Cotton and place little sticks athwart the glass amongst it that the whole Materia therewith be covered, or which is better make bullets out of the whole Matter and wrap them in Cotton; Throw them into the Bocia and having adjusted to it, as is usual a receiver very large and very well adjusted, distill it in fine sand and gentle Fire. First uses a most limpid or clear Spirit. Secondly a blackish Oil. And when nothing more distilled leave off and let all cool by itself.

Then Secondly take the Liquor distilled and rectify it in clear new vessels three or four times that the blackish Oil may be separated. And if you see that with the last rectified Spirit should ascend a yellow or red Oil then filter the spirits that the oil may remain in the filter.

Third. Divide your rectified Spirit in two equal Parts. One Part you shall keep for the confection and composition of the Egg. The other Part you shall again rectify so long till no Feces at all remain more and the Liquor is become very sharp (acerrimus) like the sharpest Spirit of Wine to a common Oil of Vitriol.

This is the Preparation of Mercury.[Note in the margin reads: Preparation of Gold.]

Fourthly. Take the purified Gold or Silver [Z1] and amalgamate it with Mercury vulgar washed and purified [Z viii] then mix the amalgam with common Sulphur [Z iv] or more if you please in a Mortar then let this mixture burn and deflagrate in a crucible in an open Fire of Charcoals, so that there remain a pure Calx which wash every often with common distilled Water and afterwards reverberate it 12 Hours.

This is the Preparation of Gold if you have a better, use that; For herein doth not consist the Mystery of our Art. But the Preparation of Silver is no other than a common Calcination and afterwards Purgation of the Calx described and taught by many authors everywhere, so that it is needless to teach here.

Fifthly. Put your Calx in a long necked Phial and pour upon it your sour or burning Mercury [q.s.] viz: Four or Five fingers height and put your Phial closed or stint up with an Arthenorium in Ashes for to circulate twenty four hours in continual heat of the first degree, which Time being past, distill two parts of the Liquor and presently cohobate it again, i.e. throw it back again upon the remaining third Part and repeat this operation eleven times and towards the end separate the Dissolutions by inclination from the Calx which remain and could not be dissolved. And afterwards separate also by Distillation the solvent Liquor from the dissolved Metal to the consistency of reddish and [triadish] Honey if it hath been Gold and blueish if it hath been Silver. [Notes in the margin read: Mind operation of Gold. Gold couple 11 times the Chalby Conceive. Quick Gold of Philosophers.]

This is now the Quick Gold or Quick Silver of Philosophers and the Seed of Gold, Silver.

But the signs that you have well proceeded in your operations are these. If the Liquor in the first circulation gets a Gold yellow Colour and in the following circulations a Redness by Degrees doth succeed. Then if the Peacock's Tail, or the Rainbow doth appear upon the Superficies of the Liquor; But the argument or sign of a radical Solution, is, when it cannot return again into a metallic Body. For this is the Propriety of Vitriol which is extracted out of Metals and such is our dissolved Gold or Silver.[Note on the bottom margin of the page reads: This differs from 66 there 10 hour, 2 of living Mercury and the preparation of Gold quite different.]

Sixthly. Take of the said Gold or Silver one part, of the living Mercury which you had reserved two parts, if you design for Gold, or four parts if you design for Silver. Both put apart in its Glass Egg provided; so that two Parts of it remain empty, and sigil the Mouth hermetically.

This is the Confection of the Philosophical Egg.

Seventhly, and lastly have an earthen Vessel ready, or a little Pot, fill it with Ashes, bury the Egg in it, so that the Ashes surmount the Matter the Breadth of a finger and hang this earthen Vessel in a three Footmade [Tripod] on purpose for it, and so let it stand and hang in the midst of any little Furnace, of what convenient Figure so ever, be it an Athanor with the [same] or another Furnace where you can give a very gentle equal Heat and which may encompass the Matter to the very End of the Work, which is the perfect fixation ending in an obscure Redness, after that the three other principle Colours have in their order appeared, these intervening Changes and their discoloured Mutations if the Lapis be for Silver.

But what that gentle Degree of Heat must be sole Experience will teach you because it cannot be described. And he that hath made it once, may notwithstanding therein fail.

Yet the Signs of its due Degree are the appearing of those four said Colours, at every three Months end, and of those intervening colours, at the end of every Quadregesima or 42 days or there about, till to the darkish Redness which is the Term of perpetual fixation. Of the Practice of Multiplication I need add Nothing. For you can gather that from what hath been said already, neither hath she a diverse Method from the Practice of the Lapis.

But we will add some things as to the use of the Practice and that in the following Epistle.

Farewell.

Brussels, 7th September, [year not included, presumably 1646.]

Epistle 37.

The use of the Practice of this.

1. As to Medicine to Animals. Dissolve 1 grain of the single Lapis in 100 grain of that Mercury wherewith the Lapis is made or in any other Liqour or specific vehicle for the present condition of the disease and the Temperament of the patient giving a due Portion of such liquors with the one grain of Lapis dissolved.

But if the lapis hath been once multiplied then one grain of it must be dissolved in a thousand grains of such convenient Liqour, if twice multiplied in ten thousand Grains of Liqour and so forwards.

2. As to the transmutation of the Metals. Take one Part of the single Lapis and two Parts of the said our, not of common Mercury or the once multiplied Lapis one part, and ten Parts of the same Mercury, or lastly one part of twice multiplied Lapis and a thousand parts of the said Mercury and set them to dry, first in a gentle Fire, then stronger and stronger till it gets the consistence of a stone. And such Imbibitions and [Desiccations] repeat till one Part of the Lapis converts ten Parts of Mercury common, twenty of Lead, 30 of Tin, 50 of Copper, and lastly 100 of Silver into perfect Gold. But half of the Part or thereabouts of the said proportion of those metals if the Lapis before Silver.

But if you should want a sufficient Quantity of the forsaid Mercury then you can degrade the Lapis with Mercury vulgar also in a manner following.

Project one Part of this single or multiplied Lapis upon ten Parts of Mercury vulgar heated and you shall have a powder of the same Nature with the Lapis, but a lesser Virtue and Efficacy. All this Powder project again upon two Parts of the same Mercury vulgar and if then the Powder grows moisted dry it by the Fire and it will remain a Powder, which lastly you can advance, project upon the foresaid Metals keeping the same proportion.

This is now the Universal and most exact Theory and Practice of the Lapis.

It remains that we make an access to the particular Chrysopoeia.

Farewell.

Brussels, 10th September, 1646.

Epistle 38.

The particular Chrysopoeia tends, and aims (as I said before) at a particular conversion of every Metal imperfect into perfect Gold or Silver and that either in the whole or only in part. According to which Division, this Member shall be divided again into two Sections.

The first shall be of Transmutation of imperfect Metals as to their whole Quantity or Bulk.

The second as to some Part of it.

The Transmutation of the whole Quantity is twofold.

1. It is effected by a Proportion of the Particular Transmutative agent of much greater Inequality in Respect of the Metal which is to be Transmuted, so the one Part of the Agent is able to convert many Parts of imperfect Metals into Gold or Silver according to its Ferment viz: Silver in Gold if you have for the ferment Gold and Gold in Silver, if you administer for a coagulum Silver. For in this work the specific Ferment must be applied just as it was in the confection of the Lapis and in the same manner namely the Gold or Silver dissolved in our Mercury. But the Difference is in the fermentable subject. Form in the confection of the Lapis our Mercury is taken and used as the thing fermentable, Because of Intention is not to make immediately Metal, But only the Seeds of Metals. But there the Matter which is to be fermented, is some Metal wherewith the Confection of a Metal is intended immediately. But as to the Metal it matters not of what Kind is taken for the thing fermentable, if it doth but symbolize with the Ferment, in the principal Qualities, though the Pondus will vary, because that all their connection and perfection is not equal, neither is the Virtue of its Ferment equal. Therefore according to the Nature of the ferment and the thing fermental, diversity of doses will be required, the rule of which I have not observed. For possessing greater Things I have such Trifles neglected.

But the manner of Preparation of the fermentable Metal consists in its Reduction into Vitriol, as the ferment is himself and like unto the agent namely our Mercury on purpose that like the dissolved Agent doth more efficaciously and sooner operate than if it was not dissolved so might the dissolved Patient better and easier receive the actions of the Agent. [Note in the margin reads: Good Observation.]

The regimen here of the Fire is not of the continual Degree, but of divers according as the colours do change For no Conflagration or precipitated sudden [Exsiccation] of the thing fermentable is here to be feared as it was in the

Confection of the Lapis.

2. The Transmutation of the whole happens through Proportion of greater Inequality of the Transmutative Agent, with the imperfect Metal so that one Part of the Agent, can transmute but an equal Weight, or Part of the imperfect Metal, which Transmutation is rather effected upon common, or some other metallick Mercury than upon solid Metals. Neither needs this Transmutation, any dissolving Operations of the thing fermentable as the former did, but the Solution and Preparation of the Ferment here, always is necessary, for reason, that the activity of Form substantial, being otherwise hindered and now freed of its Fetters and Obstacles may act with the more Efficacy. If you do not do this seldom or never shall happen any due transformation.

But concerning the Transmutation as only to some Part of the Metal. This properly is not Transformation because it transmutes nothing substantially and he is twofold. The first is done by Extraction of perfect Metal out of the bowels of an imperfect Metal, namely Gold out of Silver, Iron, and Copper, but Silver out of Lead and Tin. For in the first three Metals, there is a great Deal of good Gold perfectly by Nature, elaborated and true and good in all its conditions and in the last there lies much Silver. For in the Mines of any Metal, there are many Ferments also of other Metals as the Seed of Gold in Silver, Iron and Copper Mines, and which Seeds when they meet Mercury they do determine him into Gold or Silver, according to their Nature. But because in the same Mine, there is a greater quantity of the ferment of imperfect metals which being confused with the ferment of perfect Metals, which Nature could not Separate except Art had intervened therefore it happened that thus the perfect Metal remained confined to the Substance of imperfect Metal. But the way to extract such perfect Metal, I have not for the present at hand though I have experimented it more than once.

One chief thing in this Business is to be taken Notice of, namely that this Operation is to be done by [repetensing] agents as are Tartar, Quick Lime, Sal Amoniac and such the like biting Salts for what corrodes the volatile Parts of the repercussing or repelling Agents, do depress and keep down the fix resisting Parts, so that by the separating Waters, or the Test, the fix Parts being united do no more yeild, which before being dispersed in more loose Quantities were forced to yield to be carried along with other volatile Parts, so that there is a reality in this Business, but little Profit when you come to complete and compare the Expences with that little quantity of good fix Metal which you have extracted.

Moreover is to be noted, that the perfect Metal thus extracted, comes forth of itself in its natural colour and splendor; Gold colour if it be Gold; Silver Colour if it be Silver, because that the Tinctures of Metals are of a fix and therefore unchangeable Condition or (which is all one) because the colours are inseperable Properties to the essence of fixed Metals.

But the second particular and improper Transmutation is effected by Condensation, or (as they call it) by fixation of Metals. And this in Reality and Truth, is but a sophistic Mutation or Change, though some Metals thus prepared do nevertheless sustain several Probations and Examina.

To this there are two ways.

The first is by Abstraction which is made with some metallick excrements or rather Recrements and some Mineral Salts by way of Cementation.

And it is not to be valued what is objected commonly, viz: that the spirits of volatile Metals cannot give a fixed form, which they have not. For such metallic Matters do first send forth and insinuate their spirits, into the Pores of the Metal which is to be condensed and fixed by means of their salts, and that with the first degrees of Cementation Fire where at least by means of sthe same salt , (whose Property is to be vitrified and to dispose to vitrification) the calcinated Metals (and such are the said Metallic Recrements) by the action of external Fire, are vitrified and that at the end of the Cementation, from whence those cemented Metals, become fixeable, and not so metallic, which is an undoubted sign of vitrification or mixture of Glass. In which state, it is of no wonder at all, if such cemented Metals do sustain corrosive waters.

The second way is Exsiccation, which again is practiced in two ways.

The first by amalgamating the Metals which are to be condensed or exsiccated with Mercury or Antimony, and then by burning of the amalgam.

Here the Humidity of any Metal is mixed with the humidity of Antimony or Mercury, and both fly away as soon as they feel the burning Fire.

The Second is Corrosion with Salts corrosive and Metals of a dry Constitution being mixed with such as Iron is and any other dry minerals. But Metals thus condensed commonly do want a just Tincture, for Reason above alledg'd. For bring that a metallic fix Tincture, is an essential Condition of a fixed Metal, certainly it cannot be found in a Metal not really, truly and Naturally fix. However I do not deny, but that by Art, there can be given in some manner, a fix Tincture especially as to Gold provided you add to your Work true upright Gold. I mean to the metals already condensed and then when they are, in the melting, united together, that you have put to it again a great quantity of [subifying] Metals, and thus be corroded again.

For in this Mixture, (as it is said before) there, what is real is joined to true Gold. And therefore the Tincture is augmented, namely by addition of Parts tinging. However such Tincture is weak always. But for White, there cannot be so given a fix Tincture.
Farewell.

Brussels, 17th September, 1646.

Epistle 39.

Our last Epistle hath thoroughly sifted all things that belong to particular Chrysopoeia or the Art of Gold making short and plain. There wants only (wherewith I shall conclude the whole Tractation of metals) the way to try the metallic works, its order and Examination of what is good or bad.

Be it known then; Two Metals to be the only perfect Gold and Silver yet to have obtained a Degree of Fixation. And the Conditions of either Perfection are three; Solidity Weight and Tincture.

The signs then and Examination of the Reality of these conditions is twofold; common or private to either.

Common Examinations to both Gold as well as Silver are the Eye, Ignition, Candefaction, Extension; the Needle, or Knife, Fusion and the Cement.

The Eye doth judge the Title of the Tincture by the Touchstone, The Ignition if she makes a black spot upon the metal tried, such as covers the whole [Superficies], it argues a false Mixture.

The Extension, if it cannot be made readily, or if the metal while it is worked and extended, cracks, it argues a mixture of heterogeneous things, Salts or friable Metals as Tin. The Needle, or Penknife, if it finds the Metal to hard and that it will not easily yield to the Iron it argues also a Mixture of other Minerals.

The Fusion or Melting if it be very easily done, it argues a great Quantity of admixed imperfect Metals: For thus Ferrumen is made. If the Metal be harder to be Melted than ordinary it argues a great gathering of vitrified Minerals in the Metal. If this Tincture and Substance thereby is lessened it argues a sophisticated Work.

The Test if it lessens the Tincture, or Substance bears the same sign of altered or adulterated Metal.

The private signss concern Gold or Silver apart.

The Trials of Gold are Regal Cementation; separation by corrosive waters; the trial with Antimony solution in Lapis Armenius, and the Reduction to a body after Solution.

By the regal Cementation true Gold is known, if no notable Loss after several repeated Cementations, is found.

Through Separation and Inquartation, defective Gold is known, if a part which should be fixed, Gold will dissolve with Silver, or though it be not dissolved if some things is separated in manner of Gold and some things of Grey colour also lies above the Gold, or lastly if the whole Part, not dissolved is grey and not of black colour, neither receives by [nealing] the Yellowness again, such as is due to Gold, and if the Calces being reduced into a body shall sustain the corrosive Water, upon a Touchstone.

Lapis Armenius Purgation evidences faulty Gold, if after its evaporation the Gold doth lose of its Substance and Colour.

Solution, of the Gold is very hard to be dissolved, and it is to be advised that Aqua Regis which dissolves Silver and not Gold, as soon as it is made regal, should dissolve Gold and not Silver. Hence if the Solution proves difficult in Aqua Regis it is argument of unchanged Silver, or vitrified Bodies to be mixed with it.

Lastly, if the dissolvin waters being loaded with the dissolved Calces, and yet do not turn yellow, it is malum Omen, an Ill omen; and if the Calces cannot be reduced into a body, or the greatest part of them doth vitrify, it is a sign of a mixture of heterogeneous Minerals and Salts, moreover if the Tincture thereby is diminished.

The private or particular Trials and Examinations of Silver besides the Test are following these.

The solution of the Calces; separation from corrosive Water by copper Plates, and lastly their Reduction into a body. If the dissolving Waters loaden with the Calces, have no blue, [coruleous] Colour, or if the Silver be too quick dissolved it is faulty.

In the separation of the Calces from the dissolving waters by copper plates, if the Calces do not stick to the plates the Silver is Sophisticated; for true Silver doth not do that.

These said Trials, solution of the Calces, Separation and Reduction into a body are the surest before all others of Gold as well as Silver. And yet they are ignorantly neglected of Tryers and Examinators, not making as the should true use of.

The order to be held in the Trial follows and is threefold.

Right, Retrograde, and Oblique.

The Right Order follows successive the [phases] above described, in the Trials, as well as common and equivocal as

private and universal.

All which is that the Metal doth legitimately sustain, there is no doubt, but it hath its physical Reality viz: That it is all its natural always approved conditions commendable. But if the contrary, that it falters in one or the other Trial, then know that such comes to pass, either in the first and second trials, or in the last univocal Ones.

In the first and middle ones, viz: common and equivocal, it argues altogether the work be sophisticated and by no means to be approved; But if the fault be but found by the last Trials, it is a sign of some Fixation, and the work is fit for mechanical things. Yet this Reason is not so very certain neither, it be then that the Metal have sustained, that same Trial and in the same Order 3 or 4 times over and over again.

For as I have said, the vitrified Bodies mixed with the Metal can defend themselves against the first Times Trial which if it be repeated, it makes those substances and vitrified Bodies to vanish away, so that the metallic substance comes to its natural State again; But if the Metal doth not return to it again, then that Fixation as is said, is good and sufficient for Workmanship, though it be not a true and natural Fixation and Perfection and therefore cannot be useful for medicinal Affairs and other natural and proper Offices required from essential Gold or Silver.

The retrograde Order, which is shorter, begins from the last universal Trial, viz: from the solution, collection of the Calces and their Reduction into a body, which if it succeeds legitimately, then there needs no further trial. For these Trials alone legitimate a Reality, manifesting the essential Properties of the Metal. But if it doth not succeed, go on in the retrograde Trials, of which if but one doth fail it is an ill Omen. But if all do answer according to your wish it is an argument of sufficient Fixation, as it is said for [fabrile] Works especially if after such retrograde Trials, the right Order also hath been followed, and that hath well succeeded.

The oblique Order, begins with the middle Trials and it goes on either straight forwards, to the very last Trial, or in retrograde Order from the last to the first. If after all such Trials, there be a happy coming out, tis well; but if after the retrograde Way the Trial succeeds indifferently, the Probation is uncertain. For many sophisticated Works do sustain all probations and trials made, in contrary and preposterous Order, which will not suffer the right Order and Trials made according to the natural Series.

Farewell.

Brussels, 22nd September, 1646.

Epistle 40.

For these forsaid Probations and Trials we have thought fit to add some caution for Fear you should one Time or other be deceived and by observing perhaps in the Antimonial Trial a diminution of the Substance of Gold, to condemn that as not good. For in the said Antimonial Trial (as it is commonly made) the best and the purest Gold may suffer a Detriment, not that it flies with the Antimonial Mercury but because it doth mix it self in the Trial, which the Recrements, in which there remains a small Portion of Gold and that through the too accurate Industry of the Examiner and not without great Labour and weariness of the Body. For this comes to pass according to the common Way, when by great violent labour, and long agitation of great bellows, the whole quantity of trial substance is dissipated and thus the Gold which is to be purified, is by this Operation driven into divers crucibles and also lose by the way.

But do so, mix with the fitted Antimonial Powder, the eighth Part of the crude Tartar and then go on in your Way and you shall lose nothing or vey little of your Gold and your Labour will be so much less. For the Tartar throws down the whole quantity of Gold to the Bottom of the crucible so that nothing can remain in it but the Antimonial Feces. And now what besides this I have said might belong to the Methods of Trials, viz: in what manner they are performed, such Things you shall find in common Books, which herein do give you good Directions, but if anything should be wanting you must converse with expert Ethnicks. For such things are better learned by experimental Habits than by Precepts.

Neither doth Philosophy's shortness concern herself with such little Artifices, or unusual Commerce engaged in greater Business should allow it. And herewith is finished the accurate and true compendious Doctrine of the Whole-hermetical Dosciente, I promised you by means whereof you can when you please lay hand yourself on the Wolrk.

And if by Chance in the Work itself, though done according to the Rule given above, in the Practice all things should not presently succeed according to your With the Senses, do not leave therefore your Work, but rather have a Recourse to our theoretical Epistles, in which we have explained both creations, and endeavor by that, what is explained there and orderly described to explain that, what in the Practice seems to you intricate and obscure, remembering that Proposition which there we have laid down for an undoubted Axiom, viz: that Art imitates Nature

and yet perfects the same, and that as many Acts be in the One as the Other few excepted such as we have there noticed and rehearsed. And again those acts, if you cannot distinguish, read over and over again the very Text of mosaical Exposition of the Creation of the inferior World, namely the Fabrick attentively considering each Day's Operation of the primordial Week. For with the number, Order and Manner also, is admirably well thought of all our philosophical operations and practice that by the dictate of the Holy Ghost and himself in a s true Exemplar given to all true Philosophers, nothing therein being left out or preposterously or confusedly written.

This Council I have given you for a Conclusion, provoking all others, which as to this matter can be given. Farewell.

Brussels, 1st October, 1646.

Letters 41-55 of Sendivogius

[Letters 1-10](#) . [Letters 11 - 20](#) . [Letters 21-30](#) . [Letters 31-40](#).

Epistle 41.

Our intention was, that having given you in these Epistles such an easy and clear Method as possibly could be given, of the true Principles, as well as the alchymical Theory, as its Practice, you might now apply yourself to the reading of Authors and do endeavor to explain and to apply their writings and sentiments to these our Principles being they do not at all differ from theirs; except perhaps in some Expressions and Cunnings of communicating of our Hypothesis. But since you are as you say so deeply engaged, as well in public as private affairs, and since this study requires a mind free from all cares, [Note in the margin reads: True.] we will not think much to give you according to your Desire such short and perspicuous Rules for conferring and confronting the Doctrine of our Epistles, with the best of the best Authors, as with the Sense and meaning of our Nouvum Lumen Chymicum, also and we have thought fit to [unrecognizable word] advise you also of some things without which Knowledge there cannot be a natural and Genuine Interpretation of me and authors though the some may be right, true and conformable to the Intention of the wise. First then it is to be taken Notice of, that all and so many Authors are faithful, though they have written and lived in divers ages, yet they have all with One and the same Contrivance and Artifice, as if conspired, endeavoured that while they would leave to Posterity the Monuments of Alchymical Truth which they really had found themselves by their work, they have performed it in such a Manner that those which were thereinto born and by God destined to get this sacred Knowledge, and excited by the Testimony of those Brethren, might upon those grounds first ask that some knowledge from God, with zealous Prayer (For without his special Grace and Assistance the same cannot be acquired, neither being acquired can be exercised, of Men though otherwise witty and ready, as well in speculation aas Operation) and hope to attain to it. But those which being unworthy of so precious and not less pernicious Art coming into wicked hands, or which by God were destined to other Affairs, might by their enigmatical writings and Difficulty of Labour be terrified there with and averted from their intended Purpose. Therefore the ancient Writers have purposely many things left out, and left them to be said by their followers and to be added. Yet so as not you repeat again what had been said already by their Predecessors.

Besides this they have everywhere invented Fables and thrown many stones in the way, as if by those singular Ways, they had proposed to themselves All, but One and the Same Object and End viz: to hide the Mysteries. And thus they all have used the same general ways to effect it which I now shall reduce to three heads and declare hereafter.

Farewell.

Brussels, 1st October, 1646.

Epistle 42.

The first way is that to cause greater Obscurity. They have in several Places in their Writings divided One thing in itself, and have not only distributed the same one Thing in several Parts, but have also thrown in the Way with it exquisite Appositions, nay (that I may say so) formal Contradictions, so that what One Place doth affirm, the other denies. However they do not altogether suppress to find out the way, to reconcile it and to distinguish their meaning,

yet nevertheless it is all sounded in a vast and profound sea of confusion.

The second way is that in One Place and the same Context they do make Expression of two or more different things or if they do of them handle separately in divers Places and contexts, they do confound them and make it as one thing, expressing it with almost the same words in appearance the same thing signifying and that especially when they come to touch the Preparation of our Mercury or also the Mastery and its Fermentation or specific Determination, to a Metalline Nature. For those things though they be altogether different, yet they make them so alike the joined Propositions, which seem to have a joined Sense have altogether for separated Intentions, only cohering because of the affinity, analogimus, or Onionymia of matter.

The third way is that they study to propose things in a preposterous order, especially when they come to treat of the Subject and Disposition of their Operations. For things being treated of in right Order, though in an obscure style may at length be found out, by sharp wits, remaining only hid to Fools. Therefore they thought it congruous to their Design, now to begin in their writings from the End, now from the Beginning, now to leave off the lastly to invert all.

These things are of us like to the other Authors, religiously and with great Industry observed in our Nouvum Lumen Chymicum, with its depending Treatises, the Dialogues namely of Sulphur and Mercury, some operations we have contracted under generical Acceptions of Terms, for Fear of Interception, which however we have largely here explicated in our theoretical Epistles.

Neither is there any Thing left out, or that I should have dealt preposterously or deceitfully. And therefore if you will fully apprehend, as well our, as the meaning meaning of other authors, according to the Doctrine of our Epistles and desire to be able to explain rightly the obscure Places and so to avoid [Rocks] and to reconcile contrary Doctrines and lastly to be able to distinguish what is confusedest, then it becomes you to have deeply infixed in your mind the most necessary foresaid Distinction, hitherto never so openly expressed and perhaps never hereafter so perspicuously set forth viz: the Distinction between the universal and the two partial Lapides, or the Exaltation of the Philosophical Mercurius or the Magestry, and then its mineral Fermentation or Specification. For this Distinction is the Key to the temple of philosophical wisdom and is also the mystery of our Art. Besides this you must remember to infer, confer and refer Places to Places, subjects to subjects and sentences to sentences. Farewell.

Brussels, 8th December, 1646.

Epistle 43.

After the general advice how to read and understand authors, it will be usefull to come to a particular Explanation and conciliation not of all and every single Place and Expositions about the last Part of Chrysopeia (of such chiefly you do not consult us) but only of the chiefest Places to which all other Places and seeming contradictions can be referred, as well in our as in other Authors writings here and there occurring.

All seeming Contradictions then in all Authors and also in our Writings do concern either the things signified by certain words or Terms, or the Term itself signifying the Thing. Those which concern the Thing can be reffered in general to two Heads namely, to the Matter, and to the manner of handling the Operation.

The first Head is to be divided again into two Articles suitable to the two last Doubts where it was questioned [Quotaxtes] the Matter of the Lapis be and what she is.

What concerns the first Article where it is asked of the Matter of the Lapis be of various sort, there are some that obstinately do hold and affirm and that under an obligation of a sacred Oath that there is but one Thing for the Lapis or if there be more than one, that they are ought to be considered as a mixtum and in ye constitution of a mixtum and those Parts are three viz: Salt, Sulphur, and Mercury making up but one physical Totum one thing by itself in any mixed Body and not many. The ground of which sentence seems is taken from what somewhere else I with divers other Authors have delivered in our writings viz: that one only Thing be sufficient for to make the Lapis.

However there may two Things be used but they must be of one Radix and that [unrecognizable symbol] for Brevity's sake which abreviation some think to be a new invention above the experience of the ancients and not necessary for the confection of the Lapis.

Others contrary do admit two divers substances and partial Matters for the Lapis which the Philosophers under the name of Sulphur-vive and living Mercury and with divers other two membered nomenclatures do decypher as when they call it living Gold, living Silver, Man and Wife, Gabricius and Bera, and such like, which Diversity of Names, sounds as if there were also comprehended diversity of Nature's together with a difference of affections, and that it were distinct Supposita and consequently that there was involved Plurality of things consisting in two numbers. To

which Number modern Philosophers add a third Substance and name, viz: Salt.

Others lastly are not contended with the number neither but will have seven Substances for the Materia viz: of seven Metals. For say they the Lapis is to be an universal Agens. But the universal Nature is such that it is made up by all its subjected species. Add to this that we ourselves seem to favour this opinion, when we have in our Nouvum Lumen Chymicum expressed some things like to it in our Discourse of the Seven Planets and Harmony of Metals. To this Opinion comes near that which to the Lapis requires three substances or three divers things, instead of seven Metals, to which may be added that the Lapis being befriended with the three Families with the three Families of the lower mixture conserve them herein equally being he serves for their Production, Conservation, and Reparation always.[Note in the margin reads: Their species Individuum.]

All which seems could not be if the Lapis were and must not be composed of things of a threefold Purpose of Nature.

These Things are opposed against the first article all which the following Epistles shall elucidate.

Farewell.

Brussels, 4th October, 1646.

Epistle 44.

Both sentences of the precedent Epistles are true, but you must take them in the proper sense and under certain limitation or distinction.

The first is true in Respect of the primordial Production viz: the Fermentation of our living Mercury and his conversion into the Seed of primordial Nature by action of Primordial Seed, in Manners, the ways largely exposed which Production may happen not only in the Bowels of the Earth but also in artificial Vessels. Neither is there unto necessarily required anything else besides the foresaid Spiritus Universalis or our living Mercury. For it cannot happen otherwise but that this our mercurius through so many assertions, descertions, by which he is agitated and moved driven by the Archeus from the lowest to the uppermost Parts of this Sublunary World and contrary, but that by so many as it were Distillations, Rectifications, and Sublimations the being thus prepared hath also by his magnetical Virtue attracted out of most profound lurking holes of primordial Seeds, many seeds of Gold and Silver, by means of which he can be assimilated and consequently can be made mineral and Metallick.

For the Lapis metallicus is nothing else than the multiplied Seed of Gold or Silver or the Mercury specified and assimilated into the Seed of Gold or Silver.

But this is in the Earth effected in a very long Time partly because of the Debility of the Archeus, partly because of the weakness of the fermentative Faculty of primordial Seeds.

But if we have Respect unto the Production which belongs to Art and to which is done by Virtue of Particular Seeds and with far more Efficacy and Celerity than the former, then I say in that Respect this first Opinion is altogether false, because that the particular Seeds of Gold or Silver necessarily must be had from Gold or Silver vulgar and are not to be applied to the said Mercury as we have proved abundantly elsewhere.

Therefore we must for the confection of the Lapis admit two Things, namely Sperma, or the Vitriol of Gold which contains the particular Seed of Gold and our Spirit Universal which is to be assimilated and converted into particular Seed of Gold, or if you please, of Silver, namely to make up the Lapis metallicus, or a metallick specification and that according to the first Intention and Term of Multiplication elsewhere explained.

However, take notice that these two things notwithstanding are but of one Radix and are not to be looked upon as incomplete Substances which Respect have all natural Parts of physical mixture in Respect of their physical Whole one by itself (as those men ridiculously hold and defend, which affirm that all of the Plurality of things here to be defended, must consist in the Separation of Mercury, Sulphur and Salt from one complete Substance, viz: Gold or Silver. For this State of Habit (Habitus) signifies and argues a State of a divided and maimed Body, but not of divers Things of one Radix, but they are to be taken as compleat Substances, distinct and not depending one upon the other, yet agreeing according to the homogeneity of Principles therefore explained, which Homogeneity doth include an identity and unity of offspring or Radix of both Substances, but not an Unity, or Identity of the Trunk or Stipes. And this Distinction is very well to be noted and observed. For there is a very vast Difference between the Unity or identity of the Radix (as for example the Tree and the fruit of the Tree, which have their own complete Beings, distinct and altogether different, are said to be of the same Root and offspring that is of the same as well active as passive seminal and constitutive Principles of the Species.) And the identity of the whole Trunk or Stipes. For the Bark and Heart of any Tree having their distinct Being from the Tree, but an incomplete one, are said to be Parts by themselves, of one and the same Body.

All which that it may be no longer obscure to you I will more plainly explain, for the sake of the alleged Sentences. The first Sentence, then can be understood either of the first Lapis, or Magistry or of second, that is, its Specification. If it be understood of the Magistry the sentence is not True.

1. Because that thereunto is required, nothing else but our Universal Spirit. For here this Magistry is nothing else than a due Coition or Coagulation of the sole substance of the said universal Spirit according to the three divers degrees of his Temperation, viz: Mercurial, Sulphurous, and Saline; In which Saltishness, the Exaltation of the universal Mercurius and the Perfection of the magistry is terminated by Imitation of natural coction of the same Mercurius done in the Bowels of the Earth, before he is specified through primordial Seeds.

But if the said Sentence be understood of the specification or the Specific Magistry's Determination to the Nature of Gold or Silver it must be two ways distinguished. For if the Meaning be of that Specification which (though seldom and in a very long Time) doth happen without any intrinsical Accession by the Power of the primordial Seeds, viz: whereof the said universal spirit, hath in himself but a very small Quantity which doth constitute his hermaphroditical Nature so that the very Seeds take Place of the masculine Seeds and the substance of the Spirit that of the feminine: Or if we aim at that same specification which happens by extrinsical Accession and copulation of Seeds, either primordial in the Bowels of the Earth or particular in an artificial vessel, then in that same sense the said sentence is False.

For the specifying Seed and the Matter specifically are really two distinct substances, yea two complete but homogeneous substances by homogeneity of principiating Principles and therefore one and the same Radix which is all one with true Philosophers.

But perhaps you will argue thus; All mixed Bodies though of diverse Species and Nature are according to this sort of Homogeneity of Principles, homogeneous. For according to our aforesaid Doctrine all Matters subjected to any of those mixed Bodies Form is homogeneous with the universal Spirit and therefore they are also one of the Same Radix: so that any of these bodies can be taken for all Sorts of Multiplication to be the proper Matter which if it doth hold in things which are of divers Species and Number, certainly it will hold in natural Parts of a mixture, as it is a mixture viz: in Mercury, Sulphur, and Salt, because that these have the same natural Principles, with the whole. And certainly this Objection doth mightily pinch and leave it without it's due Resolve anywhere in Authors to be found directly expressed. Take it then here I pray you.

And to answer to this objection decisively it is to be observed that there are three conditions required according to the Philosophers before anything can be called homogeneous with another by Homogeneity of Principles.

Of the first condition is that both Substances have a complete Being so that one towards the other must not bear the Relation of being Part of the Whole.

The second is that One of these complete substances being considered as a Mixture, be more simple than the other and be but one degree higher in the sense of mixture which we have given in our theoretical Epistles.

The third is that the simpler substance be equally indifferent to all Forms and be naturally capable and apt to receive a new and another above his own Form, another Thing, which is of greater Composition.

Further it is to be noticed, that the Word Radix be equivocal and is taken three ways:

1. Properly for a material Principle of all things, not for that chimerical Materia prima without any Form as the false schools do hold, but for our universal Spirit not yet contracted to a certain Species, of any lower mixture and having the Propriety of a complete Substance or if you rather will it is to be taken for principiated Principles. Yet more simple such as gradually ascending you can reckon till you come to the most simple Elements or to the very primordial chaotic Water.
2. Improperly by the Analog: to the precedent Acceptation for the principle Part of any living Thing which first receives the Nourishment and afterwards doth distribute to its Parts, collectively or distributively.
3. Yet more improperly; for the Trunk or Stipes of anything and that in Respect of the Parts hewn from it or separated, that is, for a total Supposition or any complete Substance in Respect of its complete substantial Parts.

This being agreed to the answers and solution of the former Objection will be easy.

For all mixtures of the three Families of each Species being compared amongst themselves, have indeed the first conditions viz: to be complete substances, but they do want all the other.

For they are in the Scale of the mixture, of the same Degree of the last Genesis. That is, they are individuals under each species of One, or other Genus of the three Families. And therefore as we have said before, though they

amongst themselves, can be transmuted, one into another, by Virtue of Odour of substantial Form, yet with all they cannot acquire a new Form, superior in degree. But Salt, Sulphur and Mercurius if (which however we do deny) they could be separated from any Mixture, they could not be complete substances having always the Relation as Parts to the Whole.

The above said mixtures then are not adverse to the Species of the same Radix, which as they have amongst them being they are not homogeneous by homogeneity of Principle, since the necessary thereunto belonging conditions are wanting, and so neither are Salt, Sulphur and Mercury homogeneous for the self same Reason, yet they are of the same Trunk, which the Philosophers as yet have not minded.

The second Sentence how far she is true and by what Distinction is more than Evident by the Elucidation of the foregoing.

Lastly the third Sentence if it be referred to the passive Power of our universal Spirit, viz: to a disposition to receive all forms and the very nearest which he hath, this, theirs, or any of theirs, then this Sentence is most true but if the same be referred to the Effects it is false. But the argument whereupon the said Sentence is grounded, in respect of to materials is traded or taken from metaphysic and mental composition and applied to physical Productions. Neither is our Meaning that when we speak of the seven metals analogically being taken for the seven Planets from whom they have these their cabalistical names, or contrary speaking of Planets and meaning thereby the Metals, that those seven Planets or Metals substantially do enter the Matter of the Lapis. But only that we would therewith express that all the Virtues of those Planets and Influences are agreeing and highly exalted in the universal Spirit. Sometimes we do signify therewith the divers Degrees of the Contemperative successfully intervening in the Coction of the philosophical Egg (manifesting itself by the Colours) and answering in Order the Qualities and Temperaments as well of the seven Metals and the seven Planets.

Farewell.

Brussels, 20th October, 1646.

Epistle 45.

The second Article is concerned about the Qualities of the Matter and is according to the Division of the precedent Article, divided into two Sections, distributing the whole Matter of the Lapis into particular Matters.

In the first Section is treated of the Doubts made to the first Matter, namely active and assimilating Matter.

In the second is treated of the Oppositions referring to the second Matter, namely the passive Matter, or which is to be assimilated.

Either of these Sections is subdivided again into two Particles. Of which the first shall consider the Essence and Nature of the Matter. The second its properties. Concerning then the Nature and essence of materia prima some do say that it is common Gold or Silver. I mean simple and vulgar Gold, as it brought out of the mines and no other Substance. And truly many a Passage in Philosophical books seem to confirm this position.

Others grant the same to be something else besides common Gold or Silver, yea it to be of their Nature and only Virtually so, or having some affinity or analogy with their that is to say whose Nature is partly the same with Gold and Silver, partly different, such as is Antimony, Vitriol, Sulphur common or any other inferior Metal, which is proved by the authority of many Writers. Others lastly inclining to a middle opinion say that not anological neither virtual Gold or Silver, be the materia Lapis but true mineral and genuine Gold or Silver yet under some artificial Form given by a physical Preparation but not common and in this Respect it is called living Gold or Silver not common neither vulgar but under the form of Mercury or Salt or Sulphur drawn out of Gold or Silver or any other Subject or both the former. And truly neither of them which hold this Proposition want any plausible Arguments to confirm it, nay as it were decrees of the Wise, which the next Epistle shall declare.

Farewell.

Brussels, 25th October, 1646.

Epistle 46.

The first and the last Sentence are true. For as we have somewhere else proved, that the Ferment or prima Materia Lapis can be nothing else than the Vitriol (which is the Sperma) of Gold or Silver but the particular Seeds of Gold and Silver are truly and physically Gold and Silver, though now considered under some other Form and artificial

Preparation not common, yet friendly to their Nature. In which Preparation Gold and Silver is dissolved with the like natured Dissolvent as in Ice in Water which is the Nature with Ice. In which sense the Gold or Silver are said to be reduced to their Principles: that is to say to be resolved into water and into the same Water from whence they had their Beginning, by means of which Water they being dissolved their Vitriol or Sperma is drawn out and cannot again be brought into a metallick Body till after the conflickion of the Lapis by Perfection.

It is therefore true what other sentence maintains: and therefore have no need of any other Distinction or Exposition of any Decrees of the Author about this Matter. For in this said sentence all do proclaim the naked Truth without Veil.

But the second Sentence is absolutely false, if it be understood of the prima Materia, namely of the Ferment notwithstanding the Authorities which commonly are alledged for it, all which Testimony are to be understood of the second Matter, namely our Universal Spirit, or our living Mercurius, which because of his Homogeneity of Principle which it hath with Gold and Silver it is not unaptly called Gold or Silver being so virtually and analogally. And though the Philosophers here do not express fully their meaning which they have of the second matter, yet for that Reason our Solution cannot be reprehended; because as I have remarked heretofore such is the council and artifice of all Philosophers, that they divide and distribute the Truth, in several disjointed and here and there dispersed Propositions. And truly such Speeches of the analogical Matter, scarce one doth utter but that he hath also somewhere else let fall and or given more express and scarce obscure Prescriptions and Descriptions of the Gold mineral, the first Matter.

Farewell.

Brussels, 1st December, 1646.

Epistle 47.

About the Properties of the first Matter there are amongst the Authors, scarce any or but small Dissentions and therefore those whatever they may be can easily be reconciled by the Doctrine of our precedent Epistle.

Therefore we will go presently to the second Matter, about this then there are no small Oppositions. For some will have that the same be vulgar Mercury. To which assertion now adays almost the whole Troop of pretended Philosophers give their consent being supported by probable arguments, and the short sentences and apophthegms of the Wise.

Others prove the vulgar not to be it, but a metallic One, or of the same substance out of which came forth the prima Materia of Gold or Silver or which is drawn out of any other metallic substance as Lead, Iron, etc.

Other less scrupulous do affirm that the Mercurial Part of anything, be it mineral, vegetable or animal and that either collectively or distributively may with equal Right serve for the second Matter, being that it is said that the Mercurius of the Philosophers be in all places and in all things. Lastly because the philosophical Fathers do describe the second Matter, that she be vile, known of all Men everywhere to be found, of common use to all Men and before the Eyes of all Men; and there are which give their Suffrage, for Excrements, Filth and Dirt not well smelling for the most Part.

All these Oppositions we shall reconcile. And to do this I must in this Place reveal a Secret, which hitherto above all Things hath been kept secret by the Philosophers. And that is that the Philosophers have considered and described three Things about the second Matter.

1. The second Matter itself viz: That substance which is the true second Matter of the Lapis and that is our spiritus universalis or our living Mercury.
2. The Substance in which the same spirit lodged; namely that Corpus out of which this second Matter was drawn, that is to say a certain Sort of true and natural Earth not differing from the elemental Earth essentially but only accidentally in Respect of its great Subtilization and natural Purification, which is effected by the Archeus. And this commonly is called magnesia.
3. And lastly, the manner now that this second Matter doth exist in this Earth namely, not as a substantial Part of the whole, or a Portion of a physical Body by itself in which it exists; but like a thing contained in another Vessel, or in an extraneous Continent, or like an accidental Part, by accident joined to make up the whole. That is to say a Corpus made

up only of Parts complete aggregated, or brought together in the compound, each in his proper Being and only locally in the same whole joined and confused, such is the Water, wherewith the sponge is filled. It is not certainly a substantial Part of the Sponge but is only and every way confused in the Sponge.

Which nature of the subject of this second Matter and its Manner of Existency is verified by this: that (and it is worthy to take notice of) after the separation, the Caput Mortum hath a deep black colour, and a consummate Insipidity, and natural Siccity of Earth, and that no Salts remain in it, which is a sign, it is not to be a mixture out of the three Families: For there is no Mixture, but it leaves leaves in the Caput Mortum Salt after a distillatory Separation.

The Ignorance or Incogitancy of the Secret hath caused chimerus and Phantasms in Philosophers Brains confounding these three things and conceiving that the Descriptions given and referring to all these Three do belong only to one and the same Thing, and on the otherside the Knowledge of this Arcanum its consideration and Application are able to clear all, though never so pregnant or foolish Oppositions and to demonstrate the Truth in its splendor as will appear in the next.
Farewell.

Brussels, 7th December, 1646.

Epistle 48.

The Arcanum of the precedent Epistle being exposed the Oppositions against the second Matter are easily cleared. The first sentence then must be distinguished two ways.

1. By distinguishing the Term, or the word common. For if we speak of the very substance of the second Matter, namely that of our universal Spirit, and this word is taken improperly, signifying vulgar, and this the second Matter to be a vulgar Thing and Not something rare; than the sentence is altogether false.

But if the same word is taken in its proper and natural sense, as it signifies a Habit and Relation to many Things, and thus referred to the very substance of the Second Matter then this sentence is most true. For our Mercurius or universal Spirit is common and a common Principle of all Things, neither can be given any mixture of the three Families to which it hath not this Relation to other Things, as to be to them a necessary Principle.

But if the foresaid Term of common be taken and understood of the Subject wherein the Second Matter lodges of the Manner of his Inexistency in the same, let the Word be taken properly or improperly without controversy that Proposition is false.

For Mercury vulgar hath not precisely that Nature and essence of Earth which the said Subject must have: Neither hath common Mercury anything in itself which is not an essential Part of it. For the Mercury, Sulphur and Salt of his (if there be any such Things in him) have lost in him their complete Being and their own Totality, which they had before in themselves, neither can they be restored to that again which we have sufficiently proved somewhere else viz; where we did treat of [Actro] simplification (as Bread cannot be bought again to Corn) the Reason of which is the same as is that concerning the Restitution of Parts of a physical Compound, to its former Totality and completion of his Being. The second Way of distinguishing the same said sentence is by distinguishing the passive Power and the act of which Distinction we have made use above in precedent Articles in another Matter.

For if you speak of the very Substance of the second Matter and the Term or Word be understood of Mercury vulgar [positive] that is to say, for a Matter which hath Dispositions not far remote to receive the Forms and acts of vulgar Mercury then that sentence is true.

And this manner of expounding is not unusual, for in this sense, corn is called the Food of Men, though immediately the Man doth not feed upon the raw Corn as it is yet in the Herb, but upon Bread which is made of the Seed of the same in Relation to the subject or the Body out of which our Mercury is drawn and of the manner of its Existancy in it, then the Sentence can neither be taken for true and veritable for the same Reasons we have alledged above.
Farewell.

Brussels, 12th December, 1646.

Epistle 49.

The second Opinion being understood either of the second Matter herself, or of her Subject or of the Manner of the Inexistency in it, the same is certainly false.

But the Authority upon which it is grounded must be understood, not of the second, but of the first Materia Lapis which is the Vitriol of Gold and Silver which Vitriol indeed really is the metallic Mercury but in the state of metallic Coction, hence it cannot be brought back again to its former and primogeneal Simplicity as we have often said this. And this Manner of speaking is not unusual neither. For wheaten Bread is called wheat and it is really Wheat but under a new Form and Coction, from which Form it cannot be recalled again to serve for the same Effect and Purpose as it could have done and been useful before it was made into Bread. For being once made so, let it afterwards be altered, changed and prepared, as you will yet it can never be restored again to its former habit of wheat or Meal, out of which the Bread was made in such a Manner, that out of the same such like Bread all together could be made again, as was the former. But if wheat not yet fully made into Bread but only into a Paste and being in a fermentation can other Wheat not yet fermented but only with the other impasted bring to the same Fermentation also.

The very same Thing happens in Metals for the same Reason and Cause though some Things in another Manner as to the Act of Fermentation.

The third Opinion which holds that any mixed Bodies Mercurial Part may be our second Matter is most notoriously false, either if you refer it to the main substance of our second Matter or to its Subject or the Manner of its Existency in it.

But the Reason of such an Opinion is to be considered and distinguished.

For as to the Place it is granted that our Mercurius or universal Spirit exists everywhere, because he is joined with all the Elements and chiefly with the Air not only filling all spaces of the World hindering everywhere vacuity, but also penetrating all other Elements and all other Bodies, taking Possession of their Pores.

And this is so far that it contradicts us not but rather, that it, by an inexpugnable Argument doth confirm our Doctrine. For this Condition and as it were Immensity can ascertain to nothing else in the world besides our Mercurius or universal Spirit.

But as to its proper and substantial Inexistency in all and every one mixed Body, that is in a manner of a part substantial, it is again to be distinguished.

For if the meaning be that of Mercurius be in all things actuated and contracted unto a new Degree of Composition or of Form substantial above that Degree he had before, then it is granted; But then in such a state he cannot profit at all, or be useful, as to the making of the Lapis neither can it be subjected for the second Matter, as we have proved sufficiently except you would have it back simplified, which is impossible and against Nature, as we have already demonstrated. But that the same Mercury should be in all those singular Things in the Degrees of that Simplicity and Power which is Necessary for this Purpose, that he may be used as the second Matter to the Lapis that is absolutely false and contradictory to itself. For the Part would then be greater than its whole, and though the Authors might seem in express words, such to insinuate, yet their Meaning is not to be taken according to the Latter in the foresaid sentence. For they will by no means teach that the second Matter of the Lapis, thus diversified in all things should be taken for it out of all things, but that the same thing which is in all things actuated, and by it all things are coagulated should be searched for and found in that state which it had before it was actuated by every Mixture, such as is daily actuated and coagulated to produce new Mixtures and that by action as well of primordial as particular Seeds. Farewell.

Brussels, 18th December, 1646.

Epistle 50.

These are not a few Oppositions about the Proprieties and Qualities of the second Matter, them that follow its Essence.

For some do say, that the Matter be of a liquid consistency, not altogether solid, neither fluid.

Others will have it [diaphanous].

Others opacous.

Others of coelestial Colours.

Others White.

Others as to the Taste will have it tart and so as to the Scent also.

Others to be pleasant and sweet.

Others will have its Constitution moist.

Others dry.

Others grant a goldish or internal red Tincture.

Others deny the same.

Others do choose it old, others new and fresh.

All those different opinions are easily reconciled according to what hath been said before.

For if the Question be about the main substance of the second Matter she is fluid and liquid. [Note in the margin reads: 2 matter fluid and liquid.]

When she first begins to be condensed and grows thickish she is diaphanous and of a coelestial but not a blue colour, only pellucid and afterwards appearing with intermixed infinite colour, like unto a rainbow.

She is moist in summo Gradu because she abounds of congealed Air. Hence you understand the sayings that she doth not modify the hands namely, as long as it remains in its Density or Coagulation.

It hath an internal exuberant Tincture which it shews within a few days, after being separated from its Subject viz: a citrine Colour like unto dissolved Gold. But this [Retrograde] comes to be exalted and then it becomes high red and many other colors intervening.

The effect must be chosen to wit that Mercurial substance or universal Spirit which by any natural Distillations and Cohobations hath changed its cold and moist into hot and moist Qualities. In which state it is no where to be found, but in our subject which being once separated he becomes very bitter an infallible sign of his quality. But if the Question be of the subject of our second Matter then ascertain to her the contrary Quality and Propriety. For the said subject is condensed and thickish, opaque and of a hardish solidity, sweet and of an agreeable smell and of extreme Dryness. For it is really and essentially Earth and the new or fresh is to be chosen. [Not in the margin reads: 2 matter here, thick, opaque and Solid.] For this Matter in Process of Time easily loses its universal Spirit. There are some more pregnant or contrary Qualities attributed to our famed Matter by Authors, but they shall find a more compendious Place to be treated of amongst the Terms where the descriptions are explained.

Farewell.

Brussels, 22nd December, 1646.

Epistle 51.

Follows now the second Chapter, concerning the *modus agendi* or manner of working, about which there are also many oppositions and are to be referred either to the useful or useless Parts of the Matter, or to the Direction of the Work for to attain the End wished for.

Of which Matter though we have given sufficient Distinctions in our Epistles, yet they are here to be repeated again with some other expressions, Order and more plainly. Now about the useful Parts, some contend that only the Mercurial Part of our Matter is beneficial.

Others only Sulphuric.

Others also Saline.

Others lastly will have them both together, but being first separated from their Body or Substance and afterwards reunited again into the same Body and total substance, the Phlegm only and *Caput Mortum* being taken away.

Now to reconcile these contradictions, we must know that there are two sorts of Parts, belonging to a complete corporeal Substance or Physical Totum (such as our Matter must be) and those Parts are distinguished in natural and excrementitious Parts.

The excrementitious are threefold.

1. Phlegma or rather the Mercurial Aquosity which in the first Production of it hath abounded and exceeded Nature's Weight or a due Proportion as to the strength of primordial or particular Seeds, which superfluous Portion and that because of Nature's Weakness that it is the expelling Faculty of Seeds or because of Archeus Weakness that moves the Seeds remains confused with the rest yet but locally not as a substantial Part of the Mixture, but as an Alien and accidentally aggregated and congested into it, till at last the Archeus could expell them.
2. The *Caput Mortum* that is a superfluous Portion of terrestrial Corporeity which

likewise Nature could not expell or because it is restrained on purpose for consecration of the Mixture, as to be the Cortex.

3. A Sort of Saltness or Oiliness growing together of Both namely the Phlegma and Caput Mortum, and hath the face of a stinkled and poisonous Oil or malignant Sulphur.

But these excrementitious Parts do not exist universally in all Mixed Bodies. For the mixture of the first Classis have them not, described somewhere else, I mean the principiating Principles; and so our universal Spirit being considered by himself. The Reason of it, because that their material Principles are most simple and pure, which of themselves obey and follow the Motions of their Architect and Mover of Archeus, so that nothing in the first Mixture either exceeds or is deficient. For the Archeus easily can drive out what could exceed in the Matter and contrary, can take to him again what is wanting; But in the mixed Bodies of the second Classis that is in the three Families there it happens otherwise. For their material Principles are of greater composition and heavier to be moved and that more efficaciously resisting the actions and Motions of the same Archeus. From thence comes ill Temperament in the Mixture namely either in Excess, or Defect in one or the other Quality. Therefore what Moistness so ever be in the said Principles all is Mercurial and useful, yea, necessary for any Production for in this Aquosity resides the Root of Fermentability and of corporificable Faculty. [Note in the margin reads: Mind this, page 131.]

And the infima mixture do admit likewise such excrementitious Parts, though not all, neither do all of mixture equally, or always; in some there are Faces without Phlegma as in imperfect Gold in a Diamond. Hence it is that sometimes our Dissolvent doth dissolve the entire substance of Gold though this happens but rarely. But that is not our concern here. For it is needless to enquire for such pure Gold, because our Spirit doth dissolve nothing and is incorporated with Nothing but what is pure in the Metal. For this solution happens not by the Power of extraneous corrosive Salts, but by common, of homogeneous Things by Homogeneity of Principles wherefore Heterogeneous Things will not be dissolved neither united. [Note in the margin reads: Mind.]

Natural Parts of the Matter are twofold, necessary Ones and contingent.

The necessary Ones are they which essentially do concur to constitute the necessary or physical [Totum], and separation of which necessarily must destroy the mixtum neither being once separated, can be composed or brought together again as to make up the same numerical and specific Body, as we have proved some where else, and have exemplified it. But these essential Parts are Matter and Form, with their pre-ordinate or subordinate [connatural] and eminently comprehended Parts social, or comparts, such as to all the Degrees of the Form, are them which the Scholastics call essential which do conditionate the form substantial, as for Example in each Animal, there is Animality, Capacity, Substantiality and so on until the highest Degree of transcendental Entity.

But as to the principiated Principles of our Matter the same are contracted and determined into a certain species of the Mixtum, which are called Salt, Sulphur, and Mercurius, and properly are Parts of the Mixtum as we have insinuated somewhere else.

The contingent Parts are them which being separated do diminish the substance of the Mixtum but do not destroy it, and are again of twofold Order, namely homogeneous and heterogeneous. But here you must understand Homogeneity in the vulgar Sense of Schools. The homogeneous or simply quantitative Parts are these whose Essence is the same with the Totum and whose separation doth only diminish the Quantity of the substance, as for Example are some Ounces taken out of a Pound of Gold.

The heterogeneous or Integrals (which makes up the whole, are such Substances which are of different Nature, Rationis) as well in Respect of themselves as their Totum, whose total Separation doth destroy the total Substance which never by any Means can be repaired or restored again. An Abstraction of some of those Parts doth break the Totum in Pieces, but doth not altogether destroy it.

All three kinds of Parts do (though not equally) belong to all mixta, as well as the infima of the three Families as to those of the middle and also upper Region, namely to principiated Principles not yet contracted to a certain Species. I said not equally for in some doth exist a greater Quantity of Sulphur which therefore have given them the Name of Sulphur by the Philosophers and that in a large Signification, for the Denomination is always taken from the major Part. Hence Gold in our Books is for the most Part called Sulphur and is frequently by that Appellation of Sulphur signified. In others abounds Mercury, and them have the Nomenclature of Mercury. [Note in the margin reads: Mind this, Gold called Sulphur in the Books.]

In others exceeds Salt and they are so called.

However in solid things and them which are very well concocted Salt and Sulphur are all One and the same thing, or at least they are joined so closely that they scarce or not at all can be separated. Hence the Ancients (and so neither I in my Novum Lumen Chymicum) seldom or never speak of the principle of Salt.

But when things are reduced into Vitriol, then indeed becomes them the Name and Faculty of Salt, yet then also

because of the Diversity of Effects they have, now they are called Salts now Sulphurs.
Farewell.

Brussels, 26th December, 1646.

Epistle 52.

In foresaid Oppositions the Authors Aim either at the Substance itself, of both partial Matters, viz: the Vitriol of Gold and our universal Spirit: or at the Subject in which either Matter is comprehended and is drawn out viz: the simple Mineral Gold and our Magnesia. If the Business concerns the Substance itself, then we must consider either the excrementitious or the natural Parts. If we regard the excrementitious, there are none to be drawn of, because none are here excrementitious, the One being of perfect Contemperation viz: the Vitriol of Gold, and the other of perfect Simplicity viz: our universal Spirit.

But if we regard the natural Parts, their Separation is not to be attempted, because you cannot do it, without the Destruction of the Mixtum. And though it were possible otherwise to be done, yet that Operation would signify nothing to the purpose and be superfluous. For as it is said and proved, it is against Nature, that such Parts can be brought again together to make up the same numerical or specifical Body.

But if we regard either Subject and make Reflections upon either Parts excrementitious, then there is somethings indeed to be taken from them, namely from the Gold, the Terrestreity or the superfluous Earth, which in the Production of it was confusedly mixt with its Substance: and from the Magnesia also, in whose generation, the universal Spirit meets such Earth as a Receiver and Conservator, or as a vessel for the same, his Reception to the Use of Philosophers knowing which Earth, because it is not, neither can be a natural Part, of the said universal Spirit, it can in that Respect be called its Excrement.

But if you would Reflect on the natural Parts, then in vain (as is said before) their separation is attempted.

Now after the Disquisition and Election of the useful Parts the Direction and Regimen of the Work by Art doth follow to obtain the wished End, where the signs, viz: the changes or Diversity of Colours happen.

In which Business, as in the rest, the Authors do seem vehemently to be in opposition one to the Other.

Some, they will have but one Regimen.

Others three.

Others four, viz: Solution, Ablution, Reduction, Fixation.

Others require but one continual Fire.

Others use several Degrees of Fire and manner of Heat.

Others will have but one Vessel.

Others many.

Others make divers Distillations, Imbibitions.

Others will have but one Coction.

Others assign but two Colours principle White and Red.

Others three, Black, White and Red.

Others four, Black, Green, White and Red with divers intervening Colours.

Others will have the first colour to be Red, others the same to be Black.

All of these Differences we easily could reconcile and verify everyone according to foregoing Discourses and upon the account only of diversity of Respects being had, by these Men, but that we should not be too [prolix], more than becomes our epistolar Brevity, and besides that the Expositions and Explanations here unto serving are obvious and to be found almost in all philosophical Books, let it suffice then to delineate to you the course of the whole Practice out of the first Chapter of Genesis, which for a Directory I have given already.

Contemplate then, how the said Text of the first Chapter of Genesis heving but touched in few proenual Lines the general Parts of the corporeal World, namely Heaven and Earth, doth also teach, how that the Beginning, Parts, Preparations for the Mageistry are herein occupied and busy; that out of the Chaos (not the primordial which only belong to the Creation and the Creator, but of the second, but as to us the first natural Chaos, that is our water, or universal Spirit which is involved in Darkness and tenebricious Confusion in our Magnesia upon which doth hover the azothic Spirit the created and corporeal Image of the uncreated Spirit) Heaven be made and also the philosophical Earth, which is empty and vacuous, congelating or growing together like Time and in a quell and Salt in the Sea, which Earth at last is to be impregnated and made fertile with Seed by action of the Azotic Spirit artificially mix'd by help of external Fire. Further though the same Holy Spirit descending from generals to specials doth admirably teach the number, order and manner of all and each Arts Operations comprehended in the Number,

Order and Quantity of Works done in the creation Work and first let the Light be divided from Darkness which are upon the Face of the Philosophical Deep; and that the Day should be separated from Night, for this Purpose that afterwards Darkness and Light should follow one the other alternately in all succeeding Operations. For in the whole Work Light and Darkness have interchangeably their turn.

2. How in the firmament is made in the midst of the waters and waters are divided from waters, namely those which are under the Firmament from these which are above it that is the thick from the Subtil; and that those should be gathered into one Place that the dry Land might appear.

3. How the said Earth should bud and bring forth green Herbs making Seeds after its Kind, viz: not seeds now for the three Families (for that doth not now concern us) but that proper Seed of the same three Families wherewith this Earth was to be sown and so made fruitful which frequent Irrigations of Homogeneous Dew.

4. How two great Luminaries were to be made the lesser viz: the Elixir to the White, and the greater viz: the Elixir to the Red and they should shine in the philosophical Heavens and illuminate the Earth, be it metallic, vegetable, or animal: and that they should be for Signs, Days, and Seasons, and Years, i.e. may they work such Temperaments Perfection as that there may come out, the external Signs and Marks according to the Diversity of Seasons and Age. And lastly let them make an Incompatibility suiting to the Capacity of a corporeal substance or Mobile.

5. How the said Elixirs are to be multiplied by the same water (out of which they grew at first together, or did coagulate and that they should be multiplied as well in virtue as bulk, by operations in the same Order; and with the same Regimen they had before when they were made fermented and specified, by the specific Seeds of each Family of the inferior Mixta according to each Family's Nature.

6. Let the said multiplied Elixirs within animal Bodies be converted to comfort them, by skillful exhibitions, the vegetable propagated by conjunction and union of their Salts and lastly the Metals and Minerals be transmuted by projection of Sulphurous Copulation.

And so much of the Matter and the modus agendis.

In the following Epistle we will treat of the terms.

Farewell.

Brussels, 31st December, 1646.

Epistle 53.

All what belongs to the Terms is reduced to two Heads.

The first handles of Terms compound.

The second of the single Ones.

The compound Terms, are Descriptions whereby the Philosophers do indicate as well the Matter as the modus agendi but chiefly to demonstrate the Matter which are reducible to two Articles.

The first of these which concern the first Matter.

The second which the second Matter concerns.

The Descriptions belonging to the first Matter are divided in univocal and analogical.

Analogical are by which the Gold is described in that State and Condition as it serves and is subjected to philosophical Operations and as it is in materia prima Lapis and hath given him several Names taken from divers Bodies, which partly have the like Nature with Gold, partly are of nature different.

Thus the living Sulphur of Gold is called Vitriolum in which sense you must understand that famous saying of Vitriol, visitabis interiora terra, rectificando, invenies occultum lapidem, veram Medicinam. [Note in the margin reads: Here is the proper description of Vitriol (symbol of Vitriol) so often spoken by the Philosophers.] And truly our dissolved Gold or the solar Earth is a metallic Vitriol, by some analogy and Proportion agreeing with all kind of Vitriols. Of which sort of Descriptions there are innumerable in Authors, framed now by the similitude of Causes, now because of some Identity of some Proprieties, now because of Conformity of Effects and Actions; now because of some equality in Accidents.

The Authors call both Substances Gold. Item Coagulum, the Ferment, the yellow of the Egg, philosophical Man and Univocal Descriptions are which describe Gold by Name, or by such Qualities and Attributes which are proper to him, and principally belong to him and which do declare it whole Essence and only and precisely the same, such are obvious in our and all other philosophers books. [Note in the margin reads: Acting the part of the Mate.] The Meaning of such Descriptions is easily found out, neither need such here to be referred.

Farewell.

Brussels, 7th January, 1647.

Epistle 54.

The second Article of the Descriptions of the second Matter is subdivided into three Particles.

The first contains the Descriptions belonging [to] the Matter itself.

The second considers the Descriptions of the Subject, in which the Matter lodges and from whence the same must be had.

The third hath Descriptions which are common to both viz: the Substance of the Matter and to its subject.

The Descriptions of the first Particle are as the former Ones, univocal or Analogical.

Analogical are many and are, per se, well enough understood to be such being taken Notice of: if the same larger or more contract there should be described the nature of our Matter, some of such Descriptions are referred to the Traction of simple Terms, which we leave here out for Brevity's sake. Univocal also are various, such e.g. is that which doth affirm, that our Matter be every where; that she exists in every corporeal Being; that she is before all Men's eyes openly, yet cannot be seen; that she is vile and always to be found upon the very Dunghill, yet is to be esteemed for the hidden Food of Life.

All which how they should be understood and how they belong only to the universal Spirit, hath been sufficiently insinuated in the precedent Epistles.

The Descriptions of the second Particle are likewise analogical or universal.

Analogical are by which the subject of materia Secunda is called Talem, terrafoliata, mel, Ros Mercury Philosophorum minera, Forea and many such others.

Universal are very rare and in two Volumes we do find but 3 or 4 which are so clear and perspicuous that clearer ones cannot be given though it might not appear so at first. The first is by which it is asserted, that the Name of our Subject in all the Parts of the known world, and most Languages as well now in use, as absolute hath the same sound, or very little Difference. For at least the first syllable is everywhere alike to sound also in Effect of the Letter. The other is by which it is said, that the Name of my Subject is absolved with these letters and five characters. For the Name really as well in Latin as Greek and Hebrew Tounge, is written only with their Letters of divers species, and with two of the same species with the Two of the precedent Ones.

The third is which says that the subject is prefigured only with one mystical character unto which five letters can be referred, expressing the Word, be it, that either the Character Totaly be divided and distributed into parts which are like unto the said Characters or be made up and compounded out of the partial Characters that are like to those five foresaid you can verify these Descriptions according to your Pleasure, since you know the true Name.

But the Quality of the Subject and the Liquor drawn from it ought rather to be considered, that the Opinion which in this Affair we have given you might be confirmed in you and laid deep in your Head. [Note in the margin reads: Read Epistle 51 attentively.]

The third Particle could give you many such like Descriptions, as the others were, mix'd Ones and completing both viz: the Substance of the Matter, and in it's subject, by which many Philosophers do testify, that their Matter be neither vegetable, animal or Mineral, neither that it is drawn out of vegetables, animals or minerals; or that they should come from them. But this Discourse would exceed the Term of an Epistle. Add to this that our Counsel and Intention is not to scrape together all kind of Descriptions and to take Pains to refer them to their proper Places but only that we might give Lights to distinguish them of the Descriptions of the manner of proceeding, we add nothing though our Division might require it, because we have hereof sufficiently treated in the latter Part of the Chapter and in that of the modus agendi.

Farewell.

Brussels, 12th January, 1647.

Epistle 55.

There remains now to treat of the simple Terms.

The whole Ambiguity then of simple Terms concerns Homonymy with divers other Things and Operations, that is in the various application of the same Word unto divers Things.

Or it concerns Polyonymy of the same Thing diversely affected and considered.

According to Homonymia, Spirit universal before he is received into our Magnesia which we call its Subject hath

the Nature of Mercurius Philosophorum, not absolutely but only by analogy and Proportion which it hath with the Planet Mercurius as far namely as the same Planet being joined to all an every one of the rest of the Planets takes upon him their Qualities and Nature. Even so doth our Mercurius with inferior Planets namely the Metals and all other mixt Bodies which cannot be said of the vulgar Mercurius that he can do so. Which Mercury though he can join himself to the Metals by amalgamations, yet he cannot take on him their Qualities by any Kind of Artifice at least not so far as concerns the Multiplication of the Seeds. [Note in the margin reads: Mind common Mercury.] In like manner the same our Spirit, is called by the same name of Mercury while he yet resides in the Magnesia; [Note in the margin reads: Take notice.] Item as soon as he is drawn out of the same, or when reviving in the Philosophical Egg after corruption, he is intimately incorporated and infused into Gold and identified with the same. But what at present and how affected should be understood since that Term is so various in many Passages, that you can judge when you consider, what Part of our Art you have before you, theoretical or Practical and accordingly you must pass your Judgement. The same thing happens to Gold which is called a Ferment as well in the Philosophical Egg as in the State of the perfect Lapis and likewise in the act of Projection. According to the Polyonymia the foresaid Mercurius is according to the Diversity of his State he is in, and according to its operations now called Antimony, namely then when he in the foresaid Solution doth purge the Gold and made it more subtil, in a manner as common Antimony doth do it, in common Way though this our Purgation is much nobler and powerfull. Then he is called Lead and that in the philosophical Egg according to the Degree of the metallic Form, he hath assumed or rather according to the symbolical Temperament which he hath now with Lead. Then he is called the Wife, because it receives the Seed of the Gold. [Note in the margin reads: Mind this much.] Then Magnesia from Magic, because he draws to him the specific Seed of Gold like as with a magnetical Virtue. Then Chalybus, because like the Magnet doth draw the Steel, so the said Gold Seed doth draw the said Mercury. Item it hath the Name of Sulphur, Salt and Ferment namely in the confection of the Magistry, or in its Multiplication. And at divers other Times and in divers other Operations. He is called Sulphur namely when it changes its cold temper in its central Fire and Heat takes Dominion. It is called also Salt when the Dyness of the Fire and Earth do stave and stand in Balance with Humidity, one subject to the others Victory and when the Substance is come to such a Consistency that without any Detriment the same can be dissolved in Water or Fire, but in a serene Air can be hardened, like Earth or Salt. Lastly the said Spirit is called Ferment, in that State when he himself being coagulated, can also coagulate another Substance and make the same like himself and this as well in the confection of the magistry as in the multiplication of the same. The same is with the Gold which after it is dissolved, is by Proportion called Vitriol and in the Corruption of it is called the Ravens Head. Let this suffice for you, and do not desire more, except that when perhaps God and Time and your Business will give you leave to lay hand on the Work, I as I have done now might lead you; that you may prosperously finish it, and that notwithstanding you many Invocations. Farewell.

Brussels, 18th January, 1647.

The Hieroglyphical Seal - Sendivogius

This work was published in French in *Traitez du Cosmopolite nouvellement decouverts ou apres avoir donne unde idee d'une Societe de Philosophes...*, Paris, 1691. This translation by Ebenezer Sibly is found in MS. Ferguson 25. [Letters to the Society of Unknown Philosophers.](#)

The Hieroglyphical Seal of the Society of unknown Philosophers.

Let no man judge this present Character to be invented and erected for us for nothing. For the Trident is the Neptune of our Parable which comprehends the whole hermetical Science hieroglyphically and compendiously, as well the Theory as the Practice. But that these Mysteries may be well understood we shall proceed in twofold Order geometrical namely by resolution and Composition or analysis and synthesis.

By way of Analysis first the Maxus is to be considered or the Total Unity of the Figure.

2. The Duality, or that Part of Conus or that of the right Pyramids.

3. The Trias, or Triplicity of the sines, or that of the angles, and

4. The Quaternarium of the Lines, and last of all the utmost Points, the Dimension of the whole figure and the Breadth of the Lines.

Each of them have their cabalistic Significations.

But the way of Synthesis or Composition, the Reversion of the Quaternarius of the Linse, to a Trias takes Place.

Then of the Trias into a Binary of the Cones.

3. That of the Binary into a Monas.

And both Analysis as well as Synthesis do not inelegantly represent as well the first Genesis, viz: the Creation of corporeal Beings; as also the second Genesis viz: the natural Production or Multiplication of the same Things, and lastly also doth it represent the Order which imitating Art doth keep both in its analytic as well as synthetic Method.

And now as concerning the first Genesis, monas, or the Unity of the Total Character, its deform Figure, or, as it were of no Figure because of its ugly Sinuosity, which tends neither to the Figure of a Triangle, neither Square nor yet a Circle, or any other perfect Figure, denotes the characteristic Water, the first corporeal Being, which hath a deform Form and is indifferent to receive any perfect Form. The Duality or Binary of two strait Pyramids, or the two Cones going together, denotes the most remote, active and passive Power of the said [Ens].

The Trias or Triplicity of the Sines (being threefold corroborated and turned and opposite One to the other and so disposed that each makes the immediate and indivisible lateral Part of the Other) signifies the Hylem, Archeus and Azoth which in like manner stand affected and related one to the Other. The Quaternans of strait Lines of Divers Latitude, Position and Term, notion yet mutually conjoined signify the four Elements, their Distinction and

Distribution of their first Qualities as well as symbolical as dissymbolical.

Then as to the Retrogradation by Synthesis.

The threefold Conjunction of Lines in their compounded Angles doth spew the Composition of principiated Principles of the first Order, viz: Salt, Sulphur, and Mercury and the Cortion of the Elements and communion, which their dissymbolical Qualities have by means of symbolical.

The Binary of Cones or that of the Pyramids in various Sides and joining together in the Basis do denote the principiated Principles of the second Order as are Sulphur and Mercury, mas and [Fomina], humidum and calidum. Lastly the Monas of the total Characters which is drawn from the joined Cones and all coalescing doth represent Mercurium Philosophorum, Aquam chaoticam secundam, or in a Word our universal Spirit.

But the outmost Point which here and there; answer the Conjunction of the Cones do represent the masculine and feminine Seed of all kind of Species.

But the Points in which the Lines mutually do concur and make Angles, those represent the three Families of the infima mixta with their Diversity of Species formed out of the said Seeds.

Now likewise as to the natural Production and Genesis. The Monas of the whole Character, demonstrates the whole Matter, not that fictitious one of the erroneous Schools but of corporeal, sensible and already endowed with some primordial Form, namely that of the simple Elements or principiating Principles, as also represents the principiated Principles.

The Binary of Cones, shows the real and actual Motion of Action and Passion of all corporeal Beings and the nearest cause of perpetual Corruption and generation. The Trias of the Sines doth prefigure the Influence of the higher Bodies viz: the Stars and Astra and the continual Reflux of the inferior and confluence of middle Regions, Bodies form the Center of the World, to the Circumference of the whole Corporeal Machine.

The Quaternary of Lines demonstrates the Effluxion of the Elements and the Emission of the quinta Essentia.

But to make a Reflection by Synthesis.

The Triplicity of signs shows the Multiplication of principiated Principles of the first Rank and Order viz: Salt, Sulphur, and Mercurius. The Binary of Cones, is a Type of multiplication of principiated Principles of the second Order, by the Congress of that President.

Lastly the Monas of a Sinous hieroglyphical Characteris an Image of Multiplication as well of primordial Seeds, as that of the Species of both Families of the infima mixta by a threefold Digestion and magisterial concoction and determinated Specification of the universal Spirit.

Likewise in the Analysis and Synthesis touching our Art. The Monas of the Character as a type of the foresaid chaotical water, which is loaded with a confused Bulk of heterogeneous Things out of which he must be brought to Light by means of our Art, of doubled consistency. The Binary of Cones signifies the two substances, coming from the Body of the universal Spirit, by the solution of what is coagulated, but not by division of what is mix'd, to be distinguished.

The Trias of the Lines prefigures the threefold Temper which the universal Spirit hath acquired viz: Mercurial,

Sulphurous, and Saline.

Lastly the Quaternary of Lines denotes the harmony of the four Elements.

Then by an inverse Order, or to proceed again by Synthesis.

The Triplicity of lines describes the three principal Parts of the Magistrty, and its Purposes viz: the Solution of the Body, the Coagulation of the Spirit, and the Union of the Body, Soul, and Spirit and that by means of Digestion. The Binary of joined Pyramids do depaint the Specification of the Magistrty, by Solution and Coagulation as well for the Red and White Elixirs.

But the Position of the most outward Points designs the Projection of the Elixir upon divers Qualities of divers other Bodies and an actual Transmutation of imperfect Forms to a most perfect One, either of a more noble Species or again of a seminal Substance.

L.D. et B.V. Maria

Sendivogius - The New Chemical Light

This key work of 17th century alchemy, appears to have been first published in 1608, and I have counted nearly 30 editions printed up to the end of the 18th century. It was included in a number of alchemical compendia, and was frequently quoted in alchemical works. The English text has here been transcribed by Jerry Bujas.

[Go to second part - Parable and Dialogue](#) . [Go to Third part - Concerning Sulphur](#).

The New Chemical Light Drawn from the Fountain of Nature and from Manual Experience to which is added A Treatise Concerning Sulphur

[The Author's Anagram]:

"Divi Leschi genus amo"

In this sentence: "I love the Divine Race of Leschi,"
all the letters of the Author's name are found transposed,-
to wit: Michael Sendivogius.

PREFACE

Upon all genuine Seekers of the great Chemical Art, or Sons of Hermes, the Author implores the Divine Blessing and Salvations.

When I considered in my mind the great number of deceitful books and forged Alchemistic "receipts", which have been put in circulation by heartless impostors, though they do not contain even a spark of truth -- and how many persons have been and are still daily led astray by them? -- it occurred to me that I could not do better than communicate the Talent committed to me by the Father of Lights to the Sons and Heirs of Knowledge. I also wish to let posterity see that in our own age, as well as in ancient times, this singularly gracious philosophical Blessing has not been denied to a few favoured men. For certain reasons I do not think it advisable to publish my name; chiefly, because I do not seek for praise for myself, but am only anxious to assist the lovers of philosophy. The vainglorious desire for fame I leave to those who are content to seem what they, in reality, are not. The facts and deductions which I have here briefly set down are transcribed from that manual -- experience, graciously bestowed upon me by the Most High; and my object is to enable those who have laid a sound foundation in the elementary part of this most noble Art, to advance to a more satisfying fullness of knowledge, and to put them on their guard against those depraved "vendors of smoke," who delight in fraud and imposition. Our science is not a dream, as the vulgar crowd imagines, or the empty invention of idle men, as the foolish suppose. It is the very truth of philosophy itself, which

the voice of conscience and of love bid me conceal no longer. In these wicked days, indeed, when virtue and vice are accounted alike, the ingratitude and unbelief of men keep our Art from appearing openly before the public gaze. Yet this glorious truth is even now capable of being apprehended by learned and unlearned persons of virtuous lives, and there are many persons of all nations now living who have beheld Diana unveiled. But as many, either from ignorance or from a desire to conceal their knowledge, are daily teaching and inducing others to believe that the soul of gold can be extracted, and then imparted to other substances; and thereby entice numbers to incur great waste of time, labour, and money: let the sons of Hermes know for certain that the extracting of the essence of gold is a mere fond delusion, as those who persist in it will be taught to their cost by experience, the only arbitress from whose judgment seat there is no appeal. If, on the other hand, a person is able to transmute the smallest piece of metal (with or without gain) into genuine gold or silver which abides all the usual tests, he may justly be said to have opened the gates of Nature, and cleared the way for profounder and more advanced study. It is with this object that I dedicate the following pages, which embody the results of my experience, to the sons of knowledge, that by a careful study of the working of Nature they may be enabled to lift the veil, and enter her inmost sanctuary. To this final goal of our sacred philosophy they must travel by the royal road which Nature herself has marked out for them. Let me therefore admonish the gentle reader that my meaning is to be apprehended not so much from the outward husk of my words, as from the inward spirit of Nature. If this warning is neglected, he may spend his time, labour, and money in vain. Let him consider that this mystery is for wise men, and not for fools. The inward meaning of our philosophy will be unintelligible to vainglorious boasters, to conceited mockers, and to men who smother the clamorous voice of conscience with the insolence of a wicked life; as also to those ignorant persons who have fondly staked their happiness on albefactions and rubrefactions and other equally senseless methods. The right understanding of our Art is by the gift of God, or by the ocular demonstration of a teacher, and can be attained only by diligent, humble search, and prayerful dependence on the Giver of all good things; now, God rejects those who ho hate Him and scorn knowledge. In conclusion, I would earnestly ask the sons of knowledge to accept this Book in the spirit in which it was written; and when the HIDDEN has become MANIFEST to them and the inner gates of secret knowledge are flung open not to reveal this mastery to any unworthy person; also to remember their duty towards their suffering and distressed neighbours to avoid any ostentatious display of their power; and above all, to render to God, the Three in One, sincere and grateful thanks with their lips, in the silence of their hearts, and by refraining from any abuse of the Gift.

Simplicity is the Seal of Truth

As after the completion of the preface it was found that it did not cover the whole of the space allotted to it, I have, at the publisher's request, there set down the "last will and testament of Arnold Villanovanus" which I once turned into Latin verse. I am conscious that the style of my versification is wanting in neatness and elegance; but this defect was partly caused by the necessity of adhering strictly and faithfully to the Author's meaning. Testament of Arnold de Villanova

It is said that Arnold de Villanova a man who was as a credit to his race, signified his last will in the following words:

"It has its birth in the earth, its strength it doth acquire in the fire, and there becomes the true Stone of the ancient Sages. Let it be nourished for twice six hours with a clear liquid until its limbs begin to expand and grow apace. Then let it be placed in a dry and moderately warm spot for another period of twelve hours, until it has purged itself by giving out a thick steam or vapour, and becomes solid and hard within. The 'virgin's milk ' that is expressed from the better part of the Stone is then preserved in a carefully closed oval-shaped distilling vessel of glass, and is day by day wondrously changed by the quickening fire, until all the different colours resolve themselves into a fixed gentle splendour of a white radiance, which soon, under the continued genial influence of the fire, changes to a glorious purple, the outward and visible sign of the final perfection of your work."

THE FIRST TREATISE

Of Nature, what she is, and what manner of men her Disciples ought to be

Many Sages, Scholars, and learned men have in all ages, and (according to Hermes) even so early as the days before the Flood, written much concerning the preparation of the Philosopher's Stone; and if their books could be understood without a knowledge of the living processes of Nature, one might almost say that they are calculated to supersede the study of the real world around us. But though they never departed from the simple ways of Nature they have something to teach us, which, in these more sophisticated times, still need to learn, because we have applied ourselves to what are regarded as the more advanced branches of knowledge, and despise the study of so "simple " a thing as natural Generation. Hence we pay more heed to impossible things than to those objects which are broadly exhibited before our very eyes, we excel more in subtle speculations than in a sober study of Nature, and of the meaning of the Sages. It is one of the most remarkable features of human nature that we neglect those things which seem familiar, and are eager for new and strange information. The workman who has attained the highest

degree of excellence in his Art, neglects it, and applies himself to something else, or else abuses his knowledge. Our longing for an increase of knowledge urges us ever onward towards some final goal, in which we imagine that we shall find full rest and satisfaction, like the ant which is not endowed with wings till the last days of its life. In our time, the Philosophical Art has become a very subtle matter; it is the craft of the goldsmith compared with that of the humble workman who exercises his calling at the forge. We have made such mighty strides in advance that if the ancient Masters of our science, Hermes and Geber and Raymond Lullius, were to rise from the dead, they would be treated by our modern Alchemists not as Sages but as only humble learners. They would seem very poor scholars in our modern lore of futile distillations, circulations, calcinations and in all the other countless operations wherewith modern research has so famously enriched our Art though without understanding the sense of the ancient writings.

In all these respects, our learning is vastly superior to theirs. Only one thing is unfortunately wanting to us which they possessed, namely, the knack they had of actually preparing the Philosopher's Stone. Perhaps, then, their simple methods were after all the best; and it is on this supposition that I desire, in this volume, to teach you to understand

Nature so that our vain imaginations may not misdirect us in the true and simple way. Nature then, is one, true, simple, self-contained, created by God and informed with a certain universal spirit. Its end and origin are God. Its unity is also found in God, because God made all things. Nature is the one source of all things: nor is anything in the world outside Nature, or contrary to Nature. Nature is divided into four "places" in which she brings forth all things that appear and that are in the shade; and according to the good or bad quality of the "place" she brings forth good or bad things. There are only four qualities which are in all things and yet do not agree among themselves, as one is

always striving to obtain the mastery over the rest. Nature is not visible, though she acts visibly; she is a volatile spirit who manifests herself in material shapes, and her existence is in the Will of God. Students of Nature should be such as is Nature herself -- true, simple, patient, constant, and so on; above all, they should fear God, and love their

neighbors. They should always be ready to learn from Nature and to be guided by her methods, ascertaining by visible and sensible examples whether that which they propose to perform is in accordance with her possibilities. If

we would reproduce something already accomplished by Nature, we follow her, but if we would improve on her performance, we must know in and by what it is ameliorated. For instance, if we desire to impart to a metal greater excellence than Nature has given to it, we must take the metallic substance both in its male and its female varieties, else all our efforts will be in vain. It is as impossible to produce a metal out of a plant, It is most important for us to know her "places" and those which are most in harmony and most closely allied, in order that we may join things together according to Nature, and not attempt to confound vegetables with animals, or animals with metals.

Everything should be made to act on that which is like to it -- and then Nature will perform her duty. as to make a tree out of a dog or any other animal.

SECOND TREATISE

Concerning the operation of Nature in our Substance, and its Seed

I have already said that Nature is one, true, and consistent, and that she is known by her products, such as trees, herbs, &c. I have also described the qualifications of a student of Nature. Now I will say a few words about the operation of Nature. As Nature has her being in the Will of God, so her will, or seed is in the Elements. She is one, and produces different things but only through the mediate instrumentality of seed. For Nature performs whatsoever the sperm requires of her, and is, as it were only the instrument of some artisan. The seed if anything is more useful to the artist than Nature herself; for Nature: for Nature without seed is, what a goldsmith is without silver and gold, or a husbandman without seed corn. Wherever there is seed, Nature will work through it, whether it be good or bad. Nature works on "seed" as God works on the free will of man. Truly it is a great marvel to behold Nature obeying the seed not because she is forced to do so but of her own will. In like manner, God permits man to do what he pleases not because He is constrained but of His good and free bounty. The seed, then, is the elixir or of anything, or its quintessence, or its most perfect digestion and decoction, or, again, the Balm of Sulphur, which is the same as the radical moisture in metals. We might say much more about this seed, but can only mention those facts which are of importance in our Art. The four elements produce seed, through the will of God and the imagination of Nature; and as the seed of the male animal has its centre or storing place in the kidneys, so the four elements by their continual action project a constant supply of seed to the centre of the earth, where it is digested, and whence it proceeds again in generative motions. Now the centre of the earth is a certain void place wherein nothing is at rest; and upon the margin or circumference of this centre the four elements project their qualities. As the male seed is emitted into the womb of the female, where only so much as is needed is retained while the rest is driven out again, so the magnetic force of our earth-centre attracts to itself as much as is needed of the cognate seminal substance, while that which cannot be used for vital generation is thrust forth in the shape of stones and other rubbish. This is the fountain-head of all things terrestrial. Let us illustrate the matter by supposing a glass of water to be set in the middle of a table, round the margin of which are placed little heaps of salt, and of powders of different colours. If the water be poured out, it will run all over the table in divergent rivulets, and will become salt where it touches the salt, red where it

dissolves the red powder, and so on. The water does not change the "places," but the several places differentiate the water. In the same way, the seed which is the product of the four elements is projected in all directions from the earth-centre, and produces different things, according to the quality of the different places. Thus, while the seed of all things is one, it is made to generate a great variety of things, just as the seed of a man might produce a man if projected into the womb of a female of his own species, or a monstrous variety of abortions, if projected into the wombs of different female animals. So long as Nature's seed remains in the centre it can indifferently produce a tree or a metal, a herb or a stone, and in like manner according to the purity of the place, it will produce what is less or more pure. But how do the elements generate the sperm or seed? There are four elements, two heavy and two light, two dry and two moist, but one driest and one moistest of all; and these are male and female. By God's will each of these is constantly striving to produce things like to itself in its own sphere. Moreover they are constantly acting on one another, and the subtle essences of all are combined in the centre, where they are well mixed and sent forth again by Archeus, the servant of Nature, as is more fully set forth in the Epilogue of these twelve Treatises.

THIRD TREATISE

Concerning the true and first Matter of Metals

The first matter of metals is twofold, and one without the other cannot create a metal. The first and principal substance is the moisture of air mingled with warmth. This substance the Sages have called Mercury, and in the philosophical sea it is governed by the rays of the Sun and the Moon. The second substance is the dry heat of the earth, which is called Sulphur. But as this substance has always been kept a great mystery, let us declare it more fully, and especially its weight, ignorance of which mars the whole work. The right substance, if the quantity of it which is taken be wrong, can produce nothing but an abortion. There are some who take the entire body for their matter, that is, for their seed or sperm; others take only a part of it: both are on the wrong track. If any one, for instance, were to attempt the creation of a man out of a man's hand and a woman's foot, he would fail. For there is in every body a central atom, or vital point of the seed (its 1/8200 part), even in a grain of wheat. Neither the body nor the grain is all seed, but every body has a small seminal spark, which the other parts protect from all excess of heat and cold. If you have ears and eyes treasure up this fact, and be on your guard against those who would use the whole grain as seed, and those who strive to produce a highly rarefied metallic substance by the vain solution and mixture of different metals. For even the purest metals contain a certain element of impurity, while in the inferior the proportion is greater. You will have all you want if you find the point of Nature, which you must not, however, look for in the vulgar metals; it is not to be found therein, for all these, and common gold more especially, are dead. But the metals which we advise you to take are living and have vital spirits. Fire is the life of metals while they are still in their ore, and the fire of smelting is their death. But the first matter of metals as a certain moisture mixed with warm air. Its appearance is that of oily water adhering to all pure and impure things; yet in some places it is found more abundantly than in others because the earth is more open and porous in one place than in another, and has a greater magnetic force. When it becomes manifest, it is clothed in a certain vesture, especially in places where it has nothing to cling to. It is known by the fact that it is composed of three principles; but, as a metallic substance it is only one without any visible sign of conjunction, except that which may be called its vesture or shadow namely, sulphur, &c.

FOURTH TREATISE

How metals are produced in the Bowels in the Earth

The metals are produced in this way: after the four elements have projected their power and virtues to the centre of the earth, they are, in the hands of the Archeus of Nature distilled and sublimed by the heat of perpetual motion towards the surface of the earth. For the earth is porous, and the air by distillation through the pores of the earth is resolved into a water out of which all things are generated. You should know that the seed of metals is the same, in the first instance, as the sperm of all other things, viz., a vaporous moisture. Hence it is foolish to seek the dissolution of metals in the first matter, which is nothing but a vapour, and in so doing philosophers have not comprehended the first matter, but only the second, as Bernard Trevisan well argues, though in a somewhat obscure manner, for he addressed himself to the Sons of the Doctrine. For my part before openly explaining this theory, I would warn all men not to seek that which exists everywhere by itself in a soft volatile form by so many circulations, calcinations, and reiterations of hard gold and silver, which can never be changed back into their original substance. Let us follow the real meaning of the writers of Alchemy whose works we read, and remember that if Art would produce any solid and permanent effect, it must follow in the footsteps of Nature, and be guided by her methods. It must trust itself to the guidance of Nature as far as Nature will lead, and go beyond her by still adhering to her rules. Now I said that all things are produced of a liquid air or a vapour which the elements distil into the centre of the earth by a continual motion, and that as soon as the Archeus has received it, his wisdom sublimes it through the pores, and distributes it to each place, producing different things according to the diverse places in which it is deposited. Some think that each metal has its own seed. But this is a great mistake for there is only one

Seed. The sperm which appears in Saturn is the same as that which is found in gold, silver, copper, &c.; their difference is caused by the place, and by the time during which Nature was at work upon them, the procreation of silver being achieved sooner than that of gold, and so with the other metals. The vapour which is sublimed by heat from the centre of the earth, passes either through cold or warm places. If the place be warm and pure, and contain adhering to it a certain fatness of sulphur, the vapour (or Mercury of the Sages) joins itself to its fatness, and sublimes it together with itself. If in the course of its further sublimation this unctuous vapour reaches other places where the earth has already been subtilized, purified, and rendered moist by previous ascending vapours, it fills the pores of this earth, and with it becomes gold. But if this unctuous moisture be carried to impure and cold places, it becomes lead; if the earth be pure and mingled with sulphur, it becomes copper. For the purer the place is, the more beautiful and perfect will the metal be. We must also note that the vapour is constantly ascending, and in its ascent from the earth's centre to its superficies, it purifies the places through which it passes. Hence precious metals are found now where none existed a thousand years ago, for this vapour, by its continual progress, ever subtilizes the crude and impure, and as continually carries away the pure with itself. This is the circulation and reiteration of Nature. All places are being more and more purified: and the purer they become the nobler are their products. In the winter this unctuous vapor is congealed by the frost. At the return of spring it is set free, and is the Magnesia which attracts to itself the kindred Mercury of the air, and gives life to all things through the rays of the Sun, the Moon and the Stars, thus bringing forth grass, flowers, and the like, for Nature is never idle Even during a single moment. This then, is the only true account of the generation of Metals. The earth is purged by a long distillation, and when the unctuous or fatty vapour approaches, the same are procreated, nor are they ever otherwise begotten notwithstanding the imaginations of those who misinterpret on this point the writings of the philosophers.

FIFTH TRACT

On the generation of all kinds of Stones

The substance of stones is the same as that of all other things; and their quality is determined by the purity of the places in which they arise when the four elements distil their vapour to the centre of the earth, the Archeus of Nature expels and sublimes it in such a manner that it carries with it in its passage through the pores of the earth, all the impurities of these places up to the surface, where they are congealed by the air, all that pure air engenders being congealed by crude air, their ingression being mutual, so that they join one with another, since Nature rejoices in Nature. Thus rocks and stones are gradually built up and generated. Now the larger the pores of the earth, the greater is the quantity of impurities carried upward; and thus the earth is most completely purified under those places where there is a great accumulation of stones or rocks at the surface, and in this manner the procreation of metals becomes easier in these places. This explains the fact that metals are scarcely ever found in plains, but nearly always in the bowels of rocky hills. The plains are often moist with elemental water which attracts to itself the rising vapour, and with it is digested by the rays of the Sun into the rich clay which potters use. In places where the soil is gross, and the vapour contains neither unctuousness nor sulphur, it produces herbs and grass in the meadows. The precious stones, such as diamonds, rubies, and emeralds, chrysopras, onyx, and carbuncle, are all generated in the same manner as ordinary stones. When the natural vapour is sublimed by itself without sulphur or the unctuousness of which we have spoken and reaches a place where there is pure salt water (i.e., in very cold places, where our sulphur cannot exist, for could it exist, this effect would be hindered), diamonds are formed. The unctuous sulphur which rises with the vapour cannot move without warmth and is instantly congealed. When it reaches a slightly cold place, leaving the vapour to continue its upward movement without it. Colours are imparted to precious stones in this way.

When the unctuous sulphur is congealed by the perpetual motion, the spirit of the water digests it in passing and purifies it by the water of the salt, until it assumes a red or white colour. This colour is volatilized by so many repeated distillations, and at length is borne upward with the purifying vapour, which by its aid is able to enter imperfect bodies, and thus to pervade them with colour; the colour is united to the partly congealed water and fills all its pores so that the two are absolutely one. For water which has no spirit is congealed by heat, and water which has a spirit is congealed by cold; but he who knows how to congeal water by means of heat, and to join to it a spirit, is like to discover something a thousand times more precious than gold, or anything which is in the world. Let him separate the spirit from the waters in order that it may putrefy, and that the grain may appear. Then let him purge off the dross, and reduce the spirit to water. This union will produce a branch which bears little resemblance to the parent stem.

SIXTH TREATISE

Concerning the Second Matter and Putrefaction

We have spoken of the first matter of all things, and after what manner they are born by Nature without seed, that is, after what manner Nature receives the matter from the elements whereof she engenders seed. We will now consider this seed and the things evolved from it. Everything that has seed is multiplied thereby, but not without the aid of Nature for seed is nothing but congealed air, or a vaporous humour enclosed in a body; and unless it be dissolved by

a warm vapour, it cannot work. Now, the nature of this seed which is produced out of the four elements, is threefold: it is either Mineral, or Vegetable, or Animal. Mineral seed is known only to the Sages. Vegetable seed is common and vulgar, as we see in fruits. Animal seed is known by imagination. But vegetable seed exhibits most clearly the process by which Nature evolves natural objects out of the four elements. Winter is the cause of putrefaction: it congeals the vital spirit in trees, and when the heat of the Sun, which magnetically attracts moisture, sets it free, the natural heat (of the tree) which is thereby stirred up, drives a subtle vapour of water towards the surface, and makes the sap to flow, always separating the pure from the impure, though the impure may sometimes precede the pure. That which is pure is congealed into flowers, the impure becomes leaves, the gross and thick hardens into bark. The bark of the tree remains fixed; the leaves fall when the pores are obstructed by heat or cold; the flowers receive a colour according to the quality of the natural heat, and bear fruit or seed. We may instance the apple, wherein is the sperm, whence the tree does not spring; but in this sperm is the seed or grain interiorly, whence the tree is born even without sperm, for multiplication is not of the sperm but of the seed. Thus we see how Nature, without our help, creates vegetable seed out of the four elements. But how about Minerals? Nature brings forth Mineral or Metallic seed in the bowels of the earth. This is the reason why so many will not believe in its existence -- because it is invisible. And on this account the vulgar unbelief is not so greatly to be wondered at: for if they hardly understand that which is openly before their eyes, how should they know anything about that which they cannot see. Yet, whether they believe it or not, the fact remains the same, and it is most true that which is above is as that which is below, and that which is born above has origin from the same source which is at work down below, even in the bowels of the earth. What prerogative have vegetables above metals that God should give seed to the one and withhold it from the other? Are not metals as much in His sight as trees? It is certain that nothing can grow without seed; for that which has no seed, is dead. The four elements must either bring forth metallic seed or produce metals without seed. In the latter case, they cannot be perfect: for nothing is complete without seed. He who can bring himself to believe that metals are destitute of seed, is unworthy to understand the mysteries of our Art. The metals then really contain their own proper seed; and it is generated in the following way. The vapour which (in the manner repeatedly described rises from the earth's centre, and is called Mercury not on account of its essence but on account of its fluidity, and the facility with which it adheres to anything, is assimilated to the sulphur on account of its internal heat; and, after congelation, is the radical humour. Thus metals are indeed generated out of mercury; but those ignorant persons who say that this first substance of metals is ordinary mercury, confound the whole hole body with the seed that is in it, seeing that common mercury, too, contains metallic seed, as well as the other metals. Let us illustrate the matter by the analogy of the human body. Therein it is certain that there is a seed whereby the species of mankind is propagated. That body (which may be likened to common mercury) contains seed, which is not seen, and of which the quantity is very small in proportion to the size of the whole body: the process of generation is performed not by the whole body, but by this seminal "congealed watery vapour." But as no vital generation could take place if the body were dissected in order to get at the seed, as the murdering of the body would kill the seed -- so ignorant Alchemists may be said to murder the body and kill the seed of metals, when they dissolve their bodies, whether of gold, silver, or lead, and corrode them with aqua fortis, in order to obtain the metallic seed. All multiplication is performed by means of male and female seed; and the two (which by themselves are barren) must be conjoined in order to bring forth fruit, i.e., a new form. Whosoever, therefore, would bring forth any good thing must take the sperm or the seed, and not the entire body. Take, then, the living male and the living female, and join them in order that they may project a sperm for the procreation of a fruit according to their kind, for let no one presume to suppose that he can make the first matter. The first matter of man is earth, and there is no one so bold as to dream that he can create a man. God alone can perform this artifice. But if the second substance (or seed) which is already created, be put in the proper place, Nature will produce a new form of the same species. The Artist only separates what is subtle from its grosser elements, and puts it into the proper "vessel." Nature does the rest. As a thing begins, so it ends. Out of one arise two, and out of two one -- as of God the Father there was begotten God the Son, and from the two proceeded God the Holy Ghost. Thus was the world made, and so also shall it end. Consider carefully these few points, and you will find, firstly the Father, then the Father and the Son, lastly, the Holy Spirit. You will find the four elements, the four luminaries, the two celestials, the two centrics. In a word there is nothing, has been, and shall be nothing in the World which is otherwise than it appears in this symbol, and a volume might be filled with its mysteries. I say, therefore, it is the attribute of God alone to make one out of one, you must produce one thing out of two by natural generation. Know, then, that the multiplying sperm is the second substance, and not the first. For the first substance of things is not seen, but is hidden in Nature or the elements: the second substance is occasionally seen by the children of knowledge.

SEVENTH TREATISE **Concerning the Virtue of the Second Matter**

But in order that you may the better know this second matter, I will describe to you its virtues. Nature is divided into three kingdoms, the mineral, the vegetable, and the animal. It is manifest that the mineral kingdom could subsist of itself were there no vegetables or animals in the world; the vegetable in like manner, is independent of the animal and mineral. These two kingdoms were created in independence. The animal kingdom alone depends for its subsistence on the two others, and is the most noble and excellent of all; and seeing that it is the last of the three, it governs the two others, because virtue expends itself at the third, even as it is multiplied in the second. In the vegetable kingdom the first substance is the herb or the tree, which you cannot create, but which is produced by Nature alone. The second substance is the seed which you see, by which herbs and trees are propagated. In the animal kingdom the first substance is the beast or man, whom you cannot create; but the seed, or second substance, by which they are propagated, you know. In the mineral kingdom, too, you are unable to create a metal, and if you boast that you can do so, Nature will laugh at your pretensions; given even the possession of that first matter which is vaunted by the philosophers, namely, the centric salt, you cannot multiply it without gold; but the vegetable seed of metals is known only to the Sons of Science. In the case of plants, the seed is seen outwardly, and is digested by warm air. In animals the seed appears inwardly and outwardly, and is prepared in the kidneys of the male. Water is the seed of minerals, in the very centre of their heart and life; and the "kidneys of its digestion" are fire. The receptacle of vegetable seed is the earth; the receptacle of animal seed the womb of the female; and air is the receptacle of water -- the mineral seed. The receptacles of seed are the same as congelations of bodies; digestion is the same as solution, and putrefaction the same as destruction. The specific property of seed is to enter into union with other substances belonging to the same kingdom, because it is subtle, and, in fact, air congealed by fatness into water. It is recognizable by the fact that it does not become naturally united to anything outside the kingdom to which it belongs. It is not dissolved, but only congealed, as it does not need solution but only congelation. Hence it is necessary that the pores of bodies be opened to admit the sperm, in the centre of which lies the seed (which is air). When it enters its proper womb it is congealed, and congeals the pure or mixed substance which it finds. So long as there is any seed in the body the body lives; when it is all consumed the body dies; and any emission of seed weakens the body, as may be seen in the case of dissolute persons, and of trees which have been too richly laden with fruit. The seed, then, is invisible, but the sperm can be seen, and is even as a living soul, which is not found in dead things. It is extracted after two manners, of which the first is gentle and the second violent. Nothing is produced without seed, but everything comes into being by means of seed. Let all sons of knowledge remember that seed is vainly sought in dry trees, and that it is found only in those which are green.

EIGHTH TREATISE

How Nature operates through our Art in the Seed

Seed in itself produces no fruit, if it be not placed by Nature or Art in its own proper womb. Though seed in itself is the most glorious of all created things, yet the womb is its life, which causes the putrefaction of the enclosing grain or sperm, brings about the congelation of the vital atom, nourishing and stimulating its growth by the warmth of its own body. All this is constantly and regularly being enacted (by months, years, and seasons) in the above said three natural kingdoms. The process can be hastened artificially in the vegetable and mineral, but not in the animal world. In the mineral kingdom, Art can do something which Nature is unable to perform, by removing the crude air which stops up the outward pores of minerals, not in the bowels of the earth but in the circumference. The elements vie in projecting their seed into the centre

of the earth in order that it may there be digested. The centre, by a caloric movement, emits it into the womb; of these wombs there are an untold number -- as many as there are places, and one place always purer than another. Know that a pure womb will bring forth a pure form of its own species. For instance, as among animals there are wombs of women, cows, mares, bitches, so in the mineral world there are metals, stones, and salts. Now salts principally demand consideration, with their localities, according as they are less or more important.

NINTH TREATISE

On the Commixtion of Metals, and the Eliciting of the Metallic Seed

We have spoken hitherto of Nature, of Art, of bodies, sperm and seed. Let us now proceed to the practical enquiry, how metals should be mixed, and how they are mutually related. For as a woman is generated in the same womb, and out of the same seed as a man, and the only difference is in the degree of digestion, and the purity of the blood and salts, so silver is produced from the same seed, and in the same womb as gold; but the womb of the silver had more water, and, as it were less digested blood than that of gold, according to the times of the celestial moon. But if you would understand the sexual union of the metals and their manner of emitting and receiving seed look at the celestial bodies of the planets. You will see that Saturn is higher than all the rest, to whom Jupiter succeeds, then Mars, the Sun, Venus, Mercury, while the last place is occupied by the Moon. The virtues of the planets descend, but do not ascend; and so as experience teaches us, Mars is easily converted into Venus, but not Venus into Mars, which has an inferior sphere. Also Jupiter may be quickly transmuted into Mercury, because Jupiter has a higher

place; the one is second after the firmament, the other second after the earth. Saturn is the highest, the Moon lowest; the Sun combines with all, but is never ameliorated by its inferiors. There is a great correspondence between Saturn and the Moon, the Sun being medial between them; as also between Mercury and Jupiter, Mars and Venus, which all have the Sun as their centre. Most operators know how to transmute iron into copper, or Venus, without using gold, they also know how to change Jupiter into Mercury some can prepare the Moon (silver) out of Saturn; but if they could prepare gold by these changes, their secret would be worth knowing indeed. For this reason I repeat that it is important to know the mutual correspondence of metals, and their possibilities of union. There is one metal which has power to consume all others, for it is, so to speak, their water, and almost their mother, and is resisted only by the radical humour of gold and silver, and ameliorated by it. This metal is called Chalybs (steel). If gold is united to it eleven times, and emits its seed, it is weakened even unto death; but the Chalybs (steel) conceives and brings forth a son much nobler than the father; and when the seed of the son is placed in her womb it purifies it, and renders it a thousand times better fitted to produce excellent fruit. There is another Chalybs (steel) which is like this one, and created as a thing by itself by Nature this steel is able, with its wonderful virtue, to elicit from the rays of the " sun " that which so many have sought, and which is the chief principle of our Art.

TENTH TREATISE

On the Supernatural Generation of the Son of the Sun

We have treated of those things which are produced by Nature and have been created by God, so that those who are searchers of this science may comprehend more easily the possibility of Nature, and the utmost limit of her powers. I now go on to speak about the method of preparing the Philosophers Stone. The Stone or Tincture is nothing other than gold digested to the highest degree. Common gold resembles a plant without seed; but when such a plant is matured, it produces seed-and so, when gold is ripened, it produces its seed, or the Tincture. If any one asks why gold and other metals do not commonly produce seed I answer because the crudity of the ore, which has not sufficient heat, prevents it from being matured. In some places pure gold is found which Nature has been striving to mature, but which has not attained to ripeness on account of the crudity of the air. An analogous case is that of the orange tree, which bears no fruit in northern latitudes, because it has not sufficient warmth, while in warmer countries it ripens the most delicious fruit, and a like result it is possible to produce in colder countries, by means of artificial heat. The same thing happens with metallic natures, and so gold may be made to produce seed, by a wise and judicious Artist who knows how to assist Nature. Should he act independently of Nature, he would err, for in this science, as in all others, we can do nothing but supplement Nature, nor can we otherwise aid her than through the agency of heat or fire. Now, in order that Nature may be enabled to work upon a congealed metallic substance, wherein the spirit does not appear, the body must be dissolved and its pores opened. Now there are two kinds of solution, the violent and the natural; and under the former head come all those methods of solution which are in vogue among the vulgar herd of modern Alchemists, and the same are cold and useless. Natural solution takes place when the pores of the body are gently opened in our water, so that the digested seed can be emitted and placed in its womb. Our water is a water which does not wet the hands; it is a heavenly water, and yet not rain water. The "Body" is gold, which gives out the seed. Our silver (not common silver) is that which conceives the seed of the gold. There it is digested by our continual fire, for seven or even ten months, until our water consumes three, and leaves one; and this is something twofold. Then it is nourished with the milk of earth, or the fatness of that which is formed in the breasts of the earth, and is regulated and conserved by the putrefaction of the surrounding substance. In this way that infant of the second generation is born. Now us advance from theory to practice.

ELEVENTH TREATISE.

Concerning the practical preparation of our Stone or Tincture by means of our Art

Our discourse in preceding chapters has been enlarged by appropriate examples which will facilitate the understanding of the practice, which, in accordance with natural procedure, must be performed as follows: take eleven grains of our earth, by as many doses, one grain of our gold, and two grains of our silver. Here you should carefully bear in mind that common gold and silver are of no use for our purpose, as they are dead. Those which I ask you to take are the living metals. Expose them to the heat of our fire, and there will come out of them a dry liquid. The earth will first be dissolved into a water which is called Mercury of the Sages, and this water will dissolve the bodies of the gold and silver, and consume them, till only the tenth part with one part remains, which is the radical metallic humour. Then take the water of saltpetre from our earth, in which is a living river and a flowing wave. Let this water be clear, and pour on it the radical humour: expose the whole to the fire of putrefaction and generation, which is not the same as that of the first operation. Regulate the heat judiciously, until there appear colours like those of the Peacock's Tail, and then continue to apply this well-regulated heat until the colours resolve themselves into a pronounced green. Be not weary but continue till the rest of the colours have manifested. When you observe at the bottom ashes of a brown colour, while the water is almost red, you should open the vessel and dip a feather into it. With this feather smear a morsel of iron, and if it becomes tinged, pour into the vessel as much of a

certain water (which we will describe hereafter) as there is of crude air which has entered in, and then again subject it to coction over the same fire, until it colours the feather again. Further than this my experience does not go. The water I have mentioned is the menstruum of the world from the sphere of the Moon and so carefully rectified that it has power to calcine the Sun. Herein have I desired to discourse everything to your understanding and if sometimes you will take my meaning rather than my words, you will find that I have revealed all, more especially as regards the first and second work. It remains for me to say a few words about the fire. In the first operation the fire should be of one degree and continuous and should pervade the whole substance with an even warmth. In the second operation we need a natural fire, which digests and fixes the substance. Behold, I say unto you the truth! I have unfolded the regimen of the fire if only you understand Nature. But it is needful also to speak a few words concerning the vessel, which ought to be such as is indicated by Nature; and two of these vessels suffice. In the first operation the vessel should be round; in the second it should be somewhat smaller; it should also be of glass in the form of a vial or egg. But, know, above all things, that fire employed by Nature is one and its differences are determined by differences of distance. The vessel of Nature is also one, but we use two in order to accelerate the development of our substance; its material is one, but consists of two substances. If you would produce anything, look at the things that are produced. If you cannot understand those which are continually before your eyes, it will go hardly with you when you seek to produce those which are as yet unseen. Remember that God alone can create; but He has permitted the Sage to make manifest things that are hidden and concealed according to the ministry of Nature. Consider I pray you the simple water of the clouds. Who would believe that it contains in itself all mundane objects, hard stones, salts, air, earth, and fire? What shall I say of the earth, which seems simple enough and, and contains water, fire, salts, air, and much besides? O, admirable Nature, who knowest by the means of water how to produce the wonderful fruits of earth, who dost give life to them and nourish them by means of air! Everything depends upon the faculty of seeing which we bring to the study of nature. Common eyes, for instance, discern that the sun is hot; the eyes of the Sage see that the sun itself is cold and that it is only its movements which produce heat for; its effect is felt at so great a distance in space. The heat of the sun is the same as our natural fire; for as the sun is the centre of the planets and thence scatters its heat downward in all directions, so in the centre of the earth there is a sun of the earth, which by its perpetual motion drives heat or rays upward towards the surface of the earth. This inward heat is much more powerful than elemental fire but it is tempered and cooled by the water which pervades and refreshes the pores of the earth; otherwise all things would be consumed by its fierceness. In the same way, the fierce rays of the sun are tempered and assuaged by the air of the intermediate atmosphere, without which everything would be consumed, and no generation would be possible. But I must now proceed to explain after what manner the elements act upon each other. In the centre of the earth, then, there is a central sun, of which the heat pervades the whole earth to its surface by reason of the movement thereof, or by the motion of the firmament thereof. This heat changes the water of the earth into air (or vapour), which being much more subtle than water, is violently driven upward through the pores of the earth. But when it reaches the colder atmosphere it is once more condensed into water and in some places we do indeed see this water or condensed, air driven highly up into the air by the force of the central fire: just as a kettle of water when exposed to gentle heat sends upward a gentle stream of vapour and air, while the steam thickens and the upward movement becomes more intense when the fire is kindled into a blaze. By this action of the "central sun" the elements are distributed over the earth and each finds the place where in can grow. This upward current of air is not always noticeable because in many places there is not enough water to make it perceptible: an empty kettle gives out no steam I say, then, that fire or heat is the cause of the motion of the air, and the life of all things; and the earth is their nurse, or receptacle. If our earth and air were not cooled by water, the earth would be parched up, as it is even now in some places where the pores of the earth are closed up, and be obstructing the movement of the water would be placed at the mercy of the two kinds of solar heat. In this way the destruction of the world will one day be brought about. Now in our Art you should closely imitate these natural processes. There should be the Central Heat, the change of the water into air, the driving upward of the air, its diffusion through the pores of the earth, its reappearance as condensed but volatilized water. Then you must give our Ancient One gold and silver to swallow and consume, till he himself is burnt to death and his ashes are scattered into the water, which you must then subject to coction for a sufficient space of time. The result will be the Medicine which is a cure for leprosy. But be careful not to take heat for cold, or cold for heat. Mix only things which are like each other, and separate contrary elements by means of heat. If you do not follow the guidance of Nature all your efforts will be in vain. I swear by God that I have spoken to you as a father should to his son. He that hath ears, let him hear, and he that hath sense, let him understand.

TWELFH TREATISE

Concerning the Stone and its Virtue

We have spoken sufficiently in preceding chapters concerning the production of natural things, the elements, the first and second matters, bodies and seeds, as also of their use and virtue. I have written also of the Philosophical

Stone, and shall now speak of its virtue, in so far as experience has discovered it to me. Before, however, I proceed to describe the virtues of the Stone, I will, for the better understanding of our Art, once more recapitulate what has already been said. If any one doubts the reality of our Art, he should read the books of those ancient Sages whose good faith no one ever yet called in question, and whose right to speak on this subject cannot be challenged. If you will not believe them, I am not so foolish as to enter into a controversy with one who denies first principles: the deaf and dumb cannot speak. Why minerals alone should be excluded from God's primal benediction, when He bade all things increase and multiply after their kind, I am unable to see; and if minerals have seed they have it for the purpose of generic propagation. The Art of Alchemy is true in its nature. Nature is true also, but a true Artist is rarely found. Nature is one, our Art is one but the workmen are many. Nature, then, generates things through the Will of God out of the first Matter (the product of the elements) which is known to God alone. Nature produces things, and multiplies them out of the second substance which is known to the Sages. All elements are mutually dependent, though they do not agree when joined, but the queen of all is water, because it is the mother of all things --and over it broods the spirit of fire. When fire acts on water, and strives with it, the first matter is evolved. Thus arise vapours of sufficient denseness to combine with earth, by means of that crude air which from the very beginning was separated from it. This process is going on ceaselessly, by means of perpetual motion. For motion causes heat, as you may know by continued friction of any substance. Motion causes heat, heat moves the water; the motion of water produces air, which is the life of all living things. Thus all things grow out of water, out of its more subtle vapours are produced light and subtle things; out of its "oil," things of greater weight; out of its salt things far more beautiful and precious than the rest. But as Nature is often hindered by the impurity of this vapour, fatness, and salt, from producing perfection, experience has taught us to separate the pure from the impure. Therefore, if you would ameliorate Nature, and produce a more perfect and elaborated subject, purge the body by dissolution of all that is heterogeneous, and unite the pure to the pure, the well-digested to the well-digested, and the crude to the crude, according to the natural and not the material weight. For you must know that the central saltpetre never contains more earth than is required whether it be otherwise pure or impure. But it is different with the fatness of the water, which is never found pure. Art purges it by the action of twofold heat, and then again combines its elements.

EPILOGUE

or Conclusion of these Twelve Treatises

I have composed, O friendly reader, the preceding twelve treatises for the benefit of the students of this Art; in order that they might understand the operations of Nature, and after what manner she produces all things which are in the world, before they put their hands to any experiment. Otherwise, they might be trying to open the gate without a key, or to draw water with a sieve. For in regard to our Holy and Blessed Art, he for whom the sun shines not, walks in thick darkness, and he who does not see the light of the moon, is involved in the shades of night. Nature has her own light, which is not visible to the outward eyes. The shadow of Nature upon our eyes is the body. But where the light of Nature irradiates the mind, this mist is cleared away from the eyes, all difficulties are overcome, and things are seen in their very essence, namely, the inmost heart of our Magnesia, which corresponds to the respective centres of the Sun and Earth. The bodily nature of things is a concealing outward vesture. If you dressed a boy and a girl of twelve years of age in exactly the same way, you would be puzzled to tell which was the boy and which the girl, but when the clothes are removed they may easily be distinguished. In the same way, our understanding makes a shadow to the shadow of Nature, for our human nature is concealed by the body in the same way as the body by the clothes. I might in this place discourse fully and philosophically of the dignity of man, of his creation and generation but I will pass over these themes and touch briefly on his life alone. Man is made of earth, and lives through air; for air contains the hidden food of life, of which the invisible spirit, when congealed is better than the whole hole world.

Truly wonderful and admirable are the ways of Nature, who shews to us day by day the light of truth. I have set down in these twelve Treatises that which she has revealed to me in order that the God-fearing reader may more easily understand that which I have seen with my eyes, that which my hands have performed, without any fraud or sophistication. For without the light and knowledge of Nature it is impossible to attain to the perfection of this Art, unless it be revealed to a man by the Spirit, or secretly by a loving friend. The substance is vile and yet most precious. Take ten parts of our air; one part of living gold or living silver; put all this into your vessel; subject the air to coction until it becomes first water and then something which is not water. If you do not know how to do this and how to cook air, you will go wrong, for herein is the true Matter of the Philosophers. You must take that which is, but is not seen until the operator pleases. This is the water of our dew, which is extracted from the saltpetre of the Sages, by which all things grow, exist, and are nourished, whose womb is the centre of the celestial and terrestrial sun and moon. To speak more openly, it is our Magnet, which I have already called our Chalybs, or steel. Air generates this magnet, the magnet engenders or manifests our air. Thus Hermes says that its father is the Sun, its mother the Moon, and that the winds have fostered it in their womb, that is to say, the salt Alkali (called by the Sages salt of Ammonia, or vegetable salt) is hidden in the womb of Magnesia. The operation thereof is as follows: --

You dissolve condensed air, and in it a tenth part of gold; seal it up and expose it to our fire, until the air is changed into powder and there will be seen, given the salt of the world, a great variety of colours. The rest of this process and the method of multiplication you will find fully set forth in the writings of Lullius, and other of the ancient Sages, so therefore I do not dwell on them being content to treat only of the first and second matters. This I have done frankly, and with open heart. Think not that any man in this world has spoken more fully and clearly than I have. I have not learnt what I tell you from books, but by the experiment of my own hands. If you do not understand it at first, or are unable to accept the truth, accuse not my work, but blame rather yourself, believing that God will not reveal this secret unto you. Take it, then, in all earnestness, read and again read it, especially the Epilogue of these twelve Treatises, and diligently consider the possibilities of Nature, the action of the elements, and which is chief among them, especially in the rarefaction of air or water, by which the heavens and the whole world were created. This I admonish you to do, as a father admonishes a son. Do not wonder that I have written so many Treatises. I am not in need of books for myself but was impelled to record my experience by pity towards those who are wandering astray in the darkness of their own conceits; and though I might have set forth this secret in few words, I have written at great length in order to equip you with that knowledge of Nature, without which you could not hope to succeed in this Art. Do not be put out by the seeming contradictions with which, in accordance with the custom of the Sages, I have had to conceal my real meaning a little. There is no rose found without thorns. Revolve diligently in your mind all that I have said about the way in which the elements distil the Radical Moisture to the centre of the earth, and how the terrestrial and centric sun again raises and sublimes them, by its continual motion, to the surface of the earth. Note also the correspondence which has been affirmed between the celestial and the centric Sun for the celestial Sun and Moon have a special power and a wonderful virtue in distilling upon earth by their rays. For heat is easily united to heat, and salt to salt. As the central sun has its sea and crude perceptible water, so the celestial sun has its sea of subtle and imperceptible water (the atmosphere). On the surface of the earth the two kinds of rays meet and produce flowers and all things. Then rain receives its vital force out of the air, and unites it to that of the saltpetre of the earth. For the saltpetre of the earth is like calcined tartar, and by its dryness, attracts air to itself -- which air it dissolves into water. For this saltpetre itself was once air, and has become joined to the fatness of the earth. The more abundantly the rays of the sun descend, the greater is the quantity of saltpetre generated, and so also is the harvest on earth increased. All this does experience daily teach. I have willed thus to set forth solely for the benefit of the ignorant the correspondences which exist between all things, and the efficacious virtue of the Sun, Moon, and Stars. The wise have no need of such instruction. Our substance is openly displayed before the eyes of all, and yet is not known. Oh, how marvellous is our heaven, and our water, and our mercury, and our saltpetre which are in the world sea, and our vegetable, and our fixed and volatile sulphur, and our dead head, or dregs of our sea, and our water that does not wet the hands, and without which no mortal can live -- without which nothing is born or generated in the whole world! It is lightly esteemed by men, yet no one can do without it: for it is more precious than all the world beside, and, in short, it is nothing but our pontic-water which is congealed in the sun and moon and extracted from the sun and moon, by means of our chalybs (steel) through the skill of the Sages by a philosophical artifice and in a surprising manner I did not really intend to publish this book, for reasons that are named in the preface; but my love for earnest students of this Art got the better of my caution. So have I sought to make known my good-will to those who know me, and manifest unto the initiated that I am their companion and equal, and that I desire their acquaintance. I doubt not that there are many persons of good conduct and clear conscience who possess this great gift of God in secret. I pray and conjure them that they should preserve even the silence of Harpocrates. Let them be made wise by my example, and take warning from my dangers. Whenever I have revealed myself to the great, it has always been to my peril and loss. But by this work I now shew myself to the Sons of Hermes, while at the same time I instruct the ignorant, and direct lost seekers into the right path. Let them know that the secret is here as plainly expounded as it ever will be. I have kept nothing back except the secret of extracting our "salt of Ammonia," or "Mercury of the Sages" out of our "sea water," and the great use to which it is put. If I have not expressed myself very plainly on these points, it is only because I may not do so. The secret can only be revealed by God, who knows men's hearts and minds, and He will vouchsafe this knowledge, in answer to earnest and importunate prayer after a repeated careful perusal of this Book. The vessel, as I have said, is one, or two at most will suffice; and if you have knowledge of Nature, a continuous fire, and the right substance, you ought to succeed. Let me caution you, in conclusion, not to be led astray by those who waste their time and money on herbs, animals, stones, and all kinds of minerals but the right ones. Farewell, good reader, and may you long enjoy the results of my labours, to the glory of God, the salvation of your soul, and the good of your neighbour.

Sendivogius - The New Chemical Light

Parable and Dialogue. [Transcribed by Jerry Bujas.]

[Go to first part - Twelve Treatises](#) . [Go to Third part - Concerning Sulphur](#).

A PREFACE TO THE RIDDLE OF THE SAGES

Addressed to the Sons of Truth

Though I have already given unto you, O Children of Science, a full and exhaustive account of our Art, and of the source of the universal fountain, so that there seems no further call to say anything, having, in the preceding Treatises, illustrated the mode of Nature by examples, and declared both the theory and the practice, so far it is permitted me to do, yet there may be some of my readers who think that I have expressed myself here and there in too laconical a fashion. I will therefore once more make known from beginning to end the entire process, but in the form of a philosophical enigma, so that you may judge how far I have been permitted to attain by God. There is an infinite number of books which treat of this Art, but you will scarce find any which contain a more clear explication of the truth than is here set down. I have, in the course of my life, met with a good many who fancied that they had a perfect understanding of the writings of the Sages; but their subtle style of interpretation was in glaring contrast with the simplicity of Nature, and they laughed at what they were pleased to call the rustic crudeness of my remarks. I have also frequently attempted to explain our Art to others by word of mouth; but though they called themselves Sages, they would not believe that there is such water in our sea, and attributed my remarks to temporary insanity. For this reason I am not afraid that my writings will reveal anything to unworthy persons, as I am persuaded that it is only by the gift of God that this Art can be understood. If, indeed, subtlety and mental acuteness were all that is necessary for its apprehension, I have met with many strong minds, well fitted for the investigation of such subjects. But I tell you: Be simple, and not overwise, until you have found the secret. Then you will be obliged to be prudent, and you will easily be able to compose any number of books, which is doubtless more simple for him who is in the centre and beholds the thing itself, than one who is on the circumference only, and can only go by hearsay. You have a clear description of the matter of all things, but I warn you that if you would attain to this knowledge you should continue in earnest prayer to God, and love your neighbour. In the second place, you should not be ready to imagine all manner of subtleties and refinements of which Nature knows nothing. Remain rather in the way of her simplicity, for therein you are far more likely to put your finger on the subject than if you abide in the midst of subtleties.

In reading my book, do not stick too closely to the letter of my words but read them side by side with the natural facts which they describe. You should also from the first fix your eyes steadily on the object of your search, and the scope and aim of our work. It is much wiser to learn with your mind and your brain first than by bitter experience afterwards. The object of your search should be to find a hidden thing from which, by a marvellous artifice, there is obtained a liquid by whose means gold is dissolved as gently and naturally as ice is melted in warm water. If you can find this substance, you have that out of which Nature produced gold, and though all metals and all things are derived from it, yet it takes most kindly to gold. For all other things are clogged with impurity, except gold wherein there is no uncleanness, whence in a special manner this matter is, as it were, the mother of gold. If you will not follow my instructions, and be warned by my cautions, you can derive no benefit from my book. I have spoken as plainly as my conscience would permit. If you ask who I am: I am a Cosmopolitan. If you know me, and wish to be good and honourable men, keep my name a secret. If you do not know me forbear to enquire after my name, for I shall make public nothing more than appears in this writing. Believe me, if my rank and station were not what they are, I should enjoy nothing so much as a solitary life, or to have joined Diogenes in his tub. For I behold this world full of vanity, greed, cruelty, venality, and iniquity; and I rejoice in the prospect of the glorious life to come. I no longer wonder, as once I did, that the true Sage, though he owns the Stone, does not care to prolong his life; for he daily sees heaven before his eyes, as you see your face in a glass. When God gives you what you desire, you will believe me, and not make yourself known to the world.

A Parable,

or

Enigma of the Sages

Added by way of an Appendix

Once upon a time, when I had been for many years of my life sailing from the Arctic to the Antarctic Pole, I was cast ashore by the will of God, on the coast of a certain great ocean; and though I was well acquainted with the properties of that sea, I did not know whether there was generated near those shores that little fish *Edieneis*, which is so anxiously sought, even unto this present, by men of high and low degree. But as I watched the Naiads and Nymphs disporting themselves in the water, being fatigued with my previous toils, and overwhelmed by the multitude of my thoughts, I was lulled asleep by the soft murmur of the waves; and as I slept sweetly and gently, I beheld a marvellous vision I saw ancient Neptune, with a trident in his hand, rise, with venerable aspect, from our sea, who after a friendly salutation, carried me to a most beautiful island. This island was situated in the southern hemisphere, and contained all that is required for man's use and delight. It appeared a more pleasant and delightful abode than Virgil's Elysian fields. The shores thereof were fringed with verdant myrtles and cypresses. The meadows were studded with a large variety of beautiful and fragrant flowers. The slopes of the hills were clad with vines, olives, and cedars. The roads were overhung by the intertwining branches of laurels and pomegranate trees, which afforded grateful shade to the wayfarer. The plains were covered with groves of orange and lemon trees. In short, the island was an epitome of earthly beauty. Concealed under a rock, Neptune shewed me two minerals of that island, gold and chalybs (steel). Then I was conducted to an orchard in the middle of a meadow, which was at no great distance, the same being planted with a great variety of beautiful trees. Among these he shewed me seven enriched by particular names; and two of them towered above the rest. One bore fruit which shone like the sun, and its leaves resembled gold; the fruit of the other was whiter than lilies, and its leaves were like fine silver. Neptune called the first the Solar, and the second the Lunar tree. The only thing which it was difficult to obtain in the island, was water. The inhabitants had tried to get it from a spring by means of a conduit, and to elicit it from many things. But the result was a poisonous water, and the only water that could be drunk was that condensed out of the rays of the sun and moon. The worst of it was, that no one could attract more than ten parts of this water. It was wonderful water! I can tell you; for I saw with my eyes and touched with my hands its dazzling whiteness, which surpassed all the splendour of the snow. While I stood wrapt in admiration, Neptune vanished from my sight, and there stood before me a tall man, on whose forehead the name of Saturn was inscribed. He took a vessel, and scooped up ten parts of the water, in which he placed fruit from the Solar tree; and the fruit was consumed like ice in warm water. So I said unto him: "Lord, I behold here a marvellous thing. This water is small in quantity; nevertheless, the fruit of this tree is consumed therein by a gentle heat. To what purpose is all this?" He graciously replied: "My son, it is true that this thing is wonderful. But this water is the water of life, and has such power to exalt the qualities of this fruit, that it shall afterwards, without sowing or planting -- only by its fragrance -- transmute the six trees which remain into its own nature. Moreover, this water is as a woman to the fruit: the fruits of this tree can putrefy nowhere but in this water; and though the fruit by itself be wonderful and precious -- yet when it putrefies in this water, it brings forth out of this putrefaction a Salamander that endures the fire; its blood is more precious than all treasures, and has power to render fertile six trees such as you see here, and to make their fruit sweeter than honey." Then I said unto him: "Lord, how is this thing done?" He replied: "I have already told thee that the fruits of the Solar tree are living, and they are sweet; but whereas the fruit while it is cooked in this water can inform but one part, after its coction has been completed it can inform a thousand." I then enquired whether the fruit was boiled in this water over a fierce fire, and how long? He answered this water has an inward fire, and when this is assisted by continuous outward warmth, it burns up three parts of its own body with this body of the fruit, until nothing but an incredibly small part remains, which, however, possesses the most marvellous virtue. This is cooked by the wise Master first for seven months, and then for ten. But in the meantime, on each fiftieth day, a variety of phenomena is witnessed." Again I besought him whether this fruit was cooked in several waters and whether anything was added to it. He made answer: "There is no water, either in this island or in the whole country but only this kind alone that can properly penetrate the pores of this fruit; and you should know the Solar tree also grew out of this water, which is collected by magnetic attraction out of the rays of the Sun and Moon. Hence the fruit and the water exhibit a wonderful sympathy and correspondence. If any foreign substance were added to the water, its virtue would only be impaired. Hence nothing should be put into the water but this fruit. After its decoction the fruit has life and blood, and its blood causes all barren trees to bring forth the same precious fruit." I asked whether the water was obtained by any secret process, or whether it was to be obtained everywhere? He said: "It is found everywhere, and no one can live without it, but it is best when extracted by means of our Chalybs (steel), as which is found in the belly of the Ram. If you ask what is its use, I answer that before the due amount of coction has been performed, it is deadly poison, but afterwards it is the Great Medicine, and yields 29 grains of blood, each one of which produces 864 of the fruits of the Solar tree." I asked whether it could be still further improved. "The Sages say," he returned, "that it can be increased first to ten, then to a hundred, then to a thousand, then to ten thousand times its own quantity, and so on." I asked whether that water was known by any particular name. He cried aloud saying: "Few know it, but all have seen

it, and see and love it; it has many names, but we call it the water of our sea the water that does not wet the hands." "Do they use it for any other purpose?" I enquired; "and is anything born in it?" "Every created thing," he replied, "uses it, but invisibly. All things owe their birth to it, and live in it. Nothing is, properly speaking, in it, though itself mingles with all things. It can be improved by nothing but the fruit of the Solar trees without which it is of no use in this work." I was going to ask him to speak more plainly when he began to cry out in such a loud voice that I awoke out of my sleep, and Saturn and the hope of getting my questions answered vanished together. Be contented, nevertheless, with what I have told you, and be sure that it is impossible to speak more clearly. If you do not understand what I have said, you will never grasp the writing of other philosophers. After a while, I fell into another deep sleep, in which I saw Neptune standing over me, congratulating me on our happy meeting in the Garden of the Hesperides. He held up to me a mirror, in which I saw the whole of Nature unveiled. After we had exchanged a few remarks, I thanked him for conducting me to this beautiful garden, and introducing me to the company of Saturn; and I heartily besought him to resolve for me the difficulties and doubts which Saturn had left uncleared. "For instance," I said, "I have read and believe that for every act of generation a male and a female are required; and yet Saturn spoke of generation by placing the Solar fruit in the water, or Mercury of the Sages. What did he mean? As the lord of the sea, I know that you are acquainted with these things, and I entreat of you to answer me." He said, "What you say about the act of generation is true; and yet you know that worms are produced in a different way from quadrupeds, namely by putrefaction and the place or earth in which this putrefaction occurs is feminine. In our substance the Mother is the water of which so much has been said, and its offspring is produced by putrefaction, after the manner of worms. Hence the Sages call it the Phoenix and Salamander. Its generation is a resurrection rather than a birth, and for this reason it is immortal or indestructible. Now, whatsoever is conceived of two bodies is subject to the law of death; but the life of this fruit is a separation from all that is corruptible about it. It is the same with the Phoenix, which separates of itself from its corruptible body." I enquired whether the substance was compound in its nature. "No," he said, "there is only the Solar fruit that is put into the water which must be to the fruit in the proportion of ten to one. Believe that what was here revealed to you in a dream by Saturn after the manner of our island, is not a dream, but a bright reality which will stand the test of broad daylight." With these words he abruptly left me, without listening to my further questions; and I awoke and found myself at home in Europe. My God shew to you, gentle reader, the full interpretation of my dreams! Farewell!

To the Triune God be Praise and Glory!

A Dialogue between Mercury, the Alchemists, and Nature

On a certain bright morning a number of Alchemists met together in a meadow, and consulted as to the best way of preparing the Philosopher's Stone. It was arranged that they should speak in order, and each after the manner that seemed best to him. Most of them agreed that Mercury was the first substance. Others said, no, it was sulphur, or something else. These Alchemists had read the books of the Sages, and hence there was a decided majority in favour of Mercury, not only as the true first matter, but in particular as the first matter of metals, since all the philosophers seemed to cry with one voice: "O our Mercury, our Mercury," &c., whatever that word might mean. Just as the dispute began to run high, there arose a violent wind which dispersed the Alchemists into all the different countries of the world -- and as they had arrived at no conclusion, each one went on seeking the Philosopher's Stone in his own old way, this one expecting to find it in one substance, and that in another, so that the search has continued without intermission even unto this day. One of them, however, had at least got the idea into his head that Mercury was the substance of the Stone, and determined to concentrate all his efforts on the chemical preparation of Mercury saying to himself, for this kind of discourse is very common among Alchemists, that the assembly had determined nothing, and that the dispute would end only with the confection of the Stone. So he began reading the works of the philosophers, and among others that of Alanus on Mercury, whereby he became a philosopher indeed, but not one who had reached any practical conclusion. Then he took (common) Mercury and began to work with it. He placed it in a glass vessel over the fire, where it, of course, evaporated. So in his ignorance he struck his wife and said "No one but you has entered my laboratory; you must have taken my Mercury out of the vessel." The woman, with tears, protested her innocence. The Alchemist put some more Mercury into the vessel, and kept close and jealous watch over it, expecting that his wife would once more make away with it. The Mercury rose to the top of the vessel in vaporous steam. Then the Alchemist was full of joy, because he remembered that the first substance of the Stone is described by the Sages as volatile; and he thought that now at last he must be on the right track. He now began to subject the Mercury to all sorts of chemical processes, to sublime it, and to calcine it with all manner of things, with salts, sulphur, metals, minerals, blood, hair, aqua fortis, herbs, urine, and vinegar. All these substances were tried in succession, everything that he could think of was tried; but without producing the desired effect. Seeing that he had

still accomplished nothing, the poor man once more began to take thought with himself. At last he remembered reading in some authors that the matter was so contemptible that it is found on the dung hill; and then he began to operate on his Mercury with various kinds of dung. When all these experiments turned out failures, he fell into a deep sleep, and there appeared to him an old man, who elicited from him the cause of his sadness, and bade him use the pure Mercury of the Sages. When the Alchemist awoke he pondered over the words of the old man, and wondered what he could mean by "the Mercury of the Sages". But he could think of no other Mercury but that known to the common herd, and went on with his efforts to purge it; for which purpose he used, first, the excrements of animals, then those of children, and at last his own. He also went every day to the place where the old man had appeared to him, in the hope that he might be able to ask him for a more detailed explanation of his meaning. At times, he would pretend to be asleep; and because he thought that the old man might be afraid to come to him in his waking hours, he would swear to him, and say: "Be not afraid to come, old man I am most certainly asleep. See, my eyes are tightly shut". At length, from always thinking about that old man, he fell into a fever, and in his delirious visions he at last saw a phantom in the guise of that ancient standing at his bedside, and heard him say "Do not despair, my friend. Your mercury is good, and your substance is good, but it will not obey you. Why do you not charm the mercury, as serpents are charmed?" With this, the old man vanished. But the Alchemist arose, with these words still ringing in his ears: "Serpents are charmed" -- and recollecting that apothecaries ornament their mercury bottles with images of serpents, he took up the vessel with the mercury, and repeated the formula of conjuration "ux, ux, ostas," etc., substituting the word mercury for the name of the serpent: "And thou mercury, most nefarious beast." At these words the Mercury began to laugh, and said to the Alchemist "Why dost thou trouble me, my Lord Alchemist?"

Alchemist: Oho, do you call me your lord? Now I have touched you home. I have found a bit to bridle you with; wait a little, and you shall soon sing the tune that I bid you (Then as his courage increased, he cried angrily): I conjure you by the living God -- are you not that Mercury of the Sages?

Mercury: (pretending to speak in a whimpering and frightened tone of voice): Master, I am Mercury.

Alchemist: Why would you not obey me then? Why could I not fix you?

Mercury: Oh, most high and mighty Master, I implore you to spare your miserable slave! I did not know that you were such a potent philosopher.

Alchemist: Oh, could you not guess as much from the philosophical way in which I operated on you?

Mercury: I did so, most high and mighty Master, but I wished to hide myself, though now I see that I cannot hide myself from my most potent Lord.

Alchemist: Then you know a philosopher when you see him, as you now do, my gallant?

Mercury: My most high Lord, I see, and to my own great cost, that your Worship is a high and mighty and most potent philosopher.

Alchemist: (with a smile of satisfaction): Now at last I have found what I sought (To the Mercury, in awful tones of thunder): Now mind that you obey me, else it will be the worse for you.

Mercury: Gladly, Master, if I can for I am very weak.

Alchemist: Oho, do you begin to make excuses already?

Mercury: No, but I am very languid.

Alchemist: What is the matter with you?

Mercury: An Alchemist is the matter with me.

Alchemist: Are you laughing at me, you false rogue?

Mercury: Oh, no, no, Master, as God shall spare me, I spoke of an Alchemist - you are a philosopher.

Alchemist: Of course, of course, that is quite true. But what did the Alchemist do?

Mercury: Oh Master, he has done me a thousand wrongs; he belaboured and mixed me up with all manner of disagreeable and contradictory things, which have stripped me of all my powers and so I am sick, even to death.

Alchemist: You deserved such treatment, because you would not obey.

Mercury: I never yet disobeyed a philosopher, but I cannot help laughing at fools.

Alchemist: And what is your opinion of me?

Mercury: Oh, Master your Worship is a great man, and mighty philosopher, greater by far than Hermes, both in doctrine and wisdom.

Alchemist: Well, I won't praise myself, but I certainly am a learned man. My wife says so, too. She always calls me a profoundly learned philosopher.

Mercury: I quite believe you. For philosophers are men whom too much learning and thought have made mad.

Alchemist: Tell me, what am I to do with you? How am I to make you into the Philosopher's Stone?

Mercury: Oh, my master philosopher, that I cannot tell. You are a philosopher, I am the philosopher's humble slave. Whatever he wishes to make me, I become, as far as my nature will allow.

Alchemist: This is all very fine, but I repeat that you must tell me how to treat you, and whether you can become the Philosopher's Stone.

Mercury: Mr. Philosopher, if you know, you can make it, and if you don't you can't. From me you cannot learn anything with which you have been unacquainted beforehand.

Alchemist: You talk to me as to a simple person. Perhaps you do not know that I have lived at the courts of great princes, and have always been regarded as a very profound philosopher.

Mercury: I readily believe you, my Master for the filth of your brilliant experiments still cleaves to me.

Alchemist: Tell me then, are you the Mercury of the Sages?

Mercury: I am Mercury, but you should know best, whether I am the Mercury of you philosophers.

Alchemist: Tell me only whether you are the true Mercury or whether there is another?

Mercury: I am Mercury, but there is also another.

With these words the Mercury vanished. The Alchemist shouts and calls aloud, but there is no answer. At last he is fain to derive some little comfort from the thought that he has had speech of Mercury and therefore must be very dear to it. With this thought he once more sets himself to sublime, distil, calcine, precipitate, and dissolve the Mercury in the most awful manner, and with different sorts of waters. But his efforts turned out failures, and mere waste of time. Then he began to curse Mercury and to blaspheme Nature for creating it. When nature heard this, she called Mercury to her, and asked him what he had done to the Alchemist, and why he would not obey him. Mercury humbly protested his innocence. Nature admonished him to obey the Sons of Knowledge who sought to know her. Mercury promised that he would do so, but added: "Mother Nature who can satisfy fools?" Nature smiled, and departed. Mercury indignant with our Alchemist, returned also to his own place. The philosopher presently appeared with some excrements of swine, and was proceeding to ply Mercury therewith, when the latter thus wrathfully accosted him: "What do you want of me, you fool? Why did you accuse me?"

Alchemist: Are you he whom I so much desire to see?

Mercury: I am; but blind people cannot behold me.

Alchemist: I am not blind.

Mercury: You are as blind as a new-born puppy. You cannot see yourself: how then should you be able to see me?

Alchemist: Oh, now you are proud and despise me because I speak humbly. Perhaps you do not know that I have lived at the courts of princes, and have always been called a philosopher?

Mercury: The gates of princes stand wide for fools; and it is they that fare sumptuously in the palaces of the great. I quite believe that you have been at court.

Alchemist: You are, undoubtedly, the Devil, and not a good Mercury, if you speak like that to philosophers.

Mercury: Now, in confidence, tell me whether you are acquainted with any philosophers.

Alchemist: Do you ask this of me, when you are aware that I am myself a philosopher?

Mercury: (smiling): Behold the Philosopher! Well, my philosopher, what do you seek, and what would your have?

Alchemist: The Philosopher's Stone.

Mercury: Of what substance would you make it?

Alchemist: Of our Mercury.

Mercury: Oh, my philosopher, then I had better go: for I am not yours!

Alchemist: You are none but the Devil, and wish to lead me astray.

Mercury: Well, my philosopher, I think I may return the compliment: you have played the very devil with me.

Alchemist: Oh, what do I hear? This is most certainly the Devil. For I have done everything most scientifically, according to the writings of the Sages.

Mercury: Truly, you are a wonderful operator; your performances exceed your knowledge by as much as they defy the authorities which you have in your books. For they say that substances should be mixed only with substances of a kindred nature. But you have mixed me, against Nature, with dung and other foul things, and are indifferent about defiling yourself so long as you can torture me.

Alchemist: I do nothing against Nature: I only sow the seed in its own proper earth, according to the teaching of the Sages.

Mercury: You sow me in dung; at the time of the harvest I vanish, and you reap dung. Verily, you are a good husbandman!

Alchemist: Yet the Sages say that their substance is found on the dunghill.

Mercury: What they say is true, but you understand only the letter, and not the spirit of their injunctions.

Alchemist: Now I see that you are perhaps Mercury. But as you will not obey me, I must once more repeat the words of conjuration: Ux, ux, ostas ---

Mercury: (laughing): It is of no use, my friend; your words are as profitable as your works.

Alchemist: They say true when they call you a wonderful and inconstant and volatile substance.

Mercury: You call me inconstant. But to the constant I am also constant, and to the man of fixed resolve, I am fixed. But you, and the likes of you, are continually abandoning one substance for another, and are ever vagabonds in experiment.

Alchemist: Tell me truly, are you the Mercury which, side by side with sulphur and salt, the philosophers describe as the first principle of all things, or must I look for some other substance?

Mercury: The fruit, when it falls, lies near the tree that bore it. I am the same that I was except in the matter of age. In the beginning I was young, and I remained so as long as I was alone. Now, I am old, and yet I am the same as ever. I am only older than I was.

Alchemist: I am glad that you are old. For it is a constant and fixed substance that I require, and this also have I invariably sought.

Mercury: It is in vain that you come to the old man whom you did not know as a youth.

Alchemist: What is this you say? Did I not know you when you were young? Have I not subjected you to all manner of chemical processes, and shall I not continue to do so till I have prepared the Philosopher's Stone?

Mercury: Woe is me! What shall I do? I already scent the foul odour of dung. Woe is me! I beseech you Master Philosopher, not to ply me with excrements of swine -- the foul smell will drive me hence. And what more do you want of me? Am I not obedient? Do I not mingle with all things that you ask me to amalgamate with? Do I not suffer myself to be sublimated, precipitated, amalgamated, calcined? What more can I do? I have submitted to be scourged and spat upon till my miserable plight might move a heart of stone. I have given you milk, blood, flesh, butter, oil, and water. I have done all that any metal or mineral can do. And yet you have no pity on me! Woe is me!

Alchemist: Oho, it does you no harm, you rascal, you deserve it all richly, for not changing your form, or for resuming the old form after a mere temporary change!

Mercury: I do whatsoever you make me do. If you make me a body, I am a body. If you make me powder, I am powder. How can I be more obedient than I am?

Alchemist: Tell me, then, what you are in your centre, and I will not torment you any more.

Mercury: I see there is no escape from speaking fundamentally to you. If you will, you may now understand me. With my form which you see you have nothing to do. My centre is the fixed heart of all things, immortal and all-pervading. I am a faithful servant to my master, and a faithful friend to my companions, whom I do not desert, and with whom I perish. I am an immortal body. I die when I am slain, but rise to stand before the judgment seat of a discriminating judge.

Alchemist: Are you then the Philosopher's Stone?

Mercury: My mother is such, and of her is born artificially some one thing -- but my brother who lives in the citadel has in his gift that which the Sage desires.

Alchemist: Tell me, is your age great?

Mercury: My mother bore me yet I am older than my mother.

Alchemist: How in all the world am I to understand you if you answer my questions in dark parables? Tell me in one word, are you that fountain concerning which Bernard Count of Trevisan, has written?

Mercury: I am no fountain but I am water, and the fountain surrounds me.

Alchemist: Since-you are water, is gold dissolved in you?

Mercury: Whatever is with me, I love; and to that which is born with me I impart nourishment. That which is naked I cover with my wings.

Alchemist: I see plainly that it is impossible to talk to you. Whatever I ask you, your reply is foreign to the point. If you do not answer my questions better, I will torment you again.

Mercury: Have pity on me. Master, I will gladly tell you all I know.

Alchemist: Tell me are you afraid of the fire?

Mercury: I myself am fire.

Alchemist: Why then do you seek to escape from the fire?

Mercury: Because my spirit loves the spirit of the fire, and accompanies it wherever it goes.

Alchemist: Where do you go when you ascend with the fire?

Mercury: Every pilgrim looks anxiously towards his country and his home. When he has returned unto these he reposes, and he always comes back wiser than he left.

Alchemist: Do you return, then?

Mercury: Yes, but in another form.

Alchemist: I do not understand what you mean, nor yet about the fire.

Mercury: If any one knows the fire of my heart; he has seen that fire (proper heat) is my food; and the longer the spirit of my heart feeds on fire, the fatter will it be: its death is afterwards the life of all things belonging to my kingdom.

Alchemist: Are you great?

Mercury: My body, as you must know, can become one drop out of a thousand drops, and, though I am always one, you can divide my body as often as you like. But my spirit, or heart, always produces many thousands of parts out of one part.

Alchemist: How is this to be brought about? After what manner should my operation be performed on you?

Mercury: I am fire within, fire is my food and my life; but the life of fire is air, for without air fire is extinguished. Fire is stronger than air; hence I know not any repose, and crude air can neither coagulate nor restrain me. Add air to air, so that both become one in even balance; combine them with fire, and leave the whole to time.

Alchemist: What will happen then?

Mercury: Everything superfluous will be removed. The residue you burn in fire, place in water "cook," and when it is cooked you give as a medicine, and have no fear.

Alchemist: You do not answer my questions. Wife, bring the excrements of swine, and we will see whether we can get the better of his stubbornness.

In his utmost extremity, Mercury called in the help of Nature, amidst much lamentation and mourning over these threats of our admirable Alchemist. He impeaches the thankless operator; Nature trusts her son Mercury, whom she knows to be true and faithful and comes full of wrath to the Alchemist, calling him imperiously before her.

Alchemist: Who calls me?

Nature: What are you doing to my son, arch-fool that you are? Why do you torment him? He is willing to give you every blessing, if you can understand him.

Alchemist: Who dares to rebuke so great a philosopher, and a man withal so excellent as I am?

Nature: O fool, and of all men most insensate, I know and love all philosophers, and am loved of them. I take pleasure in aiding their efforts, and they help me to do that which I am unable to accomplish. But you so-called Alchemists are constantly offending me, and systematically doing despite to me; and this is the reason why all your efforts are doomed to failure.

Alchemist: It is not true. I, too, am a philosopher, and understand scientific methods of procedure. I have lived with several princes, and with more than one philosopher, as my wife can testify. Moreover, I possess at this very moment a manuscript which has lain hidden for some centuries in a certain wall. I know very well that I am almost at the end of my labours, and am on the point of composing the Philosopher's Stone; for it was revealed to me a few days ago in a dream. I have had a great many dreams, nor do I ever dream anything untrue; my wife knows it.

Nature: It is with you as with a great many of your fellows: at first they know everything, but in the end their knowledge turns to ignorance.

Alchemist: If you are truly Nature, it is you who serve for the operation of the work.

Nature: That is true; but it is performed only by those who know me, and such do not torment my children, nor do they hinder my working. Rather they clear away the impediments, that I may the sooner reach the goal.

Alchemist: That is exactly what I do.

Nature: No; you do nothing but cross me, and deal with my children against my will. Where you should revive you kill; where you should fix, you sublime; where you should calcine, you distil; and thus my obedient son Mercury you torment in the most fearful manner.

Alchemist: Then I will in future deal with him gently, and subject him only to gradual coction.

Nature: That is well, if you possess understanding; otherwise, you will ruin only yourself and your possessions. If you act in opposition to my commands, you hurt yourself more than him.

Alchemist: But how am I to make the Philosopher's Stone?

Nature: That question does not justify your ill treatment of my son. Know that I have many sons and daughters, and that I am swift to succour those who seek me, provided they are worthy.

Alchemist: But who is that Mercury?

Nature: Know that I have only one such son, he is one of seven, and the first among them; and though he is now all things, he was at first only one. In him are the four elements, yet he is not an element. He is a spirit, yet he has a body; a man, yet he performs a woman's part; a boy, yet he bears a man's weapons; a beast, and yet he has the wings of a bird. He is poison, yet he cures leprosy; life, yet he kills all things, a King, but another occupies his throne; he flees from the fire, yet fire is taken from him; he is water, but does not wet the hands; he is earth, and yet he is sown; he is air, and lives by water.

Alchemist: Now I see that I know nothing; only I must not say so. For I should lose the good opinion of my neighbours, and they would no longer entrust me with money for my experiments. I must therefore go on saying that I know everything; for there are many that expect me to do great things for them.

Nature: But if you go on in that way, your neighbours will at last find you out, and demand their money back.

Alchemist: I must amuse them with promises, as long as I can.

Nature: And what then?

Alchemist: I will try different experiments; and if they fail, I will go to some other country, and live the same life there.

Nature: And then?

Alchemist: Ha, ha, ha ! There are many countries, and many greedy persons who will suffer themselves to be gulled by my promises of mountains of gold. Thus day will follow day, and in the meantime the King or the donkey will die, or I myself. **Nature:** Such philosophers are only fit for the gallows. Be off, and take with you my most grievous curse. The best thing that you can do, is to give yourself up to the King's officers, who will quickly put an end to you and your philosophy!

Sendivogius - The New Chemical Light

Concerning Sulphur. [Transcribed by Jerry Bujas.]

[Go to first part - Twelve Treatises](#) . [Go to second part - Parable and Dialogue..](#)

NEW CHEMICAL LIGHT

SECOND PART

CONCERNING SULPHUR

The Author's Anagram:

Angelus Doce Mihi Jus (Angel, Teach me Right.)

PREFACE

As I am not at liberty to write more plainly than the Ancient Sages, gentle Reader, you may possibly be dissatisfied with my Book, particularly as you have so many other philosophical treatises ready to your hand. But you may be sure that no necessity is laid upon me to write at all, and that if I have come forward it is only out of love to you, having no expectation of personal profit, and no desire for empty glory, for which reason I here refrain, as I have before done, from revealing my identity to the public. I was under the impression that in the first part of this work I had already given a lucid account of our whole Art. But my friends tell me that there is one point with which I have not yet fully dealt, and vehemently urge me to write this second treatise about Sulphur. The question is, whether even this Book will convey any information to one before whom the writings of the Sages and the Open Book of Nature are exhibited in vain. For if you could incline your ear to the teaching of Nature you would at once be able to emancipate yourself from the tutelage of printed volumes; in my opinion it is better to learn from the master himself than from one of the disciples.

In the preface to my twelve Treatises, and again in the twelfth chapter, I have already hinted at the reason why there is now so great a multitude of books on this subject, that they confound and hinder the student instead of helping him. The confusion is rendered worse confounded by the ill-will of the Sages, who seem to have set pen to paper for the express purpose of concealing their meaning; and by the carelessness with which some of the more important volumes are copied and printed; the sense of a whole passage is often hopelessly obscured by the addition or omission of one little word (e.g., the addition of the word "not" in the wrong place). Yet the student may get information even from these books (as the bee obtains honey even from poisonous flowers), if he reads them by the light of natural fact, and with constant reference to the utterances of other Sages. One writer explains another. Yet some of them are so closely beset with the difficulties of an obscure phraseology, that it is almost impossible to understand them, except by reading them side by side with the facts of Nature; for their interpreters and commentators are more hopelessly unintelligible even than the writers whom they take upon themselves to explain; the exposition is more difficult than the text. If you would succeed in this study, keep your eyes fixed on the possibilities of Nature, and on the properties of the natural substance. It is universally described as common and easy of access and apprehension, and it is so, but only to those who know it. He who knows it can discover it in the dunghill; he who does not will fail to find it even in gold I have no desire to praise myself, but this one thing I will say, that the reading of my Books, in combination with a careful study of Nature, and of the writings of other genuine possessors of this Stone, must in the end open up to you the understanding of this secret. If I have planted another tree in the dense forest of Alchemistic literature, I have done so, not in order to obstruct the path of students,

but in order to aid and refresh them by the way. Let not the diligent and God-fearing enquirer despair. If he seek the inspiration of God he will most surely find it. This knowledge is more easily obtained of God than of men. For His mercy is infinite, and He never forsakes those who put their trust in Him; with Him there is no respect of persons, nor does He despise the humble and contrite heart. He has showered the fulness of His mercy even on me, the unworthiest of all His creatures, in shewing to me His wonderful power and ineffable goodness, which I am utterly unable to declare. The only way in which I can, in a small degree, at least prove my gratitude, is by succouring my struggling brother students with friendly counsel and assistance. Rest assured, then, gentle Reader, that He will grant this boon to you, if you wait upon Him day by day with earnest prayer, and in the power of a holy and loving life. He will throw open to you the portals of Nature; and you will be amazed at the simplicity of her operations. Know for certain that Nature is wonderfully simple; and that the characteristic mark of a childlike simplicity is stamped upon all that is true and noble in Nature. If you would imitate Nature, you should take her simplicity for your model in all the operations of Art. If my Book does not please you, throw it away, and take up some other author; it is short, so that you need not spend much time in reading it through. Only persevere: to the importunate knocker the door will at length be opened. The times are at hand when many secrets of Nature will be revealed to men. The Fourth or Northern Monarchy is about to be established; the Mother of Knowledge will soon come; and many things will be brought to light that were hidden under the three preceding monarchies. This fourth kingdom God will found by the hand of a prince who will be enriched with all virtues, and endowed with wisdom greater than that of Solomon. In his time (to adopt the words of the Psalmist) mercy and truth will meet together; peace and justice will kiss each other; truth will spring up from the ground, and righteousness will look down from heaven. There will be one Shepherd and one fold; and knowledge will be the common property of all. For those days I, too, am waiting with longing. Pray to God that it may come soon, gentle Reader. Fear Him, love Him, and- read carefully the books of His chosen Sages-and you will soon see, and behold with your own eyes, that I have spoken truly.

CONCERNING SULPHUR

The Second Principle SULPHUR is by no means the least important of the great principles, since it is a part of the metals and even a principal part of the Philosopher's Stone. Many Sages have left us weighty sayings about this substance: for instance, Geber himself ("Sum of Perfection," bk. I, chap. 28), who says: "It illumines all bodies, since it is the light of the light, and their tincture." But seeing that the ancients regarded it as the noblest principle, before we proceed to speak about it, we must first explain the origin of the three principles. The origin of the principles is a subject which has hitherto been but scantily discussed in the works of the Sages; and the student who knows nothing about it, is as much in the dark in regard to this matter, as is a blind man in respect to colour. I therefore propose to make this point which my predecessors have neglected, the subject of my treatise. Now, according to the ancient Sages there are two principles of things, and more particularly of metals, namely, Sulphur and Mercury; according to the Moderns there are three: Salt, Sulphur, and Mercury, and the source of these principles are the elements; of which it therefore behoves us to speak first. Be it known to the students of this art that there are four elements, and that each has at its centre another element which makes it what it is. These are the four pillars of the world. They were in the beginning evolved and moulded out of chaos by the hand of the Creator; and it is their contrary action which keeps up the harmony and equilibrium of the mundane machinery; it is they which, through the virtue of celestial influences, produce all things above and beneath the earth. We will say a few words about each of them in due order of succession: and first of all about the nearest element, Earth.

Concerning Elementary Earth

Earth is an element of considerable quality and dignity. In this element the other three, especially fire, are latent. It is admirably adapted both to the concealment and to the manifestation of things committed to it. It is gross and porous, specifically heavy, but naturally light. It is also the Centre of the World and of the other elements; through its centre passes the axis of the earth to both poles. It is porous, as we have said, like a sponge, and produces nothing of itself; but it receives all that the other three project into it, conscientiously conceals what it should hide, and brings to light that which it should manifest. Whatsoever is committed to it putrefies in it through the action of motive heat, and is multiplied by the separation of the pure from the impure. Heavy substances are hidden in it. Light substances are driven by heat to its surface. It is the nurse and womb of all seed and commixtion; and these seeds and compounds it faithfully preserves and fosters till the season of maturity. It is cold and dry, but its dryness is tempered with water; outwardly it is visible and fixed; inwardly it is invisible and volatile. It is a virgin substance, and dead residue of the creative distillation of the world, which God will one day calcine, and after extracting the humour, create out of it a new crystalline earth. In its present state it consists of a pure and an impure element. The first is used by water for producing natural forms; the latter remains where it is. It is also the storehouse of all treasures, and in its centre is the Gehennal fire, conserving the machine of the world, and this by the expression of water, which it converts into air. This fire is produced by perpetual motion, and the influences of the Stars; it is aided by the Solar heat, which is tempered by the atmosphere, and the two together mature the growth of all things. For this reason the element of

earth has fire intrinsically, and the earth is purified by this inward fire, as every element is purified by that which is in it. The inmost part, or centre of the earth, is then the highest purity mixed with fire, in which there is ceaseless motion, and we have shewn at some length in the twelve Treatises that it is, as it were, an empty space, into which the other elements project their products. It is enough for us to remember that this elementary earth is like a sponge, and the receptacle of all other elements.

Concerning Elementary Water

Water is an element of great specific gravity, full of unctuous moisture. Outwardly it is volatile inwardly it is fixed, cold, and humid It is tempered by air, and is the sperm of the world, in which the seed of all things is conserved. There is a great difference between sperm and seed. Earth is the receptacle of sperm, water the receptacle of seed.

Whatever the air, under the influence of fire, distils into the water, is imparted by the water to the earth. There is always an abundance of sperm awaiting seed, in order that it may carry it into the matrix, which is performed by the movement of the air, excited by the imagination of fire. Sometimes sperm has not a sufficient quantity of seed, for want of heat to digest it Sometimes, when there is no seed, the sperm enters the womb alone, but is ejected again without producing any fruit. At other times conception does not take place, even when there is plenty of seed in the sperm, because the womb is rendered barren by a superfluity of bad sulphur and malignant phlegm. Water is capable of commixtion with all things, by means of its volatile surface; it purifies and dissolves earth; air is congealed in it, and thus intimately united to it. It is the Solvent of the World, because by the action of heat, it penetrates the air, and carries with it a warm vapour which causes the natural generation of those things with which the earth is like a womb impregnated. When the womb has once received a due portion of seed, Nature never rests until the natural form (whatever it may be) has been produced. The humid residue, or sperm, is putrefied in the earth by means of warmth, and out of it worms and other things are generated. An intelligent Artist will readily understand how great a variety of wonders is performed by Nature through this element, as a sperm, but the said sperm must be operated upon, having already within it an imagined astral seed of a certain weight. For Nature produces pure things by means of the first putrefaction, but things far purer by means of the second, as you see in the case of wood, where vegetable fibre is produced as the result of the first putrefaction, while the putrefaction of wood engenders worms and insects-natural forms endowed with sentient life; and it is clear that animate creatures endowed with sense and motion belong to a higher creative level, and are moulded of a purer substance than plants.

Water is the menstruum (solvent) of the world, and exists in three degrees of excellence: the pure, the purer, and the purest. Of its purest substance the heavens were created; of that which is less pure the atmospheric air was formed; that which is simply pure remains in its proper sphere, where, by the Will of God, and the co-operation of Nature, it is guardian of all subtle substances here below. It has its centre in the heart of the sea; its polar axis coincides with that of the earth, whence flow forth all springs and fountains of water, which are presently swollen into great rivers. This constant movement of water preserves the earth from combustion, and distributes the seeds of things throughout its length and breadth. Yet all water courses return to the heart of the sea. As to the ultimate fate of this water opinions are divided. Some say that all water is generated in the stars, and the sea does not overflow its shores because the water is consumed by fire as it reaches the heart of the sea. But this hypothesis is contrary to Nature's methods of working: Nature produces like out of like -and how can the stars, which are air and fire, produce water? Moreover, the safety of this earth depends on the equilibrium of the four elements; if at any time the total quantity of one element exceeded that of the others, the universe would relapse into chaos. Hence, if the stars generated water, they must manifestly produce an equal quantity not only of air and fire, but also of earth-which is manifestly absurd. It is much more reasonable to suppose that the waters are chained down, as it were, to the foundation of the earth by the circumambient air, and that they are constrained by it to continue in a ceaseless movement towards the Arctic pole-because no vacuum is possible in Nature; which is also the reason why there is a Gehennal fire in the centre of the earth, which is presided over by the Archeus (the first principle) of Nature. For in the creation of the world God first of all separated the quintessence of the elements from the weltering mass of chaos; and out of it He evolved fire, the purest of all substances, giving to it the most exalted place in the universe, and making it, in a special manner, the dwelling-place of His Sacred Majesty. In the centre of chaos was kindled that fire which afterwards distilled and carried upward the purest substance of water But because this most pure fire now occupies the firmament, and surrounds the throne of God, the waters have been condensed into a body beneath it; and thus the sky is formed, while the water which now forms the atmospheric air and the lower firmament is due to the action of a lower and grosser fire As the water of the firmament cannot pass the bounds of that highest and celestial fire, so the lower fire cannot pass through the atmospheric air to the earth; nor can the air pass the bounds of this lower fire The water and the earth were formed together into one organic mass Only one part of this water was volatilized into air, in order to protect the earth from the fierce and consuming heat of the sun If there had been a vacuum in the air, all the water would have evaporated; but as the space below the firmament is already filled up with air, the great bulk of the water is kept below, near the centre of the earth, by the pressure of the air These natural conditions

continue to operate day by day, and through their normal action the world will be preserved from destruction during the good pleasure of the Creator The central fire is kindled day by day by the universal motion and influence of the celestial bodies This fire heats the water and a certain quantity of the water is dissolved into air; the air day by day keeps down by its weight the residue of the water, and causes it to form one mass with the earth And as the equilibrium of the world is thus naturally preserved by the Creator, so every natural generative process in the world must repeat the same conditions on a small scale Thus the elements below act in perfect unison with the elements above, which God created of a far greater purity and excellence, and the example of obedience to their influences, which is set by the whole universe, is imitated on a small scale by the constituent parts of the world below But let us now proceed to explain the flux and reflux of water There are two Poles-the Arctic Pole in the north, and the Antarctic Pole, or the southernmost point of the earth The Arctic Pole possesses the property of magnetic attraction; the Antarctic Pole that of magnetic repulsion Thus the Arctic Pole attracts the waters along its axis, and then they are again repelled by the Antarctic Pole along its axis; and, as the air does not permit inequality, they are once more forced back to their centre, the Arctic Pole In this their continual course from the Arctic to the Antarctic Pole, they pass through the middle (i.e., along the axis) of the earth, are diffused through its pores, and break out here and there as springs and fountains, which are swollen into rivers, and return to the Point whence they first flowed forth This universal motion is incessantly proceeding The waters then, are not generated by the stars and consumed in the heart of the sea; but they flow forth from the centre of the sea into the whole earth, and are diffused through all its pores On this principle the Sages have constructed conduits and aqueducts since it is well known that water cannot rise higher than the level of its spring or fount If this were not an actual fact, art would vainly found its practical conclusions upon it; and the natural principle involved is illustrated in the process by means of which wine is drawn out of a cask.

It may be objected to our view that if the water of our springs were derived from the sea, it would be salt, and not sweet, as we actually find it to be The answer to this objection lies in the fact that the sea water, in its passage through the pores of the earth, gradually deposits all the salt which it contains, and thus wells forth from the ground in a sweet and fresh condition It should, however, be remembered that some of our springs-called mineral or saline springs-actually do exhibit all the original saltiness of the sea water which has not passed through earth calculated to retain its mineral element In some places we also meet with hot springs, which are caused by the passage of the water through certain spots where large deposits of sulphur have been set afire by the central heat of the earth; every one who has tasted this water must have observed its sulphureous flavour Something closely analogous happens when the water passes through large deposits of iron, or alum! or copper, and acquires their taste Thus the earth IS a great distilling vessel, formed by the hand of an all wise Creator, on the model of which all Sages have constructed their small distilling vessels; and if it pleased God to extinguish the central fire, (or to destroy) the cunning machinery, this universal frame would relapse into chaos. At the end of time, He will kindle the Central Fire into a brighter flame, will cause all the water to evaporate, will calcine the earth-and thus the earth and the water will be rendered more subtle and pure, and will form a new and more glorious earth The operations of the earth and the water are always performed in combination, and are mutually dependent, since they are the two tangible elements, in which the other two work invisibly. Fire keeps the earth from being submerged, or dissolved; air keeps the fire from being extinguished; water preserves the earth from combustion. This is what the Sages call the equilibrium of the elements, and it illustrates the aid which they render to each other. Fire is closely associated with earth, and air with water. It will suffice if we remember that elementary water is the sperm and menstruum of the world, and the receptacle of seed.

Concerning Elementary Air

The most noble element of air is inwardly heavy, visible, and fixed, outwardly light, volatile, and invisible. It is hot and moist, Is tempered by fire, and is nobler than earth or water. Air is volatile, but may be fixed, and when fixed, renders all bodies penetrable. Its purest substance has been formed into the vital spirits of animals, that which is less pure into the circumambient atmosphere, and the grosser residue has remained in the water, and associates with it as fire with its kindred earth. In the air the seed of all things is formed, as it were, in the body of the male, and is projected by its circulative motion into its sperm, which is water. It contains the vital spirit of all creatures, is the life of all, and penetrates and forces its seed upon all, as the man does upon the woman. It nourishes, impregnates, conserves the other elements; and we are taught by daily experience that it is the life not only of minerals, animals, and vegetables, but also of the other elements. We see that water becomes foul and unwholesome without a supply of fresh air; without it fire is extinguished-as is well known to Alchemists who regulate the temperature of their fire by the supply of air. Air is also that which conserves the pores of the earth. In short, the whole universe is kept fresh and sweet by air, and it is the vital element of man, beast, plant, and stone. It contains the seed of all things which is forced up, into vegetables for instance, through the pores of the earth by the action of fire, and thus the tree is built up atom by atom out of the vital element of congealed air. This vital force has remained in it ever since the time

when the Spirit of Life brooded over the waters in the air. The magnetic power of life which air undoubtedly possesses, was put into it by God at the Creation. As the magnet attracts to itself hard steel, and as the Arctic Pole attracts to itself the water, so the air, by means of the vegetable magnet which is in the seed, draws to itself the nutriment of the menstruum of the world (which is water). This power of attracting water is in a certain part (viz., the 280th part) of all seed. If, then, any one would be a cunning planter of trees, he should take care to turn the point of attraction towards the North; for as the Arctic Pole attracts water, so the vertical point draws to itself the seminal substance. If you would know what the point of attraction in a tree is, submerge it entirely in water; that point which always appears first, will be the point of attraction. In the air, then, is the seed and the vital spirit, or abode of the soul of every creature.

Concerning Elementary Fire

Fire is the purest and noblest of all elements, full of adhesive unctuous corrosiveness, penetrant, digestive, inwardly invisible, fixed, hot and dry, outwardly visible, and tempered by the earth. Of its purest substance was created the Throne of the Almighty; of that which is less pure, the Angels; out of fire of an inferior purity were created the stars and the heavenly luminaries; that which was less pure still was used to bear up the heavens; that which is impure and unctuous -- that, namely, which we have termed the fire of Gehenna -- is in the centre of the earth, and was there inclosed and shut up to set this lower world in motion. Though these different fires are separate, yet they are also joined together by natural sympathy.

This element is the most passive of all, and resembles a chariot when it is drawn it moves; when it is not drawn, it stands still. It exists imperceptibly in all things; and of it is fashioned the vital rational soul, which distinguishes man from all other animals, and makes him like God. This rational soul was divinely infused into his vital spirit by God, and entitles him to be regarded as a microcosm, or small world by himself. But the fire which surrounds the Throne of God is of an infinitely pure and simple essence, and this is the reason that no impure soul can know God, and that no human eye can penetrate this essential fire, for fire is the death and destruction of everything composite--and all material substances are of this nature. What I said about the restful passivity of fire, applies in a certain sense to the eternal calm and unchangeableness of the Divine Nature. For as the fire sleeps in the flint, until it is roused and stirred up from without, so the power of God, which is a consuming fire, is only roused to action by the kindling breath of His Almighty Will. How calmly and solemnly does not even an earthly monarch sit enthroned in the pomp and state of his royalty! His courtiers hardly venture to move, and all around is calm and still. But when he rises what a stir of motion and activity does he not cause! All that are about him arise with him, and presently you see him sweeping along in grand and stately majesty. Yet the pomp of an earthly prince is but a faint reflex of the glory of the King of Kings. When He utters the voice of His Will, all heaven is roused, the world trembles, and thousands of angels speed forth on His errand. But it may be asked how I come to have this knowledge about heavenly things which are removed far beyond human ken. My answer is that the Sages have been taught of God that this natural world is only an image and material copy of a heavenly and spiritual pattern: that the very existence of this world is based upon the reality of its celestial archetype; and that God has created it in imitation of the spiritual and invisible universe, in order that men might be the better enabled to comprehend His heavenly teaching, and the wonders of His absolute and ineffable power and wisdom. Thus the Sage sees heaven reflected in Nature as in a mirror . and he pursues this Art, not for the sake of gold or silver, but for the love of the knowledge which it reveals; he jealously conceals it from the sinner and the scornful, lest the mysteries of heaven should be laid bare to the vulgar gaze. If you will but rightly consider it, you yourself are an image of God, and a little picture of the great world. For a firmament you have the quintessence of the four elements attracted to the formative womb out of the chaos of seed, and bounded by your skin; your blood is fire in which lives your soul, the king of your little universe) acting through the medium of the vital spirit; your heart is the earth, where the Central Fire is always at work; our mouth is your Arctic, and your stomach your Antarctic Pole, and all your members correspond to some part of the greater world as I have set forth at some length in my work on the Harmony of the Universe and in the Chapter on Astronomy. In the microcosm of man's nature the soul is the deputy or Viceroy of the Creator. It governs the mind, and the mind governs the body: the mind is conscious of all that is conceived in the soul, and all the members understand the mind, obey it, and wait eagerly to carry out its behests. The body knows nothing of itself; all its motions and desires are caused by the mind; it is to the mind what the tool is to the craftsman. But though the rational soul operates in the body, a more important part of its activity is exerted on things outside the body: it rules absolutely outside the body, and therein differs from the vital spirits of brute beasts. In the same way, the Creator of the world partly acts in and through things belonging to this world, and is thereby, in a sense, included in this world. But He absolutely transcends this world by that infinite part of His activity which lies beyond the bounds of the universe, and which is too high and glorious for the body of the world. The great difference between the soul's extracorporal, and God's extramundane, activity, is that man's rational activity is purely imaginative and mental, whereas God's thoughts are immediately translated into real existences. I might be mentally in the streets of Rome, but my journey would be

purely imaginative; God's conceptions are at once objective essences. God, then, is included in the world, only as the soul is enclosed in the body, while it has power to do things which far transcend the capacity of the body. By material relations such as these you may know God, and learn to distinguish Him from the material manifestations of His power. When once the gates of knowledge have been flung wide for you, your understanding will be enlarged.

We said that fire was the quietest of all elements, and that it is stirred by a kind of motion well known to the Sages. The Sage should be perfectly acquainted with the generation and destruction of all things; he is familiar with the creation of the heavens, and the composition and commixion of things terrestrial; yet, though he knows everything, he cannot make everything. He knows the anatomy and composition of the human body-yet he cannot make a man. This is a mystery which the Creator has kept in His own hand. Nature cannot work till it has been supplied with a material: the first matter is furnished by God, the second matter by the Sage. But in the philosophical work Nature must excite the fire which God has enclosed in the centre of each thing. The excitation of this fire is performed by the will of Nature, and sometimes also by the will of a skillful Artist who can dispose Nature, for fire naturally purifies every species of impurity.

All composite substances are purified by fire, as all substances that are not fixed owe their purification to water. It is the property of fire to separate and divide composite substances; and this separation means a purging away of the impure from the pure. This element also acts secretly, by marvellous means, not only in opposition to the rest of the elements, but also to all other things. For as the reasonable soul was made of this most pure fire, so the vegetable soul was made of the elementary fire which Nature governs. The fire which is contained in the centre of any given thing acts in the following way: Nature provides the motive power, which stirs up the air; the air stirs up and rouses the fire, which separates, purges, digests, colours, and brings every seed to maturity, and expels the matured seed through the sperm into places or wombs, either pure or impure, more or less hot, dry, or humid; and according to the nature of the place or womb, different things are produced (cp. the Twelve Treatises). So the Most High God has ordained that, in the economy of the universe, one thing should be at enmity with another, and that the death of one thing should be the life of the other; that one thing should consume what another produces, and evolve out of it some higher and nobler form of life. The elementary separation of all living things is death; and hence it is necessary for man to die, as his body is compounded of the four elements, which cannot hold together for ever. In spite of this fact, our science furnishes an incontestible proof of man's original immortality. It is certainly true that all composite substances are liable to decomposition; that this decomposition, when it takes place in the animal world, is called death; and that the human body is a substance compounded of the four elements. But it is also true that the elements of Paradise, where man was created, are not subject to this law, seeing that they are most sure and incorruptible heavenly essences, and if man had remained in this pure and celestial region, his body would have been incapable of natural decay. Adam, however, in an evil day for our race, disobeyed his Creator, and straightway was driven forth to the beasts, into the world of corruptible elements which God had created for the beasts only. From that day forward his food was derived from perishable substances, and death began to work in his members. The pure elements of his creation were gradually mingled and infected with the corruptible elements of the outer world, and thus his body became more and more gross, and liable, through its grossness, to natural decay and death. The process of degeneration was, of course, slow in the case of Adam and his first descendants; but, as time went on, the seed out of which men were generated became more and more infected with perishable elements. The continued use of corruptible food rendered their bodies more and more gross-and human life was soon shortened to a very brief span indeed. In some favoured climes, where men eat and drink moderately, they still sometimes live to a green old age; but in our latitudes men abridge the term of their natural existence by grossly filling themselves with an excess of elementary corruptible food, and thus, before their time, become like "the beasts that perish." When the pure and essential elements are joined together in loving equilibrium, as they are in our Stone, they are inseparable and immortal, like the human body in Paradise; whence also our philosophical treasure has been compared to the creation of man, an analogy which modern wise men, who take all things literally, have understood as referring to the corrupted generation of this present order, which is produced from corruptible elements.

It was the recollection of man's immortality in Paradise that first set Sages a-thinking whether those pure and essential elements might not be obtained in this world, and united in one body. At length a merciful Creator made known to them that the desired conjunction of such elements existed in gold. It could not be found among the animals who are sustained by corruptible food, nor in vegetables, because they exhibit the elements in a state of inequality and contention. When corruptible elements are united in a certain subject, their strife must sooner or later bring about its decomposition, which is, of course, followed by putrefaction; in putrefaction, the impure is separated from the pure: and if the pure elements are then once more joined together by the action of natural heat, a much nobler and higher form of life is produced. In the strife of the elements, which follows when a body has been broken up by the victory of water, earth and air unite with fire, and together they overcome the water, digest, cook, and

ultimately congeal it-which is the beginning of a new life. For if the hidden central fire, which during life was in a state of passivity, obtain the mastery, it attracts to itself all the pure elements, which are thus separated from the impure, and form the nucleus of a far purer form of life. It is thus that our Sages are able to produce immortal things, particularly by decomposition of minerals; and you see that the whole process, from beginning to end, is the work of fire.

Thus, then, we have briefly set forth as much as will serve our purpose concerning the four elements. Truly the description of each might be extended into a large volume, but we postpone all amplification for our Treatise on Harmony, which, God helping, if our life be spared, will be opportune to a more large discourse upon natural things.

Concerning the Three Principles of All Things

The three Principles of things are produced out of the four elements in the following manner: Nature, whose power is in her obedience to the Will of God, ordained from the very beginning, that the four elements should incessantly act on one another, so, in obedience to her behest, fire began to act on air, and produced Sulphur; air acted on water and produced Mercury; water, by its action on earth, produced Salt. Earth, alone, having nothing to act upon, did not produce anything, but became the nurse, or womb, of these three Principles. We designedly speak of three Principles; for though the Ancients mention only two, it is clear that they omitted the third (Salt), not from ignorance, but from a desire to lead the uninitiated astray. Whoever would be a student of this sacred science must know the marks whereby these three Principles are to be recognised, and also the process by which they are developed. For as the three Principles are produced out of four, so they, in their turn, must produce two, a male and a female; and these two must produce an incorruptible one, in which are exhibited the four (elements) in a highly purified and digested condition, and with their mutual strife hushed in unending peace and goodwill. In every natural composition these three represent the body, the spirit, and the hidden soul; and if, after purging them well, you join them together they must, by a natural process, result in a most pure substance. For though the soul is most noble, yet it cannot reach the goal without the spirit which is its place and abode; and if it is your desire to bring it back to a given place, both the soul and the place must be purged and washed from all impurity, so that the soul may dwell in glory, and nevermore depart. Without these three Principles, the Artist can do nothing, since even Nature is powerless without them. They are in all things, and without them there is nothing in the world, neither, indeed, can be. Their origin being such as we have described, it is from these, by an imitation of Nature, that you must produce the Mercury of the Philosophers, and their first matter, bearing in mind the laws which govern natural things, and especially metals. Do not think that Salt is unimportant because it is omitted by the Ancients; they could not do without it, even if they did not name it, seeing that it is the Key which opens the infernal prison house, where sulphur lies in bonds. The three Principles are necessary because they are the immediate substance of metals. The remoter substance of metals is the four elements, but no one can produce anything out of them but God; and even God makes nothing of them but these three Principles. Why, then, should the Sage lose time and labour over the four cements, when he has the substance made ready to his hand by Nature? It is surely less troublesome to go three miles than four, and as these three Principles exist in all things, and, according to their proportions, etc., produce either metals, or plants or animals, it is best to use them as our first substance. The body is earth, the spirit water, the soul fire or sulphur of gold. The Spirit augments the quantity of the body, the soul the virtue. But because in the matter of weight there is more of spirit than of fire, the spirit is uplifted, oppresses the fire, and attracts it to itself in such a way that both augment in virtue, and the earth, which is mediate between them, augments in weight. The Artist should determine which of the three Principles he is seeking and should assist it so that it may overcome its contrary. Afterwards he must seek by his skill to supplement what has been wanting in Nature and thus his chosen Principle will obtain the necessary victory. The element of earth is nothing but a receptacle, in which fire and air carry on their strife through the mediation of air. If water predominate, temporal and corruptible things are produced; if fire obtains the victory, it produces lasting and incorruptible things. So you know which of the elements ought to receive your aid. Moreover, though fire and water are in all things, they can produce nothing without air and earth. Their activity is aroused by external heat (in Nature, the Central Fire of the earth), and in their struggle they are assisted each by that which is like to it. By this strife they are subtilized in the pores of the earth, and when they ascend to the surface they produce flowers and fruit, in which they closely associate together as friends; and the more they are subtilized and purified in their ascent, the more excellent are the fruits which they produce. When the purification has thus been performed, let water and fire become friends, which they will readily do in their earth which ascends with them; and the process will be the more speedily and perfectly accomplished, if you combine the two in their proper proportions-thus improving upon Nature. In all natural compounds fire is always the smallest part; but it is aided and stirred up by the action of outward fire; and according as fire is overcome or obtains the mastery, imperfect or perfect things are the result. The outward fire does not enter into the composition as an essential part of it, but only by the effect which it helps to produce. The inward fire is sufficient, if it only receive nutriment from the outward fire, which feeds it as wood feeds elemental fire; in proportion to the quantity of

nutriment the inward fire grows and multiplies. Care should be taken, therefore) that the outward fire is not so fierce as to devour instead of feeding, the inward fire. Gentle coction will be the best means of attaining perfection, and of adding excellence to weight. But as it is difficult to add to a compound substance, I would advise rather to produce the same effect by removing that which is present in an excessive quantity. Remove that which is too much, and let the compound develop itself naturally. But many artists sow straw instead of grain; others sow both; many throw away that which the Sages love; others begin and do not persevere to the end; they look for short and easy labour in a difficult Art. But we say that this Art consists in an even mingling of the virtues of the elements-in the natural equilibrium of the hot, the dry, the cold, and the moist-in the conjunction of the male and female, the female having engendered the male, i.e., of fire and the radical humour of the metals. If you understand that the Mercury of the Sages contains within itself its own good Sulphur, digested and matured by Nature, you can accomplish the whole process by means of Mercury alone; but if you know how to add the supplement which our Art requires to the natural proportions of substances, to double the Mercury, and to triple the Sulphur, you will all the more quickly produce, first the good, then the better, and finally the best-though only one sulphur appears, and two mercuries (which, are, however, of the same stock); they should not be crude nor too much digested, yet well purged and dissolved (if you understand me).

It is really unnecessary to describe the matter of the Mercury and the Sulphur of the Sages, as it has already been as plainly delineated by the Ancients as is consistent with our vow. We do not altogether say that the Mercury of the Philosophers is a common thing, or that they have openly called it by its name, and that the matter from which Mercury and Sulphur are philosophically extracted has been plainly pointed out. For the Mercury itself is not found above ground, but is extracted by an artifice from Sulphur and Mercury conjoined, in short, Sulphur and Mercury are the ore of our quicksilver, and this quicksilver has power to dissolve, mortify, and revive metals, which power it has received from the sulphur (which has some of the properties of an acid). In order to put you on the right track, I will also tell you the difference between our quicksilver and common mercury. Common mercury does not dissolve gold and silver so as to amalgamate with them; but when our quicksilver dissolves gold and silver, it amalgamates with them in inseparable union, as water is mixed with water. Common mercury has bad combustible sulphur, which turns it black; our quicksilver contains incombustible, fixed, good, snow-white and red sulphur. Common mercury is cold and humid; our quicksilver is hot and humid. Common mercury blackens other bodies; our quicksilver renders them white and pure as crystal. Common mercury is changed by precipitation into a yellow powder and bad sulphur; our quicksilver is converted by heat into snow-white, good, fixed, and fusible sulphur. Common mercury becomes more fusible, our quicksilver more fixed, the more it is subjected to coction. Our quicksilver possesses such marvellous virtue that it would by itself be sufficient for our purpose, if subjected to gentle coction; but in order to accelerate its congelation, the Sages add to it its well digested and matured sulphur.

We might well have cited philosophers in confirmation of the points of our discourse, but as our writings are more clear than are theirs, we have no need of their support. Whosoever understands them will understand us better. If you would practise our Art, learn first to hold your tongue, and study the nature of minerals, metals, and vegetables. Our Mercury may be obtained from all things, as everything has it; only from some substances it is more easily procured than from others. Our Art is not a matter of luck or accident, but is founded on a real knowledge, and there is only one matter in the world by which, and of which, the Stone of the Philosophers is prepared. The substance is indeed to be found everywhere, but the method of its extraction out of some matters would take a lifetime, and if you begin your search without a due knowledge of natural things, more especially in minerals, you will be working in the dark and in blindness. It is, indeed, possible to set about our Art in a casual manner; and some who actually operate on our quicksilver, begin at the wrong end, and thus fail in bringing it to perfection, because they are quite in the dark about its real nature. Yet after all, we must confess that a right knowledge of our Art is the gift of God alone, and is granted to diligent students in answer to earnest and importunate prayer. To the Master it may appear easy enough; but to the beginner it must seem at first very hard and uphill work. He should not, however, despair, for in due time he will receive the reward of his diligence and aspiration; even in the dangers which the knowledge may bring upon him, he will be kept from harm by the loving hand of Providence, as I can testify from personal experience. We have with us God's Ark of the Covenant, which contains the most precious of earthly things, and is guarded by the holy Angel of the Lord. We heard that our enemies had fallen into the snare which they had laid for us; that those who sought our lives had been enclosed in the meshes of death; that those who attempted to rob us of our goods had lost all that they possessed; and that those who strove to blacken our reputation, died in shame and dishonour. Such is the care which God has of us, Who, from our childhood, has kept us safe under the shadow of His wings. And the feeling uppermost in our minds is the humbling consciousness of our utter unworthiness: we do not deserve the very least of His great mercies. But one thing we do and will do: our hope and trust always have been, are, and will be, in Him alone. We will not put our confidence in men or in princes: we will place ourselves in the hands of One who remains unchanged when all earthly power and greatness have passed away. The fear of the

Lord is the beginning of wisdom: never did Sage utter truer word than this; and if we would attain to the knowledge of this glorious science, if we would be able to use it well when we possess it, we must wait on God continually. and importune Him with earnest prayer. But to proceed with our description of the Matter. We said that it was quicksilver, and quicksilver only: whatever is added, is gained from this same substance. We have repeatedly affirmed that all things earthly are evolved out of three principles. But for our purpose they must be purged of their impurities, and then recombined; that which is wanting is added-and thus imitating and assisting Nature we arrive at a degree of perfection such as Nature is unable to attain, on account of the impurities with which her operations are clogged. Do not suffer yourself to be confounded by the apparent contradictions which the Sages have introduced into their writings for the purpose of keeping their secret. Select only those sayings which are agreeable to Nature; take the roses, leave the thorns. If you wish to produce a metal, your fundamental substance should be metallic; only a dog can beget a dog; without wheat you will vainly plough your field; and all your endeavours in this Art will be in vain, unless you take your radical humour from a metal. There is one substance, one Art, one operation It is as erroneous to suppose that any of the particular benefits of our Stone can be enjoyed before the Stone itself has been prepared, as it would be absurd to imagine that you can have a branch without a root or tree. If you have water you can cook in it various kinds of meat, and thus obtain broth of different flavours; but there will be no broth unless you have both the water and the meat In metals, then, as in all other things, there is only one first substance, but the universal substance is modified in a vast variety of ways, according to the course of its subsequent development. Thus one thing is the mother of all things. This great fact ought always to be borne in mind in studying the works of the Sages; for nothing but mistakes and disappointment can result from a slavishly literal interpretation of their books. It is a pity that, instead of humbly studying and following Nature our Alchemists are so ready to adopt any fancy or notion that happens to pass through their minds. They seek to attain the end not only without a middle part, but without so much as a beginning. But how can anyone who sets about our Art in so casual and haphazard a manner expect anything but disappointments? Let our Alchemists have done, then, once for all, with their sophistical methods, to which they ascribe so great an importance-with their dealbations, rubrefactions, fixations of the Moon, extractions of the soul of gold,-and let them place themselves under the unerring guidance of Nature For though the soul of the metal has to be extracted, it must not be killed in the operation; and the extraction of the living soul, which has to be reunited to the glorified body, must be carried on in a way very different from the violent method commonly prevailing among Alchemists. Wed not propose to multiply wheat without seed corn. But let us, in concluding this part of the subject, earnestly inculcate on the student's mind the necessity of having seed that will germinate and grow, and to avoid the use of seed which has been killed by an excess of fiery heat.

Concerning Sulphur

Among the three principles the Sages have justly assigned the first place to Sulphur, as the whole Art is concerned with the manner of its preparation. Sulphur is of three chief kinds: that which tinges or colours; that which congeals mercury and essential sulphur, which matures it. The properties and preparation of this Sulphur we propose to describe, not in a set treatise, but in a dialogue like that which brought out the essential properties of Mercury. We will only say, by way of preface, that Sulphur is more mature than the other principles, and that Mercury cannot be coagulated without it. The aim and object of our Art is to elicit from metals that Sulphur by means of which the Mercury of the Sages is, in the veins of the earth, congealed into silver and gold; in this operation the Sulphur acts the part of the male, and our Mercury that of the female. Of the composition and action of these two are engendered the Mercuries of the Philosophers.

In our former dialogue we gave an account of the meeting of Alchemists, which a sudden tempest brought to so abrupt a close Among those who took a prominent part in the proceedings, was a good friend of the first Alchemist; he was not a bad man, or an impostor, but, as they say, nobody's enemy except his own; yet he was foolish withal, and though really very ignorant, had no small opinion of his own wisdom and learning. He had at the meeting been the foremost champion of the claims of Sulphur to be-regarded as the first substance of the Stone, and was satisfied that he would have been able to make good that claim, if the meeting had not been prematurely broken up. So when he got home he resumed his operations on Sulphur in a very confident spirit. He subjected it to distillation, sublimation, calcination, fixation, and to countless other chemical processes, in which he spent much time and money. without arriving at any result whatsoever. His failures at length began to prey on his health and spirits, and in order to recruit the former, and raise the latter, he fell into the habit of taking long walks in the neighbourhood of the town where he lived. But wherever he went he could think of nothing but Sulphur. One day, with his mind full of this besetting idea, and being wrought almost to an ecstasy he entered a certain verdant grove, in which there was abundance not only of trees, herbs, and fruits, but also of animals, birds, minerals, and metals. Of water there was indeed a great scarcity; it was carried to the place by means of aqueducts, and among these was a conduit flowing with water extracted from the rays of the moon ; -- but this water was reserved for the use of the Nymph of the grove. In the grove there were two young men tending oxen and rams, and from them he learned that the grove

belonged to the Nymph Venus. The Alchemist was gratified enough, but all his thoughts were absorbed by the subject of Sulphur, and when he remembered the words of the Sages, who say that the substance is vile and common, and its treatment easy, when he recollected the vast amount of time, labour, and money which he had vainly spent upon it, he lifted up his voice and in the bitterness of his heart, cursed Sulphur. Now Sulphur was in that grove, though the Alchemist did not know it. But suddenly he heard a voice which said: "my friend why do you curse Sulphur? "

He looked up in bewilderment nobody was to be seen. "My friend, why are you so sad?" continued the voice.

Alchemist: Master, I seek the Philosopher's Stone as one that hungers after bread.

Voice: And why thus do you curse Sulphur?

Alchemist: My Lord, the Sages call it the substance of the Stone; yet I have spent all my time and labour in vain upon it, and am well nigh reduced to despair.

Voice: It is true that Sulphur is the true and chief substance of the Stone. Yet you curse it unjustly. For it lies heavily chained in a dark prison and cannot do as it would. Its hands and feet have been bound, and the doors of the dungeon closed upon it, at the bidding of its mother, Nature, who was angry with it for too readily obeying the summons of every Alchemist. It is now confined in such a perfect labyrinth of a prison, that it can be set free only by those Sages to whom Nature herself has entrusted the secret.

Alchemist: Ah! miserable that I am, this is why he was unable to come to me! How very hard and unkind of the mother! When is he to be set at large again?

Voice: That can only be by means of hard and persevering labour.

Alchemist: Who are his gaolers?

Voice: They are of his own kindred, but grievous tyrants.

Alchemist: And who are you?

Voice: I am the judge and the chief gaoler, and my name is Saturn. **Alchemist:** Then Sulphur is detained in your prison?

Voice: Yes; but I am not his keeper.

Alchemist: What does he do in prison?

Voice: Whatever his gaolers command.

Alchemist: And what can he do?

Voice: He can perform a thousand things, and is the heart of all. He can perfect metals and minerals, impart understanding to animals, produce flowers in herbs and trees, corrupt and perfect air; in short, he produces all the odours and paints all the colours in the world.

Alchemist: Of what substance does he make the flowers?

Voice: His guards furnish him with vessels and matter; Sulphur digests it; and according to the diversity of the digestion, and the weight of the matter, he produces choice flowers, having their special odours.

Alchemist: Master, is he old?

Voice: Know, friend, that Sulphur is the virtue of the world, and though Nature's second-born-yet the oldest of all things. To those who know him, however, he is as obedient as a little child. He is most easily recognised by the vital spirit in animals, the colour in metals, the odour in plants. Without his help his mother can do nothing.

Alchemist: Is he the sole heir, or has he any brothers?

Voice: He has some brothers who are quite unworthy of him; and a sister that he loves, and who is to him as a mother.

Alchemist: Is he always the same?

Voice: As to his nature, it is always the same. But in person his heart only is pure: his garments are spotted.

Alchemist: Master, was he ever quite free?

Voice: Yes; in the days of the great Masters and Sages whom Nature loved, and to whom she gave the keys of the prison.

Alchemist: Who were these wise adepts?

Voice: There have been very many, and among them Hermes, who was one and the same with the mother of Sulphur. After him there were kings, princes, a long line of Sages, including Aristotle and Avicenna. All these delivered Sulphur from his bonds.

Alchemist: What does he give to them for delivering him?

Voice: When he is set free, he binds his gaolers, and gives their three kingdoms to his deliverer. He also gives to him a magic mirror, in which the three parts of the wisdom of the whole world may be seen and known at a glance: and this mirror clearly exhibits the creation of the world, the influences of the celestial virtues on earthly things, and the way in which Nature composes substances by the regulation of heat. With its aid, men may at once understand the motion of the Sun and Moon, and that universal movement by which Nature herself is governed-also the various

degrees of heat, cold, moisture, and dryness, and the virtues of herbs and of all other things. By its means the physician may at once, without consulting an herbarium, tell the exact composition of any given plant or medicinal herb. But now-a-days men are content to trust to the authority of great writers, and no longer attempt to use their own eyes. They quote Aristotle and Galen, as if there was not much more to be learned from the great Book of Nature which is spread open before them. Know that all things on the earth and under the earth are engendered and produced by the three principles, but sometimes by two, unto which the third, nevertheless, adheres. He who knows these three principles, and their proportions as conjoined by Nature, can tell easily by their greater or less coction, the degrees of heat in each subject, and whether they have been well, badly, or passably cooked. For those who know the three principles know also all vegetables by sight, taste, and odour, for these senses determine the three principles, and the degree of their decoction.

Alchemist: Master, they say that Sulphur is a Medicine.

Voice: Nay, you might rather call him a physician, and to him who delivers him out of prison, he gives his blood as a Medicine.

Alchemist: How long can a man ward off death by means of this universal Medicine?

Voice: Until the time originally appointed. But many Sages who did not take it with proper caution, have died before that time.

Alchemist: Do you call it a poison then?

Voice: Have you not observed that a great flame swallows up a small one? Men who had received the Art by the teachings of others, thought that the more powerful the dose they took of our Medicine the more beneficial would be the effect. They did not consider that one grain of it has strength to penetrate many thousand pounds of metals.

Alchemist: How then should they have used it?

Voice: They ought to have taken only so much as would have strengthened and nourished, without overwhelming, their natural heat.

Alchemist: Master, I know how to make that Medicine.

Voice: Blessed are you if you do! For the blood of Sulphur is that inward virtue and dryness which congeals quicksilver into gold and imparts health and perfection to all bodies. But the blood of Sulphur is obtained only by those who can deliver him from prison; and therefore he is so closely imprisoned that he can hardly breathe, lest he should come to the Palace of the King.

Alchemist: Is he so closely imprisoned in all metals?

Voice: In some his imprisonment is less strict than in others.

Alchemist: Why, Lord, is he imprisoned in the metals so tyrannously?

Voice: Because if he once came unto his royal palace, he would no longer fear his guards. He could look from the windows with freedom, and appear before the whole world, for he would be in his own kingdom, though not in that state of highest power whereto he desires to arrive.

Alchemist: What is his food?

Voice: His food is air, in a digested state, when he is free; but in prison he is compelled to consume it in a crude state.

Alchemist: Master, cannot those quarrels between him and his gaolers be composed?

Voice: Yes, by a wise and cunning craftsman.

Alchemist: Why does he not offer them terms of peace?

Voice: He cannot do so by himself: his indignation gets the better of his discretion.

Alchemist: Why does he not do so through some commissary?

Voice: He who could put an end to their strife would be a wise man, and worthy of undying honour. For if they were friends, they would help, instead of hindering each other, and bring forth immortal things.

Alchemist: I will gladly undertake the duty of reconciling them. For I am a very learned man, and they could not resist my practical skill. I am a great Sage, and my Alchemistic treatment would quickly bring about the desired end. But tell me, is this the true Sulphur of the Sages?

Voice: He is Sulphur; you ought to know whether he is the Sulphur of the Sages.

Alchemist: If I find his prison, shall I be able to deliver him?

Voice: Yes, if you are wise enough to do so. It is easier to deliver him than to find his prison.

Alchemist: When I do find him, shall I be able to make him into the Philosopher's Stone?

Voice: I am no prophet. But if you follow his mother's advice, and dissolve the Sulphur you will have the Stone.

Alchemist: In what substance is this Sulphur to be found?

Voice: In all substances. All things in the world -- metals, herbs, trees, animals, stones, are its ore.

Alchemist: But out of what substances do the Sages procure it?

Voice: My friend, you press me somewhat too closely. But I may say that though it is every where, yet it has certain palaces where the Sages can most conveniently find it; and they worship it when it swims in its sea and sports with

Vulcan (god of fire), though there it is disguised in a most poor garb. Now is it in a dark prison, hidden from sight. But it is one only subject, and if you cannot find it at home you will scarcely do so in the forest. Yet, to give you some heart in your research, I will solemnly assure you that it is most perfect in gold and silver-most easily obtained in quicksilver.

With these words Saturn departed, and the Alchemist, being weary with walking, fell into a deep sleep, in which he saw the following vision: He beheld in that grove a spring of water, near which Salt and Sulphur were walking and quarreling, until at last they began to fight. Salt dealt Sulphur a grievous wound, out of which there flowed, instead of blood, pure, milk-white water, that swelled into a great river. In this river the virgin goddess, Diana, came to bathe; and a certain bold prince, who was passing by, was inflamed with great love towards her; which she, perceiving and returning, pretended to be sinking under water. The prince bade his attendants assist her; but they excused themselves, saying that the river, though it looked small and all but dried up, was most dangerous. " And," said they, " many of those who have passed here before have perished in it." Then that prince threw off his thick cloak, plunged into the river, and stretched out his arm to save the beautiful Diana; but she grasped it so convulsively that they both sank under water together. Soon afterwards their souls were seen rising upward above the water, and they said, " We have done well, for in no other way could we be delivered from our stained and spotted bodies."

Alchemist: (speaking): Will you ever return into those bodies?

Souls: Not while they are so polluted-but when they are cleansed, and the river is dried up by the heat of the sun.

Alchemist: What do you do in the meantime?

Souls: We soar above the water till the storm and the mists cease....

Then the Alchemist thought that he saw a great number of his fellows come to the spot where the body of the Sulphur lay slain by the Salt; and they divided it among themselves, and gave a piece to him also. Then they went home, and began to operate on their (dead) Sulphur, and are at it to this day. Presently Saturn returned, and the Alchemist said: Master, come quickly, I have found Sulphur -- help me to make the Stone.

Saturn: Gladly, my friend. Prepare the quicksilver, and the sulphur, and give me the vessel.

Alchemist: Oh, I do not want Mercury. It is a delusion and a snare, as my friend the other Alchemist discovered to his smart.

Saturn: I can do nothing without quicksilver.

Alchemist: Oh no, we will make it of Sulphur only.

So they set to work on that piece of dead Sulphur, and sublimed, calcined, and subjected it to all manner of chemical operations. But they produced nothing save little bits of sulphurous tow, such as they use for lighting fires. Then the Alchemist confessed the fruitlessness of his endeavours, and bade Saturn set about the work in his own way. Then Saturn took two kinds of quicksilver, of different substance but one root, washed them with his urine, and called them the sulphurs of sulphurs; then he mixed the fixed with the volatile, after which he placed them in a proper vessel, and set a watch to prevent the sulphur from escaping; afterwards he placed them in a bath of very gentle heat -- and thus they made the Philosopher's Stone, which must always follow as the outcome of the right substance. Then the Alchemist took it in his hand, admired its beautiful purple colour, and danced about with it, shouting aloud with joy and delight. Suddenly the glass slipped out of his hand and broke into a thousand pieces; the stone vanished; and the Alchemist awoke with nothing in his hand but some pieces of sulphurous tow. There are a good many Alchemists who, having an extremely favourable opinion of themselves, and fancying that they can hear the grass grow, rail against this Art, because they think that if the Stone were not a mere delusion, they could not have failed to find it. We, for our part, are not over anxious to rob these people of their comfortable conviction. But to men who were worthy (men both of high and low degree) we have repeatedly proved the reality of our Art by incontestable ocular evidence. Let me warn those who wish to follow the true method in studying our Art, airways to read with constant reference to natural facts, and never, under any circumstances, to do anything contrary to Nature. If the Sages say that fire does not burn, they must not believe it; for Nature is greater than the Sages; but if they say that it is the property of fire to dry and heat things, they will accept this statement, because it is in accordance with the truth of Nature --- and the facts of Nature are always simple and plain. If any one came and taught you to make this Stone, as though he were giving you a receipt for making cheese out of milk, he might speak more plainly than I have done; but I am compelled to veil and conceal my meaning because of the vow which my Master exacted of me. My last words shall be addressed to you who have already made some progress in this Art. Have you been where the bridegroom has been married to the bride, and the nuptials were celebrated in the house of Nature? Have you heard how the vulgar have seen this Sulphur, as much as have you who have taken such pains to seek it? If you wish that even old women should practise your philosophy, shew the dealbation of these sulphurs, and say openly to the common people: Behold, the water is divided, and the Sulphur has gone forth; when it returns it will be whiter than snow, and will congeal the water. Burn the Sulphur with incombustible sulphur, wash it, and make it white and

purple until the Sulphur becomes Mercury, and the Mercury Sulphur, and you can proceed to quicken it with the soul of gold. Our Mercury must be corrected by means of Sulphur-otherwise it is unprofitable. A prince without a people is a wretched sight-and so is an Alchemist without Sulphur and Mercury. If you understand me, I have spoken.

The Alchemist went home, bewailed the broken Stone, and his folly in not asking Saturn about the Salt of the Sages, and the way of distinguishing between it and ordinary salt. The rest he related to his wife.

Conclusion Every student of this Art should first carefully read what is said-in this and other Treatises -- about the creation, operation, properties, and effects of the four elements; otherwise he cannot apprehend the nature of the three principles, or find the substance of the Stone, or understand its development. God has created the elements out of chaos; nature has evolved the three principles out of the elements; and out of these principles she makes all things, and gives power to her beloved disciples to produce marvelous preparations. If Nature produces metals out of the principles, Art must follow her example. It is one of the rules of Nature to act through intermediate substances; and this book should enable the student to judge what substances are intermediate between the elements and metals, and between metals and the Stone. The difference between gold and water is great, that between water and mercury not so great, and that between gold and mercury very small, for mercury is the habitation of gold, water the habitation of mercury, and sulphur is that which coagulates mercury. The whole arcanum lies hidden in the Sulphur of the Sages, which is also contained in the inmost part of their Mercury, which has to be prepared in a certain way that shall be described on another occasion.

I have not written this Treatise with the object of refuting the ancient Sages, but only for the purpose of correcting, explaining, and supplementing their statements. After all, they were only men and they sometimes did make assertions which can now no longer be maintained. For instance, when Albertus Magnus says that gold was once found to have developed in the teeth of a dead man, he is out of harmony with the possibilities of Nature; for an animal substance can never develop into a mineral. It is true that animals and vegetables contain sulphur and mercury, as well as minerals; but these principles are animal and vegetable, not mineral. If there were no animal sulphur in man, the mercury of his blood could not be congealed into flesh and bones; and if plants contained no vegetable sulphur, their mercury or water (sap) would not be congealed into leaves and flowers. The three kinds of sulphur are essentially the same, but, like the three mercuries, they are differentiated according to the three kingdoms, and cannot act outside their own kingdoms. Each kind of mercury can be coagulated by none but its own sulphur, and if gold was found in the teeth of a dead man it must have been introduced in an artificial manner-either as gold, or in the shape of some other metal which by the gradual action of its own metallic sulphur on its metallic mercury, was afterwards transmuted into gold. It is mistaken impressions and superstitious notions, like this one of Albertus Magnus, that we have set ourselves to correct in this Treatise, by stating once for all the true facts of animal, vegetable, and mineral development.

Let the painstaking student be satisfied to have received a true account of the origin of the Three Principles. There is no greater help towards a successful end than a good beginning. I have in this Treatise started the student on the right road, and given him clear and practical directions. With God's blessing, and by dint of diligent and persevering study, he may now fairly hope to reach the glorious goal. But I, having told out all that is lawful for me to utter, now commit myself to the mercy of a loving Creator, who will receive me to Himself; and I commend the gentle and pious Reader to the same great Father of All, to whom be praise and glory, through the endless succession of the ages.

Alchemical allegories

Alchemical texts often use elaborate extended allegories as a means of communicating key philosophical points, or to illustrate a particular alchemical process. In these allegorical texts a figure, with which the reader is supposed to identify, goes on an journey in search of wisdom or understanding of the mysteries of alchemy. There this figure meets various archetypal characters, kings, queens, various alchemical birds and animals, and witnesses a process of transformation. This parallels the use of series of symbolic illustrations in various alchemical books and manuscripts - these allegories are in essence the working out in text of similar alchemical ideas and processes as are found in the sequences of emblematic symbols.

[The Allegory of John of the the Fountain](#)

[The Fountain allegory of Bernard of Treviso](#)

[The Parabola of Henricus Madathanus](#)

[Lumen de lumine](#)
[An adept's allegory to a certain scholar](#)
[The Duenech allegory](#)
[The Globe allegory](#)
[The Golden Age Restored](#)
[Greverus](#)
[The allegory of Merlin](#)
[Muller's allegory](#)
[Ruland's allegory](#)
[Sendivogius' Enigma of the Sages](#)
[Thomas Vaughan's allegory of the Mountain](#)
[Allegories of Zosimos of Panopolis](#)

Other related allegorical works:-

[Thomas Campanella's *City of the Sun*](#)
[Francis Bacon's *New Atlantis*](#)
[The allegorical tale in Novalis' novel *Heinrich von Ofterdingen*](#)
[The Mystic Tower from *The Mystic Rose from the Garden of the King*](#)

Allegory of John of the Fountain

The Fountain of the Lovers of the Science,
composed by John Fountain
of Valencienn in the County of Hainault.
Lyons 1590.
The third edition.

[This English translation of this important early alchemical allegory (thought to have been composed in the 15th century) is found in MS. Sloane 3637 in the British Library (a 17th century manuscript). This work was published in French in various editions, the earliest of which I have seen being issued at Paris in 1561, though the Sloane manuscript refers to the edition published at Lyon in 1590. A. McLean.]

[Back to allegories.](#)

It was in the time of the month of May, when one should bury sorrow and care, that I entered into an orchard, whereof Zephyrus was the gardener.

When I passed before the Garden, I was not clothed in silk, but arrayed in sorry garments, that I might not in public appear naked; and diverting myself with a desire to chase away unpleasant thoughts, I heard an harmonious song of many grateful birds. Then I beheld the entrance of the garden which was shut, but as I judged by my sight, Zephyrus soon opened it. He afterwards retired, seeming thereby as if he had not done it. And when I saw the manner of it, I retired a little back, and afterwards I entered in. My teeth not having eaten for a day I was very dry and hungry. But I carried bread with me, which I had saved for a week. Then I perceived a fountain of very clear, pure and fine water, which was under a hawthorn tree. I joyfully sat down by it, and made me pottage of my bread. Then after eating I fell asleep within this pleasant orchard. And according to my apprehension, I slept long enough for the pleasure which I took, being in the dream which I dreamed. You now may know it from my dream, and I after found it a fiction. It is true that methought two comely Ladies with beautiful looks, seeming like the daughters of a King, in respect of their noble attire, came softly towards me, and I humbly saluted them, saying to them, Glorious Ladies, God save you both bodies and souls, May it please you to tell me your names, do not ye deny me this.

One answered very courteously. Friend my name is Knowledge. Behold here Reason which accompanied me, whether it be in the mountains, or in the valleys, or in the fields, she can make you very wise. Then understanding this language and believing myself to be awake, I much wondered at what happened. For I saw issue from the fountain, which is so agreeable and wholesome, seven streams which I had never seen before. Having lain me down

in this way, which wetteth me so much, that I was all be-dirtied, the water there gushed out abundantly. Then I desired the Lady Reason who was with Knowledge, to tell me the signification of the fountain, and the streams which are so plentiful and comely, and whose the enclosure was, on all sides well beset with trees and with sweet flowers, moistened with running waters, so that I thought I never saw its equal. But she most gently said to me. You, my friend, shall know how this affair does stand, which you so much desire to know; hearken attentively to me. In it the fountain has a thing, which is most nobly contained. He who shall know it well, will love it above all other things. He who would seek and search it out, and being found put it afterwards into the earth and dry it to a most subtle powder, then again dissolve it in its water, but which has before been separated, then gather the parts together, which the earth shall set to rot in the water which should nourish it. Thence there will a maiden breed, bearing fruit at both her breasts. But that we should remove the rottenness, which neither she nor her fruit does care for, the maid I speak of in many things bestirs herself, and fervently desires it. For she mounts into the air flying on high; afterwards descending down gliding in the valley, and in descending down she fawns the fawn which Nature gives to her.

It is a Dragon which has three throats, hungry and never satiated: all around him everyone assaults or kicks at him, surrounding him just as it were in a street and chasing him with a violent pursuit, so that a sweat do cover his face, (alias But beforehand by heat one drives away the sweat which covers the face) which blackens and beglews it, as with bird lime then impregnates it and [le mengue - an unknown word]. In the same manner she brings forth again (This amorously done) much more powerful than before, then drinks it as the juice of the apple. So the infant according to its manner often drinks, and afterward brings forth again, so that it clearer is than crystal, in truth the work is just so [Ytall - another obscure word]. And when it is so shining in a most strong and powerful water, it thinketh to devour its mother, who has eaten up its brother and father. So as it gives suck and broods, the dragon strikes it with his tail. Into two parts divide its Mother, which does assist it after this division: deliver it then to the three throats, which they have sooner taken it than a gargle.

Tis then the strongest in the World, there's nothing ever does confound it. Tis marvellous and powerful, one ounce is worth a hundred weight of Gold. it is a fire of such a nature, that it overcomes corruption, and transmutes into another substance, since it brings it to its own likeness and cureth every distemper, The imposhume leprosy and gout; and gives youth to ancient bodies, and to the young ones wit and mirth. Tis as a miracle from God. Without this the Treacle cannot be made, nor any thing which is found underneath the heavens, which is experienced by the ancient prophets and doctors who teach us Nature.

But one dare not make more enquiry, for fear of the Governors of the Earth; may such a mischief never happen, for without Sin one may do this. Many Wise loved it much, accursed be he who has defamed it. One ought never to reveal it, but to those who will love God, and those who will have the Victory, to serve God, love or believe. For he to whom God giveth time to live so long that he is some place have wrought this work, has from God obtained for himself grace or favour, know this for certain. Wherefore he should devoutly pray for those holy men who have put it into writing according to their way of discourse. Philosophers and Saints discreet men whose numbers I cannot reckon up. But may God shower all mercy on them who thus far have opened it. And for those who love the Science may God give them estate and patience.

You ought to know that this same serpent, which I at first did mention to you, is governed by the seven streams, which are so amiable and fair. So I was minded to describe it, but I will name otherwise. It is a noble worthy Stone made by a Science divine, in which more virtue does abound, than in any thing which is in the World. Tis found out by Astronomy, and by the true Philosophy. It is produced in the Mountains, where there grows no other strange or foreign thing (alias, they find it grow aloft with all it ought to have). Know it for an approved truth, that many wise men have found it there, and it may there be still found out, with taking pains to labour well. It is the cabinet (or the quarry) of the precious stones of the philosophers which is so amiable and dear. One may have it easily and so tis better that all that can be had. But you will have undergone a deal of toil, before you have found it out. Having it you shall fail of nothing, which we can find upon this earthen world. Now let us return unto the fountain, there to know a certain thing.

This valuable fountain does belong to a Lady of honour who is called Nature. Who ought to be much honoured; for each thing is made by her, and if she fails there all is undone. This Lady I assure you has been a long time established. For as soon as God had made the Elements which are perfect, Water, Air, Earth and Fire, Nature was perfect in them all. Without nature there could not grow a little oyster in the Sea. Natures the Mother of all things in the World. The noblest thing which is in Nature, does very well appear in the figure of a Man which Nature has made, wherein she has erred in nothing. So it does in many things which are produced by Nature. Birds, trees, beasts little flowers, they are all made by Nature. And so likewise it is of metals, which are not alike nor equal. For by herself they are made, very deep within the earth. Of which you will have a fuller account, when Nature shall show it you: whom I desire that you would see, to the end that you may the better follow her way and her path in your

work, for she must make the discovery to you.

As she was making this discourse, I saw Nature approaching, and presently without delay I went straight on to meet her, and humbly to salute her. But truly she first bowed to me, giving me the salutation. Then Reason said, see Nature here, let it be all your care to love her, for it is she will make you the prudent Master of her Work.

I hearkened diligently, and she undertook to ask me whence I was and what I sought for in that place, because it was very wild and full of darkness for those who were not clerks. Lady, said I, by the God of the Heavens I came hither as those who know not whether to go to find out some good adventure. But I will tell you without delay and propound my adventure in short.

I have heretofore seen a very great prelate, skillful, a clerk, prudent and cunning, who discoursed in common speech so that he made many a man wise, to know the medicine which he made, very high and very precious: demonstrating its excellence by very great experiment, he spoke with very great reverence of the Philosophers and their Science. He had been at a very good school; then I was put to a school, which was desirous to learn and know a better things than all possessions. And it happened to me to ask him whence this science came at first. If one met with it in writing, and who it was who showed it. He answered me without delay, in this discourse which I will tell you.

The Science is the gift of God, which comes by inspiration, so is knowledge given by God, and is inspired into Man. But with this that one do well improve at school, by his understanding. But before a letter was seen, this surely was a Science known, by people not learned but inspired, who ought highly to be honoured, for many have found out this Science by the divine Wisdom.

And further God is omnipotent, to give to his true servant such a knowledge as he pleases. Wherefore is displeases many clerks, saying that no one is sufficient, if he have not been a student. He who is not a Master of Arts or Doctor, gets no honour among the clerks. And can you blame them for this when they no nought but praising one another. But he who well would punish them must take the books away from them. Then their knowledge will be failing in many clerks, doubt it not. And it will not be in their lays, who make up round rhymes and songs, and who know not how to versify. And many things which many men do freely make a trade of, which they find not in their books. The carpenter and the mason study but very little. No. And they also surely make as good use, as those who study Physick, or Law, or Divinity; for the employment of their Life.

From henceforth I was much incited wholly to apply my mind, so as by true experience to be able to obtain the knowledge of which many men desire, by the favour of the sovereign Lord.

Reason and Nature I assure you hearkened well unto my story. Then said I to Nature, Madame, Alas I am Body and Soul always in care desiring to learn the science, where I cannot fail of having honour in my life, without any envying me. For all my riches I will get as the labourers of the ground, to dig and hough the land, and afterwards to sow their seed, as the true workman do; who make their riches and their praise. And for that reason I would pray you, that you would be pleased to tell me, how they do call this Fountain, which is so amiable and wholesome. She answered; Friends behold, since you desire to know it; It most properly is called, the Fountain of the Lovers. How it must be known to you, that ever since our Mother Eve, that I have governed all the world, as great as tis in all the Circle, nothing without me can rule, unless God would inspire it. I who am called Nature O environed the Earth, without, within and in the middle. In everything I have taken my place, by the command of God the Father, I of all things am the Mother. To all things I give virtue. Therefore nothing is or ever was without me, a thing which might beneath the Heavens be found, which is not governed by me. But since you reason understand, I will give you a goodly gift, by which if you will use it well, you may purchase Paradise, and great riches in this World. From whence nobility might rise, honour and great Lordships, and all pleasure in thy Life. For you shall use it with delight, and many noble feats behold by this fountain and the Cave, which governs all the seven metals. They rose from thence, that is certain. But I the Fountains Mother am, which is a sweet as honey. And to the seven planets of heaven it is compared, that is to Saturn, Jupiter, Mars and the Moon, the Sun, Mercury and Venus. Observe it well; you are obliged to this. The seven planets which I mentioned, are without all doubt compared to the seven metals coming out of the Earth, which are made of one matter. Now by the Sun we mean Gold, a metal without compare; and by the Moon we mean silver, a noble handsome metal; by Venus, Copper we do mean, this also is a very fitting name. By Mars we mean Iron; and Tin by wholesome Jupiter. And by Saturn good Lead, which we call leprous Gold. Mercury is argent vive, which has all the government of the seven metals, for it is the mother (just so as here they appear) which can make the imperfect perfect. After it I would withdraw [draw] you.

Now understand well what I shall say, and how I shall manifest the Fountain of Dame Nature, which you see here hard by in the Figure. If you know well how to seek Mercury to work as the letter shows, you will make the Medicine of it, whereby you may purchase Paradise, with the honour of this world, where great plenty of riches does abound.

You ought to know by Astronomy and by Philosophy, that Mercury is the matter of the seven metals, and the

principal. For by its lead-like heaviness, it keeps in a mass beneath the Earth, notwithstanding it is volatile, and very convertible into the others. And it is found underground, just so as is the dew, and after mounts into the Air of heaven. I Nature tell you so; and thus it may afterwards conceive. He who would have the Mercurial Medicine, must put it into its vessel in a furnace to make Sublimation, which is a noble gift of God, which I will show and represent to you, according to my Power; for if you make not pure Body and Soul, you never will make a good amalgam, nor also a good conclusion. Therefore apply your mind to it.

Now understand, if you would know; (tis better than anything to have good Judgment) take your Body and make a trial of it, as others have done, know it well. You must make your spirits very clean, so that it may incorporate. There will be a handsome battle. Twenty against seven are requisite without doubt. And if twenty cannot destroy they body in this case it must [muire - an unintelligible word]. So the battle is of Mercury most strong and fierce. it is afterwards requisite to make him restore, so that one can draw out nothing [more]. When your undertaking succeeds according to your desire, then he being taken, if you would have justice from him, you shall shut him up in the prison, from whence he cannot stir. But you must comfort him with one gift, or else for you he will do nothing, so that he will do the contrary. And if you would do him a kindness, it behoves you to set him at large, and set him again in his first estate, and for this you shall be his master. Otherwise you cannot well know that which you seek and which you would have. But by this means you shall know it, and all shall go according to your desire. But what you make of the Body, remember to make it here.

First then you must without contradiction, of thy Body make a Spirit, and the Spirit reincorporate into its Body without any separation. And if you know not how to do all this, be sure do not begin the work. After this conjunction there begins Operation, out of which if you proceed, you'll have the glory of the heavens. But by this book you ought to know, which I Nature deliver to you, that the Mercury of the Sun is not like to that of the Moon, for it should always remain white to make a thing to its own likeness. But that which serveth for the Sun, must openly resemble it, for one must rubify it, and this is the first Work. And then one may conjoin them as in my argument I have said, which you herein have heard before, and which you ought to hearken to. And if you cannot understand it, in your work you may mistake, and perhaps shall lose a deal of time and waste it in vain. And if you know how to work what I have said, you may assuredly proceed therein.

Now you have one point of this Work, which I Nature discover to you. You surely must with a good Judgment make afterwards a congelation of Body and Spirit together, so that one be like the other. And then you must with a right understanding separate the four elements, which you shall make all new, and then shall set them to work. First you must extract the Fire and also the Air for this affair; and afterwards reconcile them. I tell you this here in express words. Earth and water on the other part do serve very well in this Art. As also does the quintessence, for that is the Knowledge of our work. When you shall have found out the four and separated the one from the other, so as I have said before, thy work shall be half done.

Now you may proceed by this means to make what I before have told you in this chapter. You shall put it into a little furnace: this is called a Marriage, when it is made by a wise man: and this is also very properly its name. Now understand the reason well: for the male may well be tied or coupled with the amiable female. And when they are found pure and clean and the one joined with the other, they produce a certain generation. So that this is a glorious work, and which is of great substance. Just so it is in another similitude of many a man and many a woman, who have good reputation and fame, by their children which they breed, which thing each one ought to esteem. From birds, from beasts and from fruits I could prove it otherwise. Put the seed of a tree skillfully into the earth; after the Putrefaction from thence will come a generation. You may know it by the cork [core]: which is more worth that all things else. By sowing one grain, you'll thence have a thousand. You need not there be very cunning. Nor ever was there any creature who could say to me Nature, I obtained a Birth without seeking after you. You in nothing can reproach me. And so it is of metals, whereof Mercury is the most subtle. Tis put into the furnace where his body is, which I have told you in my relations. And it is very necessary to do this, according as you shall see herein afterward. There tis requisite for him to be in love with his like, and then to work. But first that they may come together they must be parted asunder. But after this separation I assure you they reunite. The first time is the betrothing, the second the marriage, and the third time skillfully united into one nature. This is the perfect marriage in which our total work consists. Now understand well what I've said, for I indeed have falsified in nothing. When you shall have separated them, and by little and little well mended them, you shall afterward reunite them, and join the one to the other. But remember in your lesson, the proverb which Cato spoke: The man who reads and noting understands, is like a hunter who catches nought. Learn then well to understand, that you may not calumniate the books, nor the good workmen, who are perfect understanders. For all those who blame our work, neither know nor understand it. He who well shall understand us, shall very soon come to our Work. It has been opened oftentimes, and by Philosophers approved; But many men esteemed for wise blame it, for which they are fools. And all should lay the blame thereof on them, who have in themselves understanding without gall. But one may well and truly

praise all those who such a jewel have, and those who think to find it out by the means of working well. And one should say it is well done: their good work deserveth praise. Now we have told a thing which briefly ought to be disclosed: which is that, if you would well proceed, you make a union of two, so that they may be betrothed in the vessel, which well knows the being or existence, and then separate it for your work. It behoves you to order it well. And to let you know the Way, tis nothing else but dissolution, of which you will have great need. If you would pursue the Work, you out to destroy the Composition, so as you have occasion for it, so that each one be by itself apart. And then having the Earth thirsty, with the water of Heaven in due manner (for they are of one nature all) tis reason it should be moistened, and it shall be governed by me.

Now I have told without any error, how the body shall get a soul, and how you must separate them, and divide them from one another: but the division without doubt, is the key of all our work. It is performed by the fire: without it art would be imperfect. Some say that Fire produces nothing of or by its nature, except ashes. But saving their respect Nature's engrafted in the Fire, for if Nature were not there, the fire neer have any heat. And I will prove it thus. I will take Salt (alias Sol or the Sun) to bear me witness. But now we will leave this discourse and we will speak of other noble subjects. And when I heard this conference, I writ the word down in my heart: and said thou Lady in a bright array, will you hearken to me a while, and let us return to ye (alias the seven) metals, of which Mercury is the principal, and let you and reason make me some interpretation, or I am mistaken in your work, because of what you have said above. For you would have me to destroy that which I made at first: and that you do expressly say. I know not whether these are repetitions, or whether you speak by Parables, for I understand not your schools.

Friend (Nature answered thus) how understand you the Mercury which I have heretofore named to you? I tell you that it is shut up, although it happen oftentimes that it goes and comes through many hands. The Mercury which I commend to you, surnamed De Mercurio, that it of, from or out of Mercury. It is the Mercury of Mercuries; and many folks make it their care to find it out for their affair. For tis not vulgar Mercury, you cannot find it without me. But when you would work therein, you must be very authentical, (versed in good Authors), to arrive at the practise, whereby you may have a very great knowledge of our works. You must know the metals. or your work will not be worth an oyster. Now, the better to know the way, I'll tell you where the work is placed, likewise where it does begin, if you are a Son of the Science. And he who thither would arrive must know how to obtain this point, or his affair will be worth naught, for all the labour he there employs. Therefore I do call ye Fountain, which is so amiable and wholesome Mercury, the true source or fountain head who is the cause of perfection.

Now understand well what I shall say, for indeed I will speak nothing wrong. This Mercury without its equal you may find in the Sun, when he is in his great heat, and that he makes many blossoms appear, for the fruits come after blossoms. I can prove it in this manner, and still a hundred other ways, which to this art are very slight. But this hear is the chief, and I therefore mention it to you. I have not abused you indeed, for it is visibly there to be found. And if you would work in Luna, you may as well there find it out; in Saturn and in Jupiter, and in Mars which I call Iron: in Venus and in Mercury one may find it most securely. But as to me I found it in the Sun and after wrought it. And therefore I made this Book for you, that you may freely understand me. In Luna seek to see or find it: from thence I took my first matter.

Moreover I say to ye understanders, that both the works are but one, except the rubifying, which serveth rarely for the Sun. And I know not how to tell you more thereof, unless I should show you the practice. And this could not draw you back from error, if you did not see it done. But keep in your memory well, what I have told for you to hear.

Being at dissolution you ought to make imbibition. But do not you begin to act what I have said in this affair, if you have not a perfect proof of the Work, in having well dissolved the imperfect. And if you can get over this step, reincorporate it by the circle, returning to the former work: the other was only a messenger. You may seek it evidently, how it is slightly made: you cannot come to a nearer way, to the highest of your aim. And if you truly understand it, you will not labour in vain. And after this work so performed, you must restore what is undone. Putrefaction is to be seen from whence a noble being should be born: and in this point the masterpiece consists, whereby all our work is put together. And as I have said to you before, all which is fitting does consist in this. The preparation is put into the furnace. You must have like to like: for the sprout must putrefy before it can issue out of the earth. Likewise the seed of man, which I name you for a proof, putrefies in the body of the woman, and becomes blood and after takes a soul, but in the form of a creature. This same secret Nature gives you.

From thence there ought a thing to be born which shall know more than its Master, to suckle the four children who already are all grown great, which are called Elements and separated from one another.

Now you have five things together, and they do much resemble one another, also it is but one substance, all of the same appearance. The Child should there eat up its Mother and afterwards destroy its Father. Flower and milk and fruit with blood, it behoves you to find in one pool.

Now mind from whence the milk does come, and it is needful there to make Blood. If this you cannot well consider,

you lose your labour as your work. And if you know how to understand me well, be sure to work without more delay, for you have passed the Pass, where many fools and wise men do stop. There you may pause a while, and afterward begin to work, and so pursue till you make issue forth the perfect fruit which we do call Elixir. For by a mighty skillful work the precious stone is made of the Philosophers of renown, who very well do know the reason. And there's no jewel nor possession, which can be the value of this stone. If you would have me tell you its force; it can cure all diseases, likewise by its most noble acts, it perfects all imperfect metals. And there is nothing in the world but this, where mighty virtue does abound. It is disposed to wonderful things, yet we do call it the Medicine. And of all the other Stones, which many Princes hold for dear, none can so much rejoice a man, as that which I do name to you. And therefore I put you in mind, that you may take it for certain. For above all the Stones in the world, virtue does in ours abound. And therefore you must do your endeavour to gain such noble wealth. If you will well follow me, you may arrive at this end.

Learn well, so it will make you wise, for I have told you all the Practice. In the Furnace you may see it very well, in which all you have ought to be: making by a certain management the circle of Putrefaction. Moreover I have taught you by these divisions your work remains in two parts: I will tell you no more of this, until I shall have seen in you some service for which I may tell it you; otherwise it would be folly. But when you shall have deserved it, I'll tell it you in short words; therefore ask me no more, I have only told over and above too much.

And when I heard Nature, that she cared not to say any more to explain her works, I began to weep most tenderly and said, O dame in bright attire, will you have pity on me, or I shall never despatch that which I have found in a book. Tell me O noble and good Lady beforehand, you will do a charity.

Then she answered, you shall know no more until you have deserved it. Alas, said I, then O dear Lady, will you tell me the way how I may deserve it. For I will always serve you loyally without any other thought. I cannot make you recompense, nor increase your riches. I will serve you incessantly, if you will give me so noble a gift, as to receive me for one of yours.

The Nature answered. Son, you know what I have said. But is you do believe me, you may beforehand be much more knowing. Lady, said I, by the God of Heaven, I would willingly be one of those, who should serve for such a work his whole lifetime without doing any wrong. Will you then tell me your commands, for I will contradict nothing.

Then, said Nature, without mistake, my son in law, you needs must learn to know the seven planets, of which Mercury is the principal, their powers, their infirmities, their changeable qualities. 'Tis needful afterward to learn whence Sulphur, Salt and Oil do come. Wherefore we put you in mind of what you will still have occasion for.

Sulphur is mighty necessary: so will it give you profit or much ado to make it. Without Salt you'll bring to pass nothing useful for your work. From Oil you have a great mystery. (alias you have great occasion for Oil). You'll make without it nothing sweet-scented. This you ought to remember well, if you would arrive at our Work.

I'll tell you one word, now understand it, with which you will be well contented. One metal in one only vessel, you need to put into one furnace. 'Tis Mercury which I explain to you, and there is no need of ought else there. But the abridgements of your work, I disclose it to you word for word.

Now I will speak to you Gold, which is the treasure of the metals. It is perfect, nothing is more perfect than it, of those which I have named before. Luna is and it is not perfect. This I certify to you for a Truth. There's but one metal in the world in which our Mercury does abound, and so 'tis found in all the seven. This I have tried very well. Gold by right is hot and dry, Luna in her nature cold. Saturn is heavy and soft; in this it may be likened to Gold. Many clerks fierce in speech, will nominate it leprous Gold. Venus well resembles Luna in weight and also in the forging. Mercury is cold and moist, witness Jupiter which thence is bred. Mars is hard and heavy and cold. This is the dressing [preparation] of all the rest, be their nature hard or tender, you must understand all seven, as I have named them above, and know their virtues well; and by this means afterward you will make what you will of Mercury.

Indeed, Lady, it shall be done, tell me the work beforehand, and how I may manage what I have seen within your bounds. For never yet since I was born, have I been so much enamoured of any thing in the world. I think a virtue there abound. I esteem it as the secret of God, which is revealed in this place.

Then, said nature, you say true, and this is all the wealth of the World, from from my Fountain there proceed great riches, from which honour comes to many men is diverse ways. I'm like a mine to many people. And because you are come hither without any return or revenue, and that you have the good will to labour as a person desiring to meet good fortune, I will show it you beforehand.

I have told you in a remarkable chapter, I know not whether you remember it, that thy work consists of two parts. I Nature, discover it to you. Make thy penetrative Sulphur by fire become attractive. make it then eat up its mother. So our affair will be accomplished. Put the Mother into the belly of the child, which she has brought forth before: then so it will be both father and son quite made perfect by or of two spirits. Indeed it is no other thing, that what I here

expose to you. And if you thereunto would add a foreign thing, or apply any other thing than Sulphur, Salt and Oil, in truth your work will be worth nothing. For the Earth will not bring forth other fruit than what you saw therein. A creature makes a creature, and a beast a beast of its own nature. So of all seeds it likewise is. Take this for the design of my Sciences.

Say not, my son in law that this is gall. All must arise and fall in a most acceptable way, most pleasant, and most amiable. I have preordained the way, just so as is the dew, it must mount up into the air of heaven, and sweetly afterwards descend by a most amicable path (Alias, Our water pure prepared goeth just as does the dew), which one ought to manage well.

In the descension which it makes, it bringeth forth the perfect Sulphur, and if you can obtain this point, you well may say without a lie, that you can have a great quantity of Gold above ground without doing evil; for if all the sea were a metal, such as one would have it, Copper, argent vive, lead or tin, and you should cast one only grain on it when it were heated, there would come out of it a smoke, which would appear in a wonderful dress, and all would afterwards be quiet, and when the smoke should be appeased and all becalmed, the sea would be much finer Gold, than any King has in his Treasure.

Now to our purpose we'll return, as before to govern well. When they sulphur shall be eaten up, your Mercury mortified, keep him in prison forty days, and then you'll see that which you love. And God send you to do so well, as to obtain Paradise. Here you see well ordered, the prison which I have named to you; faith I have given it you there in the figure. Now do you remember Nature, who was willing to afford you so noble a gift, as to reveal the most admirable Science, and venerable in this world. There could not otherwise be made the stone of which I treat with you. Do thou then view the writings well of our books: or else by figures this science is demonstrated. A real thing without any fable; most certain and most true, what is beneath is all just like to what is mutable above, for producing in the end, the miracle of one thing alone. As from one thing were all, and by the thought of one all things which have been produced did grow; so are our works made out of one. The glorious Sun its father is, and the Moon the real mother, the wind does close it in its belly: its nurse indeed is the Earth. It is the father of the treasure of the world, and the great secret has its foundation here, Its power then is quite entire, when it returns back into Earth again. Make separation of the earth from Fire, by skill and in the proper place, and sweetly separate the gross from the subtle, which you shall keep apart. then will it mount up from the earth to heaven, and before your eyes descend, receiving sovereign virtue with its terrestrial power. Thus at great glory you'll arrive, obtaining victory over all the world. This is the power of Powers, where many take great pains and struggle. It will conquer things subtle and the hard it will transpierce. They are very agreeable wonders, whereof we have most excellent reasons.

My name is John of the Fountain. I have not lost my labour in working, for through the world I multiply [or there multiplies and increases] the work of Gold, which I have finished in my lifetime, by my truth (thanks to the holy Trinity) which is the medicine of all evils, true and effectually the finest, which one can search for any where, be it in the seas, or be it in all the earth. And from a metal foul it drives the filth away, so that it renders it a matter pure, that is a metal very delicate, of the species of Gold or Silver. By this means the work is made, and there's no need of any other craft, according to my little sentiment, I do really find it so. Therefore I'll call my book which tells the matter, and declares so precious an artifice, the Fountain of the Lovers of the most useful science, described in my humble style. It was made by a friendly [Seuvage - an unknown word]. When I was in my youthful days, in the year one thousand four hundred and thirteen, when I was twice sixteen years of age. T'was finished in the month of January in the city of Montpellier.

Some add.

Here does end John of the Fountain,
Who possessed this mighty work,
As the most secret gift of God,
Which ought to make all men discreet.

This Art which is so precious may
Be comprehended in these two verses.

Si fixum solvas faciasque volare solutum,
Et volucrem igas faciet te vivere tutum.

If you dissolve the fixed
And make what is dissolved fly

And fix the volatile
It will make you live happily.

The Fountain allegory of Bernard of Treviso

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When I perceived that I had proceeded a considerable length in this Art, I began most earnestly to court and to frequent the company of those who were learned in it also: for it becomes good men to join themselves to their equals and not to others.

Therefore, when I passed through Apuleia, a city in India, I heard that a man resided there who was so very learned in every branch of Science, that he had not his equal in this world. He instituted as a Prize of disputation for all skilled in Art, a book fabricated, both leaves and cover, of pure gold. Therefore, desirous of honour, I did not doubt that my mind would assist me thereto and dispose me to the prescribed disputations, a very learned man adding spurs to my undertaking this province, and it also coming into my mind that the daring and bold were carried to sublime things, while the timid were thrown down and lived in perpetual dejection, I passed manfully into the field of contest and happily obtained the palm of disputation before the audience, and the book of premium was so honourably delivered to me by the faculty of Philosophy, that I was looked upon by all men.

Then for the sake of recreating my mind, fatigued with study, and enquiring for pleasant plains and meadows, I met with a most limpid little fountain, surrounded and fortified with a most beautiful stone in an oaken trunk, and enclosed within a wall, that brutes might not enter nor birds make a bath for themselves there. Sitting above this fountain, I contemplated its beauty and I saw the upper part was shut.

A very venerable old man was coming there. As reverent as a priest, I honourably saluted him and I asked him wherefore that fountain was shut and fortified in that manner, above, below, and on every side.

Having deigned to give me a friendly answer, he said, "What you would know, my friend, is a fountain very terrible and wonderful in virtue before every other fountain in the world. It belongs to the King alone of this country, whom the fount knows very well, and he himself the fountain. It always draws the King, when passing this way, to itself, but is never drawn by the King. In that Bath he remains 282 days, at the end of which so much youthful strength is added to him, that he can afterwards be conquered by nobody however strong. He therefore took care to shut up his little fountain with a round white stone, as you see, in which a clear fountain shines like silver and of celestial colour. That it may also be stronger and lest it should be destroyed by horses or others, he introduced an old oak cleft in the middle, which protects it from the rays of the Sun, forming a shade.

"Then, as you see, he surrounds it with a wall very thick. He shuts it up first with the hard and clear stone, then finally in the cavities of the oak, chiefly because it is so terrible in its nature that once inflamed and irritated, it would make its way through every thing, and also should it escape the fences, there would be an end of us."

I afterwards asked him if he himself saw the King in the said fount, he answered that he indeed saw him enter, but from that time at which he is shut up in it by the Keeper, he does not appear more until the 130th day, at length he emerges bright and splendid. The Keeper Porter assiduously warms the bath, that he may keep up the heat which is occult in the water of the fount, and he warms it night and day without intermission.

I again interrogated what colour was the King?

He answered that the first of his vestures was from the beginning Cloth of Gold, then with a black velvet doublet, a shirt truly white above the snow, his flesh however, or blood is of the richest reds.

I then asked whether the King on coming there brought with him a great concourse of extraneous people low and vulgar along with him?

He answered me friendly but laughing at the question, saying, "When the King purposes to come hither, he dismisses all his counsellors and every stranger and enters alone, nobody approaching the fount except himself and its Keeper alone, the care of which a very simple man has. Verily the simplest man can best supply his place, since he does nothing else than warm the fount."

I again enquired whether the King was a friend to the fount, or the fount a friend to him?

He answered, "They love one another reciprocally in a wonderful manner, the fount attracts the King and not the King the fount, for it is as it were the Mother to the King."

I next interrogated of what kind the King was?

He answered, "He comes from the fount which makes him such as he is without any other thing whatever."

I enquired whether he had many counsellors. He said he has six forsooth who expect the succession, if by any

chance or any means the King should die, they will also rule the Kingdom like him; hence it is that they serve him because they hope from him Dominion and possessions.

Then I asked whether he was an old man.

He answered, that he was older than the forest and more mature than any of his own subjects.

How happens it therefore, I asked, that these do not kill the King who expect so much inheritance from his death, since he is so old?

He answered, "Although he is so much advanced in years, nevertheless no one of his subjects is so patient of cold and sweats rains winds and labours as himself. Also no one of them by himself, nor any of them together could kill him."

How then will they possess the Kingdom if he cannot die not be killed by any one?

He answered, "His six subjects are from the fount, from which they possess everything they have, as well as he, wherefore they are chiefly drawn by the fount. The King is killed by that very fount as well as they are resuscitated by it afterwards, from the substance of his Kingdom, which substance is divided into the minutest particles, each of his subjects receives his portion and however minute the particle which any one of them has, he equals the King in power and strength and opulence, and they are made equal among themselves."

I again enquired, how long they might have to wait in this expectation?

Laughing at me again he answered, "Know that the King enters alone without any of his subjects, for although the fount also loves them, yet they do not enter, because they have not yet described this dignity. But the King upon entering throws off his vesture of fine beaten gold, which he delivers to his first Chamber Man called Saturn, who when he has once obtained possession of it keeps it for forty days, sometimes forty two days at most. Then the King throws off the Black Velvet waistcoat, which he delivers to his second Chamber Man, called Jupiter, who keeps it 22 days. Then the King ordering him, Jupiter gives it to Luna, which third person is beautiful and resplendent. She keeps it 20 days. Then the King is in a shift, pure white as snow, or like fine pearls or a white lily, which also he puts off and delivers to Mars, who keeps it 40 days and sometimes two more. Afterwards Mars by the will of God, delivers it to yellow Sol, not clear Sol, who keeps it 40 days. Then comes the most beautiful and blooded Sol who immediately snatches up the shirt."

I then asked him what is the meaning of all this, and he answered, "The fount is then opened, and as he had given them his shift, his waistcoat and his vestment, at this moment he delivers to them his blood red flesh to eat and now at length they have their desire."

Again I asked whether they always waited so long a time, and whether they had remuneration for their services, to induce them to persevere to the end?

He answered, "Four of these Counsellors, the moment they have obtained the white shirt may rejoice if they please, and also enjoy the greatest riches, but this only gives them the half part of the Kingdom. Wherefore, they rather wish to wait a little longer for the end, and wait that they also may be crowned with the Royal Diadem of their Monarch."

I asked whether any Physician attended or anything else whatsoever at that time.

He answered, "No, nor any thing whatever except the Keeper alone, who excites below a continual surrounding and vaporous heat, except this there is nothing else."

I asked whether this Keeper underwent much labour?

He answered, "He suffers more at the beginning than towards the end, because the fount is then heated."

I asked whether many people saw the work.

He answered, "It is done out of the sight of all the world, not one in the world even knows. The whole world have it before their eyes and do not know it."

I asked once more what do they next?

He said, "If these six wish again to purge the King they could do it in the fount in three days, by surrounding the place so as to satisfy the contents, by giving him back on the first day - the waistcoat, on the second - the shirt, and on the third day - his blood red flesh."

I asked to what purpose is all this?

He said, "I am wearied with what I have already told you."

Which when I perceived this, I was unwilling to be troublesome. I bid him farewell giving him many great thanks, and seeing him home to his residence. The old man was so reverend and so very wise, that the heavens obeyed him and all things trembled before him.

I was sleepy and returning to the fountain, I sat down to rest a little, when I could not abstain when sitting upon it from opening all the fastenings in a secret manner. In the meantime when I looked upon the book which was the reward of my disputation, and by its splendour and beauty increased my sleepiness and in a slumber it fell out of my sleepy hands into the fount, which happened very unluckily, for I wished to preserve the memorial of my having the honour of being an adept. And when I looked it had disappeared from my eyes, thinking therefore that it had fallen

to the bottom, I began to draw out the water with such great care, however, that nothing more might remain in it than a tenth part of it, with scarcely ten parts, and when I attempted to draw out the whole, they obstinately adhered together.

In the meantime while I was labouring with the work, some people came upon me so that they hindered me from drawing out any more. Before I went away however, I shut all things again lest any body might perceive that I had exhausted or seen the fountain, or lest perhaps they might forcibly steal the Book from me. Then the heat began to be excited round about in the bath for the purpose of bathing the King. But I was taken to prison and detained 40 days for having perpetrated the crime.

After I was relieved, I returned to the fount that I might see it, obscure clouds appeared which lasted a long time. To conclude, I saw every thing at the end that my prize derived without much labour.

It will not torment you very much if you enter upon the right path and not leave it for erroneous ones, but imitate nature in every thing. In concluding I say unto you that whosoever upon reading of this book does not understand the Stone by himself, will never understand the work, however much he may operate. For in this very parable, the whole work is contained, in practice, days, colours, regimens, ways, dispositions and continuations, which I have narrated, moved by piety, charity, and compassion alone towards desolate operators in this most precious secret. Therefore, in making of my book I beseech the Lord God, whose grace is absolute, that he may open the minds of men of good will, to whom if ingenious there will be little difficulty, only they must abstain from the dreaming phantasies and the subtleties of Sophists and always remain in this way of nature which is demonstrated by my speculations.

Farewell in Jesus Christ always and be mindful of the poor, when you obtain this inexhaustible treasure.

Pray to God, who will teach you more.

The Parabola of Madathanus

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As I once was walking in a beautiful, green, young forest, meditating and deploring the difficulties of this life, considering how, through the grievous Fall of our first Parents we came into such wretchedness and grief, I left the accustomed road and came, I know not how, upon a narrow footpath, very rough, untrodden, difficult and overgrown with so many bushes and brambles that it was easy to see it was very seldom used. At this I became frightened and wished to retrace my steps. But this was not possible, especially since a strong wind blew so mightily behind me that I had to take ten steps forward for every one I could take backward. Therefore I had to press on, despite the roughness of the way.

After advancing thus for a good while, I came at last to a lovely meadow, encircled by beautiful fruit-laden trees, and called by the inhabitants, The Field of the Blessed. Here I met a group of old men with snow-white beards, and one among them was young and had a pointed black beard. A still younger man was present also, whose name I knew, but whose face I did not yet see. These men conversed about many things, particularly about a high and great secret in Nature which God kept hidden from the multitude, revealing it only to the few who loved Him. I listened to them for a long time, and their words pleased me much. But some among them appeared to mutter foolishly, indeed not about the objectives or the work, but about Parabolae, Similitudes and other Parergons. In this they followed the Figmenta of Aristotle, of Pliny and of others, each of whom had copied from the other. At this I could no longer remain silent, but put in a word of my own, answering many futile things on the basis of experience, so that many listened to me, examining me in their speciality, putting me to some very hard tests. But my foundation was so good that I came through with all honors, whereat they all were amazed. However they unanimously accepted me into their Brotherhood, whereat I rejoiced heartily.

But they said that I could not be a full colleague so long as I did not know their Lion and was not fully aware what he could do internally and externally. I was therefore to set about diligently to make him submissive to myself. Confidently I promised them I would do my best, for I enjoyed their company so much that I would not have parted from them for anything in the world.

So they led me to the Lion and very carefully described him to me. But what I was to do with him at first, no one would tell me. Indeed some of them did give me certain hints, but so confusedly that not one in a thousand could understand them. However, when I had tied him and made certain that his sharp claws and pointed teeth could not harm me, they no longer kept anything back. The Lion was very old, fierce and huge; his yellow mane hung over his neck, and he really appeared unconquerable. I was nearly terror-stricken, and had it not been for my agreement and

for the old men who stood around me to see how I would begin, I would have run away. Confidently I approached the lion in his cave and began to cajole him, but he looked at me so sharply with his glittering eyes that I nearly let my water for fear. At the same time I remembered that as we went to the Lion's cave one of the old men had told me that many people had attempted to conquer the Lion, but very few had succeeded. Since I did not wish to fail, I recalled many grips I had learned through careful application to athletics, and in addition I was well trained in natural magic, so I forgot about the pleasantries and attacked the Lion so artfully and subtly that before he was aware of it, I had pressed the blood out of his body, indeed out of his heart itself. The blood was beautifully red, but very choleric. But I examined his anatomy further and found many things which greatly surprised me; his bones were white as snow, and they were of greater quantity than his blood.

When my old men, standing round the cave and watching me, realized what I had done, they began to dispute with each other violently so that I could see their gestures. But what they said I could not understand because I was so far inside the cave. And when they began to shout at each other, I heard one who cried, "He must also bring the Lion to life again; otherwise he cannot be our colleague."

I did not wish to make trouble. Therefore I walked out of the cave and crossed a broad space. Then I came, I do not know how, to a very high wall which rose over a hundred ells into the clouds. But above there it did not have the width of a shoe. From the beginning where I started, to the end there ran an iron railing along the top of the wall, well fastened with many supports. I walked along the top of this wall and thought I saw someone going along a little ahead of me on the right side of the railing.

After I followed him a while, I saw someone following behind me on the other side of the railing (to this day I don't know whether it was a man or a woman) who called to me and said that it was better to walk on his side than where I was going. I easily believed this, for the railing which stood in the middle of the wall made the passageway very narrow so that it was difficult to walk along it at such a height. Then behind me I saw some people who wanted to go that same way. So I swung myself under the railing, holding it fast with both hands, and continued along the other side until I came to a place on the wall where it was especially dangerous to descend. Now I regretted that I had not remained on the other side; for I could not pass under the railing again; also it was impossible to turn back and take the other way again. Therefore I summoned my courage, trusted in my sure-footedness, held on tightly, and descended without harm. When I went on for a while, I had indeed forgotten about all dangers and also did not know where the wall and railing had vanished.

After I had descended I saw standing a lovely rosebush on which beautiful red and white roses were growing; but there were more of the red than of the white. I broke off some of them and put them on my hat.

I soon saw a wall encircling a great garden, in which were young fellows. Their maidens also would have liked to be in the garden, but they did not wish to make the great effort of walking the long distance around the wall to the gate. I was sorry for them and returned the whole distance I had come, then followed a smoother path, and I went so fast that I soon came to several houses, where I hoped to find the cottage of the gardener. There I found many people; each had his own room; often two were working together slowly and diligently; but each had his own work. And it appeared to me that all this they were doing, I had done before them, and that I knew it all very well. Then I thought, "Look, if so many other people do such dirty and slovenly work only for appearance's sake, and each according to his own ideas, but not established in Nature, then you yourself are forgiven." Therefore I would not stay there any longer for I knew that such art would disappear in smoke, so I continued on my destined way.

As I now went toward the garden gate some looked at me sourly, and I feared that they would hinder me in the fulfillment of my intentions. Others, however, said, "See, he wishes to go into the garden; but we who worked for so long in its service have never entered it. We shall laugh at him if he blunders."

But I paid no attention to them, for I knew the plan of the garden better than they, although I had never been in it, and I went straight up to the gate. This was locked fast, and one could not discover even a key-hole from the outside. But in the gate I saw a tiny round hole which one could not distinguish with ordinary eyes, and I thought it was necessary to open the gate there. I took out my skeleton-key, especially prepared for this purpose, unlocked the gate and walked in.

After I was inside the gate I found more locked gates, but I unlocked them without more difficulty. But I found that this was a hallway as if it were in a well-built house, about six shoes wide and twenty long, covered with a ceiling. And although the other gates were still locked, I could see through them sufficiently into the garden as soon as the first gate was opened.

And so in God's Name I wandered further into the garden. There in the midst of it I found a little flower-bed, square, each of its four sides six measuring-rods long, and covered with rosebushes, on which the roses were blossoming beautifully. Since it had rained a little and the sun was shining, a very lovely rainbow appeared. After I left the flower-bed and had come to the place where I was to help the maidens, behold! instead of the walls there stood a low wattled fence. And the most beautiful maiden, dressed all in white satin, with the most handsome youth, clad in

scarlet, went past the rose-garden, one leading the other by the arm and carrying many fragrant roses in their hands. I spoke to them, asking how they had come over the fence.

"My dearest bridegroom here helped me over," she said, "and now we are leaving this lovely garden to go to our room to be together."

"I am happy," I replied, "that without further effort of mine you can satisfy your wish. Nevertheless you can see how I ran so long a way in so short a time, only to serve you."

After this I came into a great mill, built within stone walls; inside were no flour-bins nor any other things necessary for milling; moreover, through the wall one saw no waterwheels turning in the stream. I asked myself how this state of affairs came about, and one old miller answered me that the milling-machinery was locked up on the other side. Then I saw the miller's helper go into it by a covered passage-way, and I followed close after him. But as I was going along the passage, with the waterwheels on my left, I paused, amazed at what I saw there. For now the waterwheels were above the level of the passage, the water was coal-black, although the drops from it were white, and the covered passage-way itself was not more than three fingers wide. Nevertheless I risked turning back, holding fast to the beams over the passage-way; thus I crossed over the water safely. Then I asked the old miller how many waterwheels he had. He answered, Ten. This adventure I long remembered and dearly wished I could know what it meant. But when I saw that the miller would not reveal anything, I went on my way.

In front of the mill there arose a high, paved hill; on its summit some of the old men I have mentioned were walking in the warm sunshine. They had a letter from the Brotherhood and were discussing it among themselves. I soon guessed its contents, and that it might concern me, so I went to them and asked, "Sirs, does what you read there concern me?"

"Yes," they replied, "Your wife whom you recently married, you must keep in wedlock or we shall have to report it to the Prince."

I said, "That will be no trouble, for I was born together with her, as it were, was raised with her as a child, and because I have married her I shall keep her always, and death itself shall not part us. For I love her with all my heart."

"What have we to complain of, then?" they asked; "the bride is also happy, and we know her wish is that you must be joined together."

"I am very happy," I replied.

"Well then," said one of them, "the Lion will come back to life, mightier and more powerful than before."

Then I recalled my previous struggle and effort, and for some curious reason I felt this did not concern me but another whom I knew well. At that moment I saw our bridegroom walking with his bride, dressed as before, ready and prepared for the wedding, whereat I was very happy; for I had greatly feared that these things might concern me. When, as has been said, our scarlet-clad bridegroom came to the old men with his dear bride, her white garments gleaming brightly, they were soon united and I greatly wondered that the maiden who might be the bridegroom's mother was nevertheless so young that she seemed newly born, as it were.

Now I do not know how the two had sinned; perhaps as brother and sister, united in love in such a way that they could not be separated, they had been accused of incest. Instead of a bridal bed and brilliant wedding they were condemned to a strong and everlasting prison. However, because of their noble birth and station, in order that they could do nothing together in secret, and so all their doings would always be visible to their guard, their prison was transparent-clear like crystal and round like a heavenly dome. But before they were placed inside, all the clothing and jewels they wore were taken from them so they had to live together stripped naked in their prison. No one was assigned to serve them, but all their necessities of food and drink -- the latter drawn from the stream mentioned above -- were placed inside before the door of the room was securely closed, locked, sealed with the seal of the Brotherhood, and I was placed on guard outside. And since winter was near I was to heat the room properly so they would neither freeze nor burn, but under no conditions could they come out of the room and escape. But if any harm resulted from my neglect of these instructions, I would undoubtedly receive great and severe punishment.

I did not feel well about this, my fear and worry made me faint-hearted, and I thought to myself, It is no small task which has been assigned to me. I also knew that the Brotherhood did not lie, always did what it said, and certainly performed its work with diligence. However, I could change nothing, and besides, the locked room was situated in the midst of a strong tower, encircled by strong bulwarks and high walls, and since one could warm the room by a moderate but constant fire, I took up my task in God's Name, beginning to heat the room in order to protect the imprisoned married couple from the cold. But what happened? As soon as they felt the faintest breath of warmth, they embraced each other so lovingly that the like of it will not be seen again. And they remained together in such ardor that the heart of the young bridegroom disappeared in burning love, and his entire body melted and sank down in the arms of his beloved. When the latter, who had loved him no less than he had loved her, saw this, she began to lament, weeping bitterly over him and, so to say, buried him in such a flood of tears that one could no longer see

what had happened to him. But her lamenting and weeping lasted only for a short time, for because of her great heart-sorrow she did not wish to live longer, and died of her own free will. Ah, woe is me! In what anxiety, grief and distress was I when I saw those two I was to have helped, dissolved entirely to water and lying before me dead. Certain failure was there before my eyes, and moreover, what to me was the bitterest, and what I feared most were the coming taunts and sneers, as well as the punishment I would have to undergo.

I passed a few days in careful thought, considering what I could do, when I recalled how Medea had restored the corpse of Jason to life, and so I asked myself, "If Medea could do it, why cannot you do it also?" Whereat I began to think how to proceed with it, but I did not find any better method than to maintain a steady warmth until the water would recede and I could see the dead bodies of the lovers once again. Then I hoped that I would escape all danger to my great gain and praise. Therefore for forty days I continued with the warmth I had begun, and I saw that the longer I did this, the more the water disappeared, and the dead bodies, black as coal, came to view. And indeed this would have happened sooner had not the room been locked and sealed so tightly. But under no conditions dared I open it. Then I noticed quite clearly that the water rose high toward the clouds, collected on the ceiling of the room, and descended again like rain; nothing could escape, so our bridegroom lay with his beloved bride before my eyes dead and rotten, stinking beyond all measure.

Meanwhile, I saw in the room a rainbow of the most beautiful colors, caused by the sunshine in the moist weather, which heartened me no little in the midst of my sorrows. And soon I became rather happy that I could see my two lovers lying before me. However, no joy is so great that sorrow is not mixed with it; therefore in my joy I was sorrowful because I saw the ones I was to have guarded lying lifeless before me. But since their room was made from such pure and solid material and was shut so tightly, I knew that their soul and their spirit could not escape, but were still enclosed in it, so I continued with my steady warmth day and night, carrying out my duty as prescribed, for I believed that the two would not return to their bodies so long as the moisture was present. This I indeed found to be true. For in many careful observations I observed that many vapors arose from the earth about evening, through the power of the sun, and ascended on high as if the sun itself were drawing up the water. But during the night they gathered into a lovely and fertile dew, descending very early in the morning, enriching the earth and washing the corpses of our dead, so that from day to day, the longer such bathing and washing continued, they became even whiter and more beautiful. But the more beautiful and whiter they became, the more they lost their moisture, until at last when the air became light and clear and all the foggy, damp weather had passed, the spirit and soul of the bride could no longer remain in the pure air, and returned into the transfigured, glorified body of the Queen, and as soon as the body felt their presence, it instantly became living once again. This brought me no little joy, as one can easily imagine, especially as I saw her arise, dressed in a very rich garment, the like of which very few on this earth have seen, wearing a costly crown, adorned with perfect diamonds, and heard her say; "Harken, you children of men, and learn, all of you who are of women born, that the All-Highest has power to enthrone kings and to dethrone them. He makes rich and poor, according to his will. He kills and makes to live again. And all this behold in me as a living example! I was great and I became small. But now after I became humble, I have been made queen over many realms. I was killed and am resurrected again. To me, the poor one, have the great treasures of the wise and mighty been entrusted and given. Therefore have I been given power to make the poor rich, to extend mercy to the humble, and to bring health to the sick. But not yet am I like my dearest brother, the great, mighty king, who will also be awakened from the dead. When he comes he will prove that my words are true." And as she said this, the sun shone brightly, the days became warmer, and the dog-days were near at hand. But long before the sumptuous and great wedding of our new queen many costly robes were prepared from black velvet, ash-grey coloured damask, grey silk, silver-coloured taffeta, snow-white satin; indeed, a silver piece of extraordinary beauty, embroidered with costly pearls and worked with marvellous, clear-sparkling diamonds was also made ready. And robes for the young king were also made ready, namely of pink, with yellow aureolin colours, costly fabrics, and finally a red velvet garment adorned with costly rubies and carbuncles in very great numbers. But the tailors who made these garments were invisible, and I marvelled when I saw one coat after another, and one garment after another being finished, for I knew that no one except the bridegroom and his bride had entered into the chamber. But what astonished me the most was that as soon as a new coat or garment was finished, the former ones disappeared from before my eyes, and I did not know where they had gone or who had locked them away. And after this costly coat was made ready, the great and mighty king appeared in all his power and glory, and there was nothing like him. And when he discovered he was locked in, he asked me in a friendly manner and with gracious words to open the door for him so he would be able to come out; he said it would result in great blessing for me. Although I was strictly forbidden to open the room, I was so overwhelmed by the great appearance and the gentle persuasive powers of the king that I opened the door willingly. And as he walked out, he was so friendly, gracious, even humble, that one could indeed see that nothing graces noble persons so much as do these virtues. And since he had passed the dog-days in the great heat, he was very thirsty, weak and tired; and he asked me to

bring him some of the fast-flowing water from beneath the waterwheels of the mill, which I did, and he drank it with great eagerness. Then he returned to his chamber and told me to lock the door fast behind him, lest someone should disturb him or waken him from his sleep.

There he rested for a few days, and then he called me to open the door. But I saw that he had become much more handsome, full-blooded and splendid, and he also noticed it; and he thought that the water was marvellous and healthy. Therefore he asked for more, and drank a larger quantity than he had the first time, and I resolved to enlarge the chamber. After the king had drunk his fill of this wonderful beverage which the ignorant do not value at all, he became so handsome and glorious that in all my life

I never saw a more splendid appearance, or anyone more noble in manner and character. Then he led me into his kingdom and showed me all the treasures and riches of the world, so that I must say that not only did the queen speak the truth, but he also gave the greatest part of it to those who know the treasure and can describe it. There were gold and precious carbuncle stones without end, and the rejuvenation and restoration of the natural powers, as well as the recovery of health and the removal of all illnesses were daily occurrences there. But most delightful of all in this kingdom was that the people knew, revered and praised their Creator, receiving from Him wisdom and knowledge, and at last, after this happiness in the world of time, they attained an eternal blessedness. To this may God, Father, Son and Holy Spirit help all of us.

Lumen de lumine

From Thomas Vaughan *Lumen de Lumine, or a New Magical Light*, London, 1651.

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It was about the dawning or daybreak when, tired with a tedious solitude and those pensive thoughts which attend it, after much loss and more labour, I suddenly fell asleep. Here then the day was no sooner born but strangled. I was reduced to a night of a more deep tincture than that which I had formerly spent. My fancy placed me in a region of inexpressible obscurity, and - as I thought - more than natural, but without any terrors. I was in a firm, even temper and, though without encouragements, not only resolute but well pleased. I moved every way for discoveries but was still entertained with darkness and silence; and I thought myself translated to the land of desolation. Being thus troubled to no purpose, and wearied with long endeavours, I resolved to rest myself, and seeing I could find nothing I expected if anything could find me.

I had not long continued in this humour but I could hear the whispers of a soft wind that travelled towards me; and suddenly it was in the leaves of the trees, so that I concluded myself to be in some wood or wilderness. With this gentle breath came a most heavenly, odourous air, much like that of sweet briars, but not so rank and full. This perfume being blown over, there succeeded a pleasant humming of bees amongst flowers; and this did somewhat discompose me, for I judged it not suitable with the complexion of the place, which was dark and like midnight. Now was I somewhat troubled with these unexpected occurrences when a new appearance diverted my apprehensions. Not far off on my right hand I could discover a white, weak light - not so clear as that of a candle, but misty and much resembling an atmosphere. Towards the centre it was of a purple colour, like the Elysian sunshine, but in the dilation of the circumference milky; and if we consider the joint tincture of the parts, it was a painted Vesper, a figure of that splendour which the old Romans called Sol Mortuorum. Whiles I was taken up with this strange scene there appeared in the middle purple colours a sudden commotion, and out of their very centre did sprout a certain flowery light, as it were the flame of a taper. Very bright it was, sparkling and twinkling like the day-star. The beams of this new planet - issuing forth in small skeins and rivulets - looked like threads of silver, which, being reflected against the trees, discovered a curious green umbrage; and I found myself in a grove of bays. The texture of the branches was so even - the leaves so thick and in that conspiring order - it was not a wood but a building.

I conceived it indeed to be the Temple of Nature, where she had joined discipline to her doctrine. Under this shade and screen did lodge a number of nightingales, which I discovered by their whitish breasts. These, peeping through their leafy cabinets, rejoiced at this strange light, and - having first plumed themselves - stirred the still air with their music. This I thought was very pretty, for the silence of the night, suiting with the solitude of the place, made me judge it heavenly. The ground, both near and far off, presented a pleasing kind of checker, for this new star meeting with some drops of dew made a multitude of bright refractions, as if the earth had been paved with diamonds. These rare and various accidents kept my soul busied, but to interrupt my thoughts, as if it had been unlawful to examine what I had seen, another, more admirable object interposed.

I could see between me and the light a most exquisite, divine beauty - her frame neither long nor short but a mean, decent stature. Attired she was in thin loose silk but so green that I never saw the like, for the colour was not earthly. In some places it was fancied with white and silver ribbons, which looked like lilies in a field of grass. Her head was overcast with a thin, floating tiffany, which she held up with one of her hands and looked as it were from under it. Her eyes were quick, fresh and celestial but had something of a start, as if she had been puzzled with a sudden occurrence. From her black veil did her locks break out, like sunbeams from a mist. They ran dishevelled to her breasts and then returned to her cheeks in curls and rings of gold. Her hair behind her was rolled to a curious globe, with a small short spire, flowered with purple and sky-coloured knots. Her rings were pure, entire emeralds - for she valued no metal - and her pendants of burning carbuncles. To be short, her whole habit was youthful and flowery: it smelt like the East and was thoroughly aired with rich Arabian diapasons. This and no other was her appearance at that time; but while I admired her perfections and prepared to make my addresses she prevents me with a voluntary approach. Here indeed I expected some discourse from her; but she, looking very seriously and silently in my face, takes me by the hand and softly whispers I should follow her. This, I confess, sounded strange; but I thought it not amiss to obey so sweet a command, and especially one that promised very much but was able in my opinion to perform more.

The light which I had formerly admired proved now at least to be her attendant, for it moved like an usher before her. This service added much to her glory, and it was my only care to observe her, who though she wandered not yet verily she followed no known path. Her walk was green, being furred with a fine, small grass which felt like plush, for it was very soft, and pearled all the way with daisies and primrose. When we came out of our arbours and court of bays I could perceive a strange clearness in the air, not like that of day, neither can I affirm it was night. The stars indeed perched over us and stood glimmering, as it were, on the tops of high hills; for we were in a most deep bottom and the earth overlooked us, so that I conceived we were near the centre. We had not walked very far when I discovered certain thick, white clouds - for such they seemed to me - which filled all that part of the valley that was before us. This indeed was an error of mine; but it continued not long, for coming nearer I found them to be firm, solid rocks but shining and sparkling like diamonds. This rare and goodly sight did not a little encourage me, and great desire I had to hear my mistress speak - for so I judged her now - that if possible I might receive some information. How to bring this about I did not well know, for she seemed averse from discourse. But having resolved with myself to disturb her, I asked her if she would favour me with her name. To this she replied very familiarly, as if she had known me long before.

"Eugenius" - said she - "I have many names, but my best and dearest is Thalia, for I am always green and shall never wither. Thou dost here behold the Mountains of the Moon, and I will shew thee the original of Nilus; for she springs from these invisible rocks. Look up and peruse the very tops of these pillars and cliffs of salt, for they are the true, philosophical, lunar mountains. Did'st thou ever see such a miraculous, incredible thing?"

This speech made me quickly look up to those glittering turrets of salt, where I could see a stupendous cataract or waterfall. The stream was more large than any river in her full channel; but notwithstanding the height and violence of its fall it descended without any noise. The waters were dashed and their current distracted by those saltish rocks; but for all this they came down with a dead silence - like the still, soft air. Some of this liquor - for it ran by me - I took up, to see what strange woollen substance it was that did thus steal down like snow. When I had it in my hands it was no common water but a certain kind of oil of a watery complexion. A viscous, fat, mineral nature it was, bright like pearls and transparent like crystal. When I had viewed and searched it well, it appeared somewhat spermatic, and in very truth it was obscene to the sight but much more to the touch. Hereupon Thalia told me it was the First Matter and the very natural, true sperm of the great world. "It is" - said she -

"invisible and therefore few are they that find it; but many believe it is not to be found. They believe indeed that the world is a dead figure, like a body which hath been sometime made and fashioned by that spirit which dwelt in it, but retains that very shape and fashion for some short time after the spirit hath forsaken it. They should rather consider that every frame, when the soul hath left it, doth decompose and can no longer retain its former figure; for the agent that held and kept the parts together is gone. Most excellent then is that speech which I heard some time from one of my own pupils. 'This world' - saith he - 'of such divers and contrary parts, would not have reached unity of form had there not been One who did join together such contrary things. But, being brought together, the very diversity of the natures joined, fighting one with another, had discomposed and separated them, unless there had been One to hold and keep those parts together which He at first did join. Verily the order of Nature could not proceed with such certainty, neither could she move so regularly in several places, times, effects and qualities, unless there were Some One Who disposed and ordered these varieties of motions. This, whatsoever it is, by which the world is preserved and governed, I call by that usual name God.'

"Thou must therefore, Eugenius" - said she - "understand that all compositions are made by an Active, Intelligent Life; for what was done in the composure of the great world in general, the same is performed in the generation of

every creature, and its sperm in particular. I suppose thou dost know that water cannot be contained but in some vessel. The natural vessel which God hath appointed for it is the earth. In earth water may be thickened and brought to a figure; but of itself, and without earth, it hath an indefinite flux and is subject to no certain figure whatsoever. Air also is a fleeting and indeterminate substance, but water is his vessel; for water being figured by means of earth the air also is thickened and figured in the water. To ascend higher, the air coagulates the liquid fire, and fire incorporated involves and confines the thin light. These are the means by which God unites and compounds the elements into a sperm, for the earth alters the complexion of the water, and makes it viscous and slimy. Such a water must they seek who would produce any magical, extraordinary effects; for this spermatie water coagulates with the least heat, so that Nature concocts and hardens it into metals. Thou seest the whites of eggs will thicken as soon as they feel the fire; for their moisture is tempered with a pure, subtle earth, and this subtle, animated earth is that which binds their water. Take water then, my Eugenius, from the Mountains of the Moon, which is water and no water. Boil it in the fire of Nature to a twofold earth, white and red; then feed those earths with air of fire and fire of air; and thou hast the two magical luminaries. But because thou hast been a servant of mine for a long time, and that thy patience hath manifested the truth of thy love, I will bring thee to my school, and there will I shew thee what the world is not capable of."

This was no sooner spoken but she passed by those diamond-like, rocky salts and brought me to a rock of adamant, figured to a just, entire cube. It was the basis to a fiery pyramid, a trigon of pure pyrope, whose imprisoned flames did stretch and strive for heaven. To the four-square of the frontlet of this rock was annexed a little portal and in that hung a tablet. It was a painted hedgehog, so rolled and wrapt up in his bag he could not easily be discomposed. Over this stood a dog snarling and hard by him this instruction: Softly, or he pricks.

In we went, and having entered the rocks, the interior parts were of a heavenly, smaragdine colour. Somewhere they shined like leaves of pure gold, and then appeared a third inexpressible, purple tincture. We had not gone very far but we came to an ancient, majestic altar. On the offertory, or very top of it, was figured the trunk of an old rotten tree, plucked up by the roots. Out of this crept a snake - of colour white and green - slow of motion like a snail and very weak, having but newly felt the sun that overlooked her. Towards the foot or basis of this altar was an inscription in old Egyptian hieroglyphics which Thalia expounded, and this is it:

TO THE BLESSED GODS IN THE UNDERWORLD

N.L.

From this place we moved straight forward till we came to a cave of earth. It was very obscure and withal dankish, giving a heavy odour - like that of graves. Here we stayed not long, but passing into this churchyard we came at last to the Sanctuary, where Thalia turning to me made this her short and last speech.

"Eugenius, this is the place which many have desired to see, but saw it not. The preparatives to their admission here were wanting. They did not love me but mine. They coveted indeed the riches of Nature, but Nature herself they did both neglect and corrupt. Some advantages they had in point of assault, had they but studied their opportunities. I was exposed to their hands but they knew me not. I was subject in some measure to their violence, but He that made me would not suffer me to be rifled. In a word, the ruin of these man was built on their disposition. In their addresses to me they resembled those pitiful things which some call courtiers. These have their antics and raunts, as if they had been trained amongst apes. They scrape - as one hath well expressed it - proportions mathematical, make strange legs and faces, and in that phrase of the same poet

'Vary their mouths as 'twere by magic spell

To figures oval, square and triangle.'

So these impudent sophisters assaulted me with vainglorious humours. When I looked into their hearts there was no room for me. They were full of proud thoughts and dreamed of a certain riotous happiness which must be maintained by my expenses and treasures. In the interim they did not consider that I was plain and simple, one that did not love noise but a private, sweet content. I have, Eugenius, found thee much of my own humour. I have withal found thy expectations patient. Thou canst easily believe where thou hast reason to thy faith. Thou hast all this while served without wages: now is the time come to reward thee. My love I freely give thee, and with it these tokens - my key and seal. The one shuts, the other opens: be sure to use both with discretion. As for the mysteries of this my school, thou hast the liberty to peruse them all; there is not anything here but I will gladly reveal it to thee. I have one precept that I shall command to thee, and this is it: you must be silent. You shall not in your writings exceed my allowances. Remember that I am your love, and you will not make me a prostitute. But because I wish you serviceable to those of your own disposition, I here give you an emblematical type of my Sanctuary, with a full privilege to publish it. This is all, and I am now going to that invisible region where is the abode of the immortals. Let not that proverb take place with you: Out of sight, out of mind. Remember me and be happy."

These were her instructions, which were no sooner delivered but she brought me to a clear, large light; and here I saw those things which I must not speak of. Having thus discovered all the parts of that glorious labyrinth, she did lead me out again with her clue of sunbeams - her light that went shining before us. When we were past the rocks of Nilus she shewed me a secret staircase, by which we ascended from that deep and flowery vale to the face of this our common earth. Here Thalia stopped in a mute ceremony, for I was to be left all alone. She looked upon me in silent smiles, mixed with a pretty kind of sadness, for we were unwilling to part. But her hour of translation was come, and taking - as I thought - our last leave, she passed before my eyes unto the eternal, into the ether of Nature.

An adept's allegory to a certain scholar

An alchemical allegory extracted from "A Dialogue; or Questions put by an Adept Master to a certain Scholar, with his answers", found in MS. Sloane 3637, folios 37-56. A similar work is included in the *Ginaeceum Chemicum*, Ludguni, 1679, though this does not contain this allegory.] [Back to allegories.](#)

Before either the Theban Ogyges or Deucalion of Thessaly, under whose unequal governments the Earth was wasted with deluges, there reigned in Epirus the most pious King of all the Age. And yet he also being grown in years at length submitted to approaching fate. The widow Queen in seven days destroyed with grief and sorrow, departed also to fill her husband's grave. But one small hour before her death, for she had long been big, she was brought to bed of twins. But among her dying groans, the nurses lamentations, and the outcries of the noble ladies that stood around, they all forgot which had the good fortune to be born the first. Although there was a difference in sex, a sundry colour both of hair and skin, and a vast variance in the shape of all their members, yet such a fatal oblivion seized them all, that there was none that dared to vote, either for the one or for the other. What should a people do that had a firm established law, that the first born of whatsoever sex should be exalted to the succession of the Kingdom.

The nobles met, the prudent Senate soon congratulated with themselves for the difference in the sexes of the double birth. Because the Kingdom had another law, that the brother should have the sister for his wife, which being done they hoped that there would be no quarrel about inheritance. So having chosen the most deserving among themselves to govern during the minority of the Princes, and others to take care of their education, they all departed home. They applauded themselves that they had so easily diverted a danger so threatening to the Kingdom. But, alack, by what evil fate shall I say it came to pass, that discord should divide the Royal Family. That differences and strife should there be every day increasing? The prince had red bushy hair, threatening eyes, a stern look, almost a bullock's neck, rough skin and a rapacious hand. To his playfellows always cruel, but to his sister he bore a mortal hatred. But the Princess had a face even to be envied by the Nymphs, her hair was white, but surpassed by her fairer neck, her eyes were sparkling and her countenance cheerful towards all, unless when she, as she was almost always, was struck with horror at her brother's name. The Governors of the Kingdom knew that unless this antipathy were remedied, no marriage could be made.

Therefore convoking the States again, they often and oftentimes consulted, but found out no redress for such great evils. They went into Dodona's Grove, but the vocal oaks were silent. They sought the sacred Pigeons there, but they were flown away, the one to Delphos, and the other into the furthest regions of the sandy Libya. Ambassadors sent hither return, and nothing's done. In the mean time the rabble made a tumult, the greater part disdaining a female Empire over them demanded the Prince to place him on the Throne. But the better part, although in number less, pitying the fortune of the Princess, and not enduring the injury betake themselves to her.

And now the Kingdom's peace had plainly been despaired of, had not the chiefest of the Senators, Cleobulus, but not without danger of his head, repressed the raging people. For he promised he could effect the so much desired marriage. He told aloud that from the furthest Aethiopia and the Fountains of the Nile, he had bought, and dearly too, a Love-charm, and a potion and a preservative. Prodiges and wonders and things unheard of before are swallowed soonest by the greedy vulgar. So this Hydra being for a time repressed, Cleobulus told the Senators returning to the Counsel house how matters were. That he despaired of making the marriage he had promised, that he thought it best to blunt their first fury, but not being able to sustain a second shock, he would fly his country, and they should consider what was further to be done. They needed haste. The Palace gates were diligently guarded, that nothing should again be spread abroad from thence.

In the meanwhile there are some sent into Egypt to consult, nay even to hire the Magi. The recompense was two parts of the Kingdom divided into seven. A reward so great soon drew great multitudes, that promised golden

mountains, while they themselves gaped after sordid gain. To be brief it would surfeit you to relate their frauds, their cheats, their villainies, their tricks, and juggles. While these were doing some busybody courtiers throwing papers out by night betrayed the whole imposture. The raving people besieged the palace, they ask for Cleobulus to be surrendered, but being informed that he had left Epirus, they demanded the King, that they might crown him according to the custom of his ancestors. But those who did desire a Queen, sending her forth by a back door, carried her to another part of the Kingdom to be crowned.

Meanwhile what do the Magi? Truly they rejoiced that the work they knew not how to perform was taken from them. But raising a great clamour they go to the Governor, and, as it is the way of mountebanks, complain that the work being now almost perfected, they were deceived of their wages. They take counsel together among these tumults to break open the treasury by night and take the Crowns and royal jewels. The attempt succeeds well, they get aboard a ship which they had stolen also, and passing down the river, they made a stop at the mouth thereof. Judging it now convenient time and place, each one requires to have his share of the booty in his own possession. It is the manner of robbers to quarrel in dividing the spoil, so they come to handy-blows.

Among these knaves, as in such works all hired men most certainly are, there were, like doves among the crows, two honest men; the first was born at Babylon in Chaldea, the other nine miles from the down-falls of Nilus. The spreading fame of the Epirotical affairs, and not the smell of gain had brought them thither. What should they do? Their counsel about the reconciling of the Princess was always rejected even with laughter, nor yet was there leave given to depart. They consented not to the theft. But when those fled, if they had stayed at Court, they might have lost their heads for the villainies of others. But now being in the extremest danger, they call all their Magia to their assistance, and while the rest were squabbling, they lift the Crown entire together with the Jewels into the Air, and twice as much as was the whole height of the mast, they by their Art keep it suspended there. The fight now ceases and they tremble, astonishment and wonder does invade them.

The two Sophi cast themselves out of the ship. Many others follow, but not knowing the Nature of the River (it is called Cocytus) they are drowned. The other less malicious thieves setting sail, arrive in Egypt but with empty purses. But those two who were truly Sophi, when they by skillful swimming had attained the banks, they go to the Senate, accuse their fugitive Companions of the crime, but that they accompanied them only with intent to save the regalia out of the hands of robbers. Which they also affirm that they have done, and that they had placed them in the Air aloft, at the mouth of the Cocytus. And that moreover now all fear of civil war was vanished, because to whomsoever the realm was destined by the laws of fate, into his hand the Crown should willingly and easily descend.

The prudent Senate mindful of the frauds of late, and having too weak a faith for such great miracles, committing the Magi to faithful keepers, they sent one to the King, the other to the Queen, and also hasty messengers to survey the Mouth of Cocytus. They returning relate that all are true, a Crown of most unheard of beauty pendant in the Air. The astonished senators in haste begin their Journey. Coming to the river they salute the King on the right bank and the Queen sitting on the Left, not knowing to which of them this admirable Crown was destined, for as yet it did incline to neither part. The Magi are called, since they had hung it there, let them command it to descend without delay. This they denying they had power to do unless according to a Law given by the Sophi and the appointed order of the Fates, by the hasty rabble they are put to death and their bodies enclosed in lead are cast into the River. Time was not long before the ebbing and the flowing tides carried them into the neighbouring shallows, out of their flesh grew up the herbmarine, a succedaneum for a turf to cover the remaining bones.

[I must here insert a verse.

Discoloured weeds and green Mosse intomb you].

But the candidates for the Crown, seeing it yet unmoved begin the lament the Magi. Of all the divers sent down into the water to seek their carcasses. there none returns. The wisdom of the Senate therefore thinks it fit, that there be erected one empty tomb upon the river's bank, and a second on the other, to which the ordinary Priests officiating the holy Rites of the kingdom should strive to call the Magi's wandering Ghosts. In a short time the primroses arising show that the prayers of the just are heard.

After this it was perceived, either the river was little shrunk, or that the tombs receded further from it. But this doubt is soon cleared, because even vulgar eyes do judge that waters are sensibly diminished every day. As they decrease the competitors removing ever anon their tents press forward on the bank and follow them retiring. The less the river, is the nearer they approach, the nearer that they are, the more they seem alike. For as much as the black exhalations of Cocytus do tan the lovely fairness of the Queen, so much the Northern Winds add beauty to the King; so that they who were before so much unlike, have now so much resemblance, that they are scarce distinguished from one another.

Behold another wonder. As they approach, in the same proportioned space the Crown descends from above. Now the King is just about to touch it, and now the Queen is nigh and now they touch it. But neither can the sister without

her brother, nor can the brother without his sister, move it. With their joined forces therefore they carry it between them, with the Senate rejoicing, Cleobulus returning, the people applauding, and the realm triumphing. Dodona's vocal forest now resounds again, and instead of doves, the ghosts of the Magi utter prophecies. The willing sister marries to her brother, the brother takes his sister for his wife. From these nuptials there arises a numerous posterity, which to this very day endures and shall endure as long as this whole orb of Earth.

The Duenech allegory

Included in the vast alchemical compendium, *Theatrum Chemicum* III, p.756-757, Ursel, 1602.

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Duenech Allegory

There was an old duke, called Duenech. He saw himself despised in the meeting of monarchs, on account of his deep melancholy. After a deliberation with friends how this melancholy could be suppressed and how the blood with the other excellent temperaments could get the upper hand, he sent for the physician Pharut and offered him a high reward, if he, Pharut, the prince of physicians, could cure him. Thereupon Pharut said that it would be a protracted and difficult cure which only he could bring about and he promised to cure Duenech.

They fixed a time to begin, namely when Saturn was in opposition with the Sun. Thereupon Pharut ordered everybody to leave the duke's house, with the exception of a little fool in gay-coloured garments, who was allowed to stay to entertain the duke.

After Pharut put Duenech in a bed with white sheets and covered him well, so that he might not be killed by the smoke of the nearest furnace. Then he gave him clear water, in consequence of which Duenech began to sweat so strongly that the white sheets were completely stained. The black bile had been dissolved in the whole of Duenech's body. Thereupon Pharut prepared another bed for him, the bolster of which was filled with the feathers of a young, black eagle, and the pillow with swans' feathers; on the bed a black sheet and a white cover were laid. Duenech was put in this bed and all air holes were entirely closed so that neither sweat nor vapour might escape. This bed was heated and Pharut rubbed Duenech's body and feet with evil-smelling oil until the black bile had spread to the top of his head. From the change of colour it was clear that Duenech became unconscious several times. Pharut opened Duenech's mouth and rejoiced when he saw that Duenech's palate was white. At last he laid the exhausted monarch into a third bed and revived him there with water and oil, mixed with sulphur.

When Duenech looked at himself, he saw that he was freed from melancholy and had new, healthy blood, and that he surpassed all his fellow-soldiers in power.

The Globe allegory

This interesting alchemical allegory found in MS. Sloane 3639 in the British Library has echoes of the Kabbalistic cosmology of Isaac Luria. It is a translation of a section from Johann Grasshof, *Aperta Arca arcani artificiosissimi...*, first printed in German at Frankfurt in 1617.

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The Natural round Physick or Philosophy of the Chymical Cabalistical Vision

The Sun and Moon with all the firmament appeared first. They stood still, a colour indeed they had, but gave no light. Beneath them also there appeared the Globe of the Earth having a colour. In whose centre there was a little globe of most white and shining colour like snow. While I beheld all these, there was made a most horrible thunder with a great noise and fiery flash, which much affrightened me. A great cloud came also, which going away a start was seen above the Sun, Moon and firmament, whose shining was so bright, that I could not fix my eye upon it, with its redness it exceeded the redness of the Sun. As soon as ever this Star appeared the whole firmament with the Sun and Moon began to run their race and dance. In the meantime the said Star darted fiery rays from above, through the exterior firmament. Of which sometimes more, sometimes fewer, some also by halves were carried upon the Globe,

but the little globe received the smallest part of these rays. Those rays whose halves only entered the Globe, moved the waters, that they might flow, and fish might be seen in them. The other rays made the great Globe begin to live, and bring forth all sorts of trees and fruits, and which also animals and men did walk. But the part of the rays which entered into the small globe, so moved it, that it began to boil like water in a pot, and dispersed out of itself a white clear and pure vapour in the form of a Star even unto the root of the trees and herbs. Then out of this globe or white shining star there began, but yet slowly enough to grow all sorts of trees and herbs, and tended towards the circumference of the globe, and when they almost attained to it; behold, two white stoney Mountains arose and were opened out of each end of the globe. In the meantime I saw the herbs and trees continually go forward in their growth that the Mountain at length bore flowers of all sorts and colours which again were shut and changed into red, yellow, green and white knots. The knots of the Mountain on the right hand were small and transparent, but those on the left greater, but not transparent. In the meantime the superior and greater Star sent continually out more Rays, by the benefit of which more herbs and trees always grew. At last a voice was heard crying out this clearly and aloud, "Blessed be God, who created this Star. This shall be called always the star of Wisdom and the eternal light".

[End of first part - then follow a number of folios of questions and answers in interpreting this vision]

While I was running all this over in my mind, and have harkened to a chiding long enough, I seemed to stand on sharp thorns and stones, and while I contemplated this vision in a deep valley, I took notice of some noise behind me such a one as one clothed in a silken garment used to make by the rustling of his clothes, when I therefore looked about me, Behold, there appeared a certain grey-haired man, who had let his beard grow down as low as his girdle, arrayed in a long black garment, carrying in one hand a pair of compasses, and in the other a square or a rule, who passed silently by, and hastened to the Globe, whose tallness more and more increased, so that he by half the height of his body exceeded the Globe higher than a high house, and with his head reached even to the Sun. This old man having set his compasses on the centre measured the globe about, that it might be made equally round, then having set his compass on the square, he said "Multiplication has been three times made in it". Afterwards he again placed the compasses on the height of the Globe, and took the measure of it even up to the firmament, and from the firmament up to the highest Starr, and crying out with a great fearful outcry, he broke forth in these words "This is one of the four cut off by three". He afterwards drew two lines from the highest Star to the Globe, which another drawn a new Globe, white, transparent and resembling the greenness of an Emerald, with a Sun transparent and more clear than ordinary, and the whole firmament, but no burning about as yet being observed. Hence the old man crying out said "Praised be God, that at length malice is oppressed, and truth made manifest. Rejoice ye Sons of Light that an end of Darkness is made. The Sun shall set no more, but shine to you forever, nor shall it ever be obscured from you", who having so said disappeared. To this revelation my principal adding a conclusion said "You must take great care of this figure, because in it the signification of your work is contained. In this figure I say there lies hid the secret of all secrets, as well concerning natural as supernatural things, which surpass mans understanding. Yet if you shall be honest and godly and place your confidence in God you shall get all these".

Golden Age Restored

This was included in Johann Grasshof, *Dyas chymica tripartita...* Frankfurt, 1625, and is ascribed to Henricus Madathanus, a pseudonym of Hadrian à Mynsicht.

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The Golden Age Restored

Whilst I was meditating upon the wonders of the Most High and the secrets of hidden Nature and the fiery and fervent love of the neighbour, I recalled the white harvest which Reuben, the son of Leah, had found in the fields and had given the mandrakes Rachel had gotten from Leah for sleeping with the patriarch Jacob. But my thought went much deeper and led me further to Moses, how he had made a potable of the solar-calf cast by Aaron, and how he had it burned with fire, ground to powder, strewed it upon the waters, and gave it to the Children of Israel to drink. And I marvelled most about this prompt and ingenious destruction which the hand of God had wrought. But after pondering over it for some time my eyes were opened, just as happened with the two disciples at Emmaus who knew the Lord in the Breaking of Bread, and my heart burned within me. But I laid down and began to sleep. And, lo, in my dream King Solomon appeared to me, in all his might, wealth, and glory, leading beside him all the women of his harem: there were threescore queens, and fourscore concubines, and virgins without number, but one

was his gentle dove, most beautiful and dearest to his heart, and according to Catholic custom she held a magnificent procession wherein the Centrum was highly honoured and cherished, and its name was like an ointment, the fragrance of which surpassed all spices. And its fiery spirit was a key to open the temple, to enter the Holy Place, and to grasp the horns of the altar.

When the procession was ended, Solomon showed unto me the unified Centrum in trigoni centri and opened my understanding to me, and I became aware that behind me stood a nude woman with a bloody wound in her breast, out of which came forth blood and water, but the joints of her thighs were like jewels, the work of the hands of a cunning workman, her navel was like a round goblet, which wanteth not liquor, her belly was like a heap of wheat set about with roses, her two breasts were like two young roses that are twins, her neck was as a tower of ivory, her eyes like the fishpools in Heshbon by the gate of Bathrabbim; her nose was as the tower of Lebanon which looketh towards Damascus. Her head was like Carmel, and the hair of her head was tied in many folds, like king's purple. But her garments, which she threw off, lay at her feet, and were all unsightly, stinking, and poisonous.

And she began to speak: "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? The watchmen that went about the city found me, they smote me, they wounded me, and took away my veil from me. Then was I stricken with fear and not conscious and fell upon the ground; but Solomon bade me stand up again and said: be not afraid when thou dost see Nature bare, and the most hidden which is beneath heaven and upon the earth. She is beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners, but nevertheless she is the pure chaste virgin out of whom Adam was made and created. Sealed and hidden is the entrance to her house, for she dwelleth in the garden and sleepeth in the twofold caves of Abraham on the field Ephron, and her palace is the depths of the Red Sea, and in the deep transparent chasms, the air hath given her birth and the fire hath brought her up, wherefore she is a queen of the country, milk and honey hath she in her breasts. Yea, her lips are like a dripping honey-comb, honey and milk are under her tongue and the smell of her garments is like the fragrance of Lebanon to the Wise, but an abomination to the ignorant. And Solomon said further: Rouse thee, look upon all my women and see if you can find her equal. And forthwith the woman had to cast off her garments and I looked at her, but my mind had lost the power of judgement, and mine eyes were holden, so that I did not recognise her.

But as Solomon observed my weakness, he separated his women from this nude woman and said: "Thy thoughts are vain and the sun hath burned out thy mind and thy memory is as black as the fog, so thou canst not judge aright, so if thou wouldst not forfeit thy concern and take advantage of the present opportunity, then can the bloody sweat and snow-white tears of this nude virgin again refresh thee, cleanse thine understanding and memory and restore it fully, so that thine eyes may perceive the wonders of the Most High, the height of the uppermost, and thou shalt really fathom the foundations of all Nature, the power and operation of all the Elements, and thine understanding will be as fine silver, and thy memory as gold, the colours of all precious stones will appear before thine eyes and thou wilt know their production, and thou wilt know how to separate good from evil, the goats from the sheep. Thy life will be very peaceful, but the cymbals of Aaron will awaken thee from sleep and the harp of David, my father, from thy slumber."

After Solomon thus spake, I was very much more afraid, and was exceedingly terrified, partly because of his heartbreaking words, also partly because of the great glamour and splendour of the present queenly woman, and Solomon took me by the hand and led me through a wine cellar into a secret but very stately hall, where he refreshed me with flowers and apples, but its windows were made out of transparent crystals and I looked through them. And he said: "What dost thou see?"

I replied: "I can only see from this hall into the hall I just left, and on the left standeth thy queenly woman, and on the right the nude virgin, and her eyes are redder than wine, her teeth whiter than milk, but her garments at her feet are more unsightly, blacker, and more filthy than the brook of Kidron."

"From all of them choose one", said Solomon, "to be thy beloved. I esteem her and my queen alike and highly, pleased as I am with the loveliness of my wives, so little do I care about the abomination of her garments."

And as soon as the king had thus spoken, he turned around and conversed in a very friendly way with one of his queens. Amongst these was an hundred-year-old stewardess, with a grey cloak, a black cap upon her head, bedecked with numberless snow-white pearls and lined with red velvet, and embroidered and sewn in an artful manner with blue and yellow silk, and her cloak was adorned with divers Turkish colours and Indian figures.

This old woman beckoned to me secretly and swore unto me a holy oath that she was the mother of the nude virgin, that she had been born from her body, and that she was a chaste, pure and secluded virgin, that until now she had not suffered any man to look upon her, and although she had let herself be used everywhere among the many people on the streets, no one had ever seen her naked before now, and no one had touched her, for she was the virgin of whom the Prophet said: Behold, we have a son born unto us in secret, who is transformed beside others; behold, the virgin had brought forth, such a virgin as is called Apdorossa, meaning: secretly, she who cannot suffer others. But while

this her daughter was as yet unwed, she had her marriage-portion lying under her feet, because of the present danger of the war, so that she would not be robbed of it by some roving soldiery and denuded of her stately treasure. However, I should not be frightened because of her disgusting garments, but choose her daughter before all others for the delight of my love and life. Then she would give and reveal to me a lye to clean her garments, and then I would obtain a liquid salt and non-combustible oil for my house-keeping, and an immeasurable treasure, and her right hand would always caress me and her left hand would be under my head.

And as I then wanted to declare myself categorically upon this matter, Solomon turned around again, looked upon me, and said: "I am the wisest man on earth, beautiful and pleasing are my wives and the glamour of my queens surpasseth the gold of Ophir; the adornments of my concubines overshadow the rays of the sun, and the beauty of my virgins surpasseth the rays of the moon, and as heavenly as are my women, my wisdom is unfathomable and my knowledge is inexplicable."

Whereupon I answered and, half afraid, I bowed: "Lo, I have found grace in thine eyes, and since I am poor, give me this nude virgin. I choose her amongst all others for the duration of my life, and though her garments are filthy and torn, I will clean them and love her with all my heart, and she shall be my sister, my bride, because she hath ravished mine heart with one of her eyes, with one chain of her neck."

When I had thus spoken, Solomon gave her unto me, and there was a great commotion in the hall of his women, so that I was awakened by it, and I knew not what had happened to me, nevertheless I believed it to be but a dream and I thought many subtle thoughts about my dream until the morning.

But after I had arisen and said my prayers, Lo! I saw the garments of the nude virgin upon my bed, but no trace of her. And I began to be greatly afraid and all my hair stood upright upon my head and my whole body was bathed in a cold sweat; but I took heart, recalling my dream, and thought about it again in the fear of the Lord. But my thoughts did not explain it, and for this reason I dared not to scrutinise the garments, much less to recognise anything in them. I then changed my sleeping-chamber and I left the garments in it for some length of time *ex mera tamen ignorantia*, in the belief that if I were to touch them or turn them over, something peculiar would happen to me, but in my sleep the smell of the garments had poisoned and inflamed me violently, so that my eyes could not see the time of mercy, and never could my heart recognise the great wisdom of Solomon.

After the above-mentioned garments had lain for five years in my sleeping-chamber and I knew not what they were good for, I finally thought to burn them, in order to clean up the place. And then I spent the whole day going around with such thoughts.

But the next night there appeared to me in my dream the hundred-year-old woman and she spake harshly to me thus: "Thou ungrateful man: for five years I have entrusted to thee my daughter's garments; among them are her most precious jewels, and during all that time thou hast neither cleaned them nor thrown out of them the moths and worms, and now, finally, thou dost want to burn these clothes, and is it not enough that thou art the reason for the death and perishing of my daughter?"

Whereupon I became hot-headed and answered her: "How shall I understand thee, that thou wouldst make a murderer of me? For five years mine eyes have not beheld thy daughter, and not the least did I hear of her, how then can I be the cause of her death?"

But she would not let me finish, and said: "It is all true, but thou hast sinned against God, therefore thou couldst not obtain my daughter, nor the philosophical *lixivium* I promised thee for washing and cleaning her garments: for in the beginning, when Solomon willingly gave thee my daughter, and when thou didst abhor her garments, that made furious the Planet Saturn, who is her grandfather, and so full of wrath was he that he transformed her again into what she had been before her birth; and since you infuriated Saturn through thine abhorring, thou didst cause her death, putrefaction, and her final destruction, for she is the one of whom Senior saith: Ah, woe! to bring a nude woman unto me, when my first body was not good to look upon, and I had never been mother until I was born again, then I brought forth the power of all roots of herbs, and in mine innermost being I was victorious."

Such and similar heart-breaking words were very strange to me, but nevertheless I withheld my indignation as much as was humanly possible for me, at the same time protesting solemnly against her sayings: that I knew nothing at all about her daughter, much less about her death and putrefaction, and although I kept her garments for five years in my sleeping-chamber, I did not know them for my great blindness nor ever discovered their use, and therefore I was innocent before God and all others.

This, my righteous and well-founded excuse, must have pleased the old woman not a little, for she looked at me and said: "I feel and observe from thy righteous mind, that thou art innocent, and thine innocence shall be rewarded well and plentifully, therefore I will reveal to thee secretly and out of my good heart, namely that my daughter, out of special love and affection towards thee, hath left thee a grey marbled casket as an inheritance amongst her garments, which is covered with a rough, black, dirty case (and meanwhile she gave me a glass filled with lye, and continued speaking), this same little casket thou shalt clean from its stench and dirt which it hath received from the garments.

Thou hast no need of a key, but it will open itself, and thou wilt find two things therein: a white silver box, filled with magnificent ground-lead and polished diamonds, and another work of art, adorned with costly solar rubies: and this is the treasure and entire legacy of my deceased daughter which she left for thee to inherit before her transformation. If thou wilt only transfer this treasure and purify it most highly and silently and lock it up with great patience in a warm, hidden, steamy transparent and moist cellar, and protect it from freezing, hail, quick lightning, hot thunder, and other outward destruction till the wheat harvest, then thou wilt first perceive the entire glory of thine inheritance and take part of it."

Meanwhile I awoke for a second time and called upon God, full of fear, praying that He would open mine understanding that I might seek for the casket which was promised me in my dream. And after my prayer was ended I sought with greatest diligence in the garments and found the casket, but the casing was tight around it and seemed grown onto it by nature, so that I was not able to take it off; then I could not clean it with any lye nor split it with iron, steel, or any other metal. I left it alone once more and did not know what to do with it, and held it to be witchcraft, thinking of the prophet's saying: For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

And after a year had passed again and I did not know, after speculating and industriously deliberating, how to remove the casing, I finally went to walk in the garden to rid myself of the melancholy thoughts, and after long promenading, I sat down on a flinty stone and fell into a deep sleep. I slept, but my heart was awake: there appeared unto me the hundred-year-old stewardess and said: "Hast thou received my daughter's inheritance?"

In a sad voice I answered, "No, though I found the casket, but alone it is still impossible for me to separate the casing therefrom, and the lye thou hast given me will not work on the casing."

After this simple speech the old woman smiled and said: "Dost thou want to eat shells and shellfish with the shells? Do they not have to be brought forth and prepared by the very old planet and cook Vulcan? I told thee to clean the grey casket thoroughly with the lye given thee, and which proceeded wholly from it, and was not refined from the outer rough casing. This thou hast especially to burn in the fire of the philosophers, then everything will turn out for the best."

And thereupon she gave me several glowing coals wrapped up in light white taffeta and instructed me further and pointed out that I should make therefrom a philosophical and quite artful fire and burn the casing, then I would soon find the grey casket. And presently every hour a north and south wind rose, both sweeping at the same time through the garden, whereupon I awoke, rubbed the sleep out of mine eyes, and noticed that the glowing coals wrapped in white taffeta lay at my feet; with haste and joy I grasped them, prayed diligently, called upon God, studied and laboured day and night, and thought meanwhile of the great and excellent sayings of the Philosophers, who say: 'Ignis et azoth tibi sufficiunt'.

About this Esdras saith in his fourth book: 'And he gave unto me a full cup which was full of fire, and his form was as of fire, and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit retained its memory: and my mouth was opened, and shut no more. The Most High gave understanding unto the five men, and they wrote by course the things that were told them, in characters which they knew not. So in forty days were written 204 books, 70 for the wisest alone, who were truly worthy of it, and all were written on boxwood.'

And then I proceeded in silentio et spe, as the old woman had revealed to me in my dream until, according to Solomon's prediction, after a long time my knowledge became silver and my memory became golden. But according to the instructions and teaching of the old stewardess, I enclosed and locked up in a proper and quite artistic manner the treasure of her daughter, namely: the splendid and brilliant lunar diamonds and the solar rubies, both of which came forth and were found from the casket and the landscape.

I heard the voice of Solomon who said: "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips are like roses, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. Therefore shalt thou hold him, and not let him go, until thou bringest him into his mother's house, and into his mother's chamber."

And when Solomon had spoken these words I knew not how to answer him, and I became silent, but I wanted nevertheless to open again the locked-up treasure, with which I might remain unmolested. Then I heard another voice: "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till she please, for she is a garden enclosed, a spring shut up, a fountain sealed, the vineyard at Baalhamon, the vineyard at Engeddi, the garden of fruits and spices, the mountain of myrrh, the hill of frankincense, the bed, the litter, the crown, the palm-tree and apple-tree, the flower of Sharon, the sapphire, the turquoise, the wall,

tower, and rampart, the garden of joy, the well in the garden, the spring of living water, the king's daughter, and the love of Solomon in his concupiscence: she is the dearest to her mother, and the chosen of her mother, but her head is filled with dew, and her locks with the drops of the night."

Through this discourse and revelation I was so far informed that I knew the purpose of the Wise and did not touch the locked treasure until through God's mercy, the working of noble Nature, and the work of mine own hands, the work was happily completed.

Shortly after this time, just on the day of the month when the moon was new, there occurred an eclipse of the sun, showing itself in all its terrifying power, in the beginning dark green and some mixed colours, until it finally became coal-black, darkened heaven and earth, and many people were much afraid, but I rejoiced, thinking of God's great mercy, and the new birth, as Christ Himself pointed out to us, that a grain of wheat must be cast into the ground, that it may not rot therein, else it bringeth forth no fruit. And then it happened that the darkness was covered with clouds, and the sun began to shine through, yet at the same time three parts of it were still heavily darkened; and lo, an arm broke through the clouds, and my body trembled because of it, and it held in its hand a letter with four seals hanging down from it, on which stood written: 'I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon: Look not upon me, because I am black, because the sun hath looked upon me, etc. But as soon as the fixum acted in the humidum, a rainbow spanned itself and I thought of the covenant of the Most High, and of the fidelity of my Ductoris, and of what I had learned, and lo, with the help of the planet and the fixed stars, the sun overcame the darkness, and over every mountain and valley there came a lovely and bright day; then all fear and terror had an end, and everything beheld this day and rejoiced, praised the Lord, and said: The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Therefore let us make haste to take the foxes, the little foxes that spoil the vines, that we may gather the grapes in time and with them make and drink wine, and be fed at the right time with milk and honey-comb, that we may eat and be filled. And after the day was done and the evening fell, the whole heaven grew pale, and the seven stars rose with yellow rays and pursued their natural courses through the night, until in the morning they were overshadowed by the breaking of the sun's red dawn.

And behold, the Wise who dwelt in the land arose from their slumber, looked heavenward, and said: Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and there is no spot in her, for her ardour is fiery and not unlike a flame of the Lord: so that no water may extinguish the love, nor any river drown it; therefore we will not leave her, for she is our sister, and though she is yet little, and hath no breasts, we will bring her again into her mother's house, into a shining hall, where she hath been before, to suck her mother's breasts. Then she will come forth like a tower of David, built with ramparts whereon hang a thousand shields, and many arms of the mighty men; and as she went forth the daughter praised her openly, and the queens and the concubines spake well of her: but I fell upon my face, thanked God, and praised His Holy Name.'

Epilogue

And thus is brought to a close, ye beloved and true Sapientiae et doctrinae filii, in all its power and its glory, the great secret of the Wise, and the revelation of the Spirit, about which the Prince and Monarch Theoph. in Apocalpsi Hermetis saith: 'It is a single Numen, a divine, wondrous, and holy office, while it encloseth the whole world within it, and will become true with all else, and truly overcometh the elements and the five substances. Eye hath not seen, nor hath ear heard, neither have entered the heart of any man, how the heaven hath naturally embodied to truth of this Spirit, in it the truth doth stand alone, therefore it is called: the voice of truth. To this power Adam and the other patriarchs, Abraham, Isaac, and Jacob, owed their bodily health, their long life, and finally prospered in great wealth thereby.

With the aid of this Spirit, the Philosophi founded the seven free arts, and acquired their wealth therewith. With it Noah built the Ark, Moses the Tabernacle, and Solomon the Temple and through this provided the golden vessels from pure gold in the Temple, and for the glory of God, Solomon also wrought with it many fine works and did other great deeds.

With it Esdras again established the Commandment; and with it Miriam, the sister of Moses, was hospitable. And this Spirit was much used and very common amongst the prophets of the Old Testament. Likewise it is a medicine and a cure for all things, and the final revelation, the final and highest secret of Nature.

It is the Spirit of the Lord which hath filled the sphere of the earthly kingdom, and moved upon the face of the waters in the beginning. The world could neither understand nor grasp it without the secret gracious inspiration of the Holy Ghost, or without secret teaching. For the whole world longeth for it because of its great powers, which cannot be appreciated enough by men, and for which the saints have sought from the creation of the world, and have fervently desired to see.

For this Spirit goeth into the seven planets, raiseth the clouds, and dispelleth the mists, giveth light to all things, transformeth everything into gold and silver, giveth health and abundance, treasures, cleanseth leprosy, cureth dropsy and gout, cleareth the face, prolongeth life, strengtheneth the sorrowful, healeth the sick and all the afflicted, yea, it is a secret of all secrets, one secret thing of all secret things, and healing and medicine for all things. Likewise it is and remaineth unfathomable in nature, and endless power and an invincible might and glory, that is a passionate craving for knowledge, and a lovely thing of all things which are beneath the circle of the moon, with which Nature is made strong, and the heart with all members is renewed, and kept in blossoming youth, age is driven away, weakness destroyed, and the entire world refreshed. Likewise this Spirit is a spirit chosen above all other heavenly things or spirits, which giveth health, luck, joy, peace, love, expelling altogether all evil, destroying poverty and misery, and also causing that one can neither talk nor think evil; it giveth to men what they desire from the depths of their hearts, worldly honour and long life to the godly, but eternal punishment to the evil-doers, who put it to improper use. To the Most High, Almighty God who hath created this art and who hath also been pleased to reveal this knowledge unto me, a miserable, sinful man, through a promise and true vow, to Him be given praise, honour, glory and thanks, with an entirely humble and fervent prayer that He will direct my heart, mind, and senses through His Holy Ghost, so governing that I talk to no one about this secret, much less communicate it to some one who doth not fear God, nor reveal it to any other creature, lest I break my vow and oath, and break the heavenly seals, and thus become a perjured Brother Aurae Crucis, and utterly offend the Divine Majesty, and thereby commit and perpetrate knowingly an unpardonable mighty sin against the Holy Ghost. Wherefore may God the Father, Son, and Holy Ghost, the Most Blessed Trinity, mercifully preserve and protect me constantly. Amen. Amen. Amen.

Greverus

From the *Theatrum Chemicum*, Volume III, Strassburg, 1613.

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"Behold, my beloved son, the harvest-time desired by you has come. Rejoice and render immortal thanks to God Eternal, because he allowed us to be able to understand those things, and directed my words, so that I arrived at a true and clear statement of the idea. And you, my son, adore that God submissively, so that, when you have made a beginning with the investigation, it will please him to reveal those two hidden secrets, just as you - who apply yourself assiduously to the study of the much exalted Philosophy - are also worthy to participate in the very select courses of this sacred banquet, and as you are also worthy of being able to gather the golden apples of the Hesperides in the garden of Tantalus, first having made the always watchful dragon unconscious, as the legends urge. But, as that garden is fenced in by an extremely strong wall, the question has to be put: "In what way can you enter the garden? And how do you recognize the tree bearing the golden apples? And in what way do you gather them?"

Oh, beloved son, did you not see that that garden is laid out on a very high and lonely mountain, the foot of which is always surrounded by the noise caused by the fighting forces of disharmonious winds, and which, as an insatiable chaos, fosters a struggle between coldness and heat. The middle part of the mountain, however, has red and black dragons, which wage a never ceasing fight with the insatiable chaos and the winds. That fight is without end, because, when the fury of the red dragons is inflamed by the increasingly agitating opposites of the winds, they themselves perish by their own glow and the chaos takes their dead bodies in. Nevertheless this eternal struggle knows no rest, because the red dragons, doomed to death, are succeeded by black dragons, which, they themselves also breaking out into rage, are inflamed and perish like the red dragons, while - as is said - others succeed them immediately. But this struggle never ends in all eternity, for neither chaos nor winds are finite nor does the offspring of the black dragons ever disappear. Nevertheless does the guardian and master of the mountain collect the black dragons' offspring at regular intervals and sends them to the centre of the mountain. The top of the mountain, however, shows a threefold change in one single year. In winter it blazes with glowing sparks, like the Etna; in spring, however, the top is flooded with stagnant, hot pools and marshy reedlands, while the entire fire of the winter is hidden. In summer, however, when the waters of the hot swamps are quite dried up, the ashes of things, of which it may be assumed that they were burnt by the wintry fire, appear to be still tepid, although the fiercest heat is gone. In autumn the remainders of the ashes disappear again and very fine sand comes in their stead, which is glowing-hot, it is true, but certainly not red-hot; I think that it is the remainder or the very bottom of the waters that flooded the summit in spring-time.

In this mountain, my son, I think you have seen the royal gardens of the Hesperides; in those gardens the golden and silver roses grow and from there come the purple-coloured apples, the golden and the silver ones, and they bear fruit annually.

The access to this garden, however, is difficult, but the entrance still more difficult and much more difficult is the gathering of the golden or silver apples themselves. For the behaviour of the mountain is of such a nature that nobody is admitted, who has not experienced the wintry cold first. Therefore you also have to approach it in winter, and you must not be intimidated by the cold, for you will scarcely be able to stand the heat prevailing at the entrance. On the top of the mountain you will come upon a very high tower, the guardian of the garden; the tower has two parapets, which are both situated in a blazing fire. He who wants to enter this garden, has to conquer above all the bulls, which blow fire out of their nostrils and has to go through the gate and the fiery parapets. This requires enormous efforts, and one risks one's life. This is such an immense task that one is not ready to force one's way through before the end of the winter. However this may be, the danger that is imminent because of so much fire and such an enormous blaze is not slight. Therefore he who wants to enter must try to get the medicines which Medea once gave to Jason, when the latter tried to enter the garden. Beloved son, if you do not succeed in finding these medicines, exert yourself to find a way by your own industry, by which you can go through the afore-mentioned menaces. For if you only go past them and not through them you will never be allowed to enter the garden. But although I was filled by an overwhelming yearning after the garden, and saw that I could not pass the flames without danger, I did not want to go away before I had seen whether perhaps somebody would come who would show me the way to pass, or whether the blaze might be extinguished. And when nobody came after me and the winter was already wearing away quickly, the tower suddenly began to move strongly, the blaze began to decrease and was quite extinguished some moments later, and tower and parapets had dissolved, as it were, and had disappeared, and when that had happened, I immediately ran to the garden, whilst it was still the same season as when the tower still stood; and I was not at all astonished by the things I had seen happening. But when I had nearly entered the garden, I was cut off from the entrance by stagnant, hot waters on all sides.

The garden was surrounded by a diaphanous wall, strong as iron, and was in the middle of the stagnant, hot waters. But the garden as well as the water were surrounded in their turn by brickwork outside the wall. I saw, however, three steps of a narrow road, along which I hoped to find admittance and, without losing time, I began to follow them, whereupon the brickwork opened before me. And when I was on the first step, I was compelled to stand still for some time, because I was struck by a horrible smell of decomposition. The heat agreed with the tepid warmth of a rotting process. When this had passed I obtained admittance to the second and the third step, where there was something all the time which detained me, even so that, when I thought I was already quite near the garden, there took place an enormous trembling of the mountain, by which the waters disappeared and a deep ditch, surrounded by a brick wall remained; the bottom of the ditch was ablaze with the glowing ashes. In the middle of it was a garden, and three roads from the ditches led to it, having different degrees of heat, which increased in heat in proportion to their distance from the garden. I strained every nerve, till, already on the point of climbing the earthen bank of the third road, I felt another mountain shock, which enveloped the glowing ashes in a dark haze, from which scorching hot sand appeared, which surrounded the garden with a bank on all sides. My expectations were strained to the utmost, as to whether I was near the end of my ordeal; and it turned out to be true. For, as I perceived the enchanting flowers of the garden from the bank and saw miracles so great that I may not speak about them, I was so thunderstruck by utmost astonishment that I scarcely noticed in what way an old man led me into the garden. This same old man carried seven keys in his hand, with which, I think, he himself opened the bolts of the gates of the garden, while I stood on the bank, dumb with astonishment. This old man led me to the tree with the golden apples, in order to let me venerate the tree. A dragon was lying near the tree, which had been killed just before and by whose blood the golden apples were affected. I was burning with desire to gather the golden apples; the old man knew this and while he surveyed me calmly he said: "Son, lay aside the seductions of earthly desires, for this fruit is only given to Divine Spirits."

His words made me tremble from head to foot, for I had never heard such a voice; I was, as it were, changed by this voice and I got the impression that my consciousness had broadened considerably. It seemed to me that the old man changed his shape; he became a very exalted and, as it were, terrible figure, and I perceived that he was not the gardener whom I had seen just before, but the master of the garden himself. A strong fear came over me that I would be punished for my audacity of having ever thought of penetrating the garden of such a mighty master in a cunning way.

And while, full of doubt, I considered several things and was alternately under the spell of my fear and then filled with desire and hope, he himself stretched out his hand and gathered some golden apples, and whilst he looked in turn at the apples and at me he said: "This Garden is the Garden of happiness and wisdom, and we have laid it out for man's sake and in order to exclude irrational beings we have surrounded it with a wall as strong as iron; we saw

that it was threatened by the guile and ruses of man; there is no admittance for anyone of the thinking beings, except for the righteous, the innocent, the modest and the good; and we ourselves attract those. And when we observe that they are persevering and steadfast we finally usher them in here after the ordeal is over, and after we have bestowed upon them gifts of this nature, we let them go again quietly." With these words he handed me the apples he had picked. I threw myself upon the earth before his face in deepest veneration and adoration, and deeply rejoicing I put the apples into my pocket. When I was on the point of thanking him he said: "My son, this is not all, follow me"; and he led me to a work-room, which was purified, the dragon's blood that had bespattered the golden apples having been removed, and after he had taken a slightly sparkling whitish powder out of a wooden box, he handed part of it to me with the words: "This powder blots out every stain, and resuscitates any dead; go away, keep the secrets hidden, purify the moistened (earth) with fire and powder, work the earth and sow what is purified, and let it thrive and sprout and may your earth give you ample fruit." When he had spoken these words, he disappeared from sight. But I was thunderstruck and dazed, and when I came home after that, it seemed to me as if I awakened from sleep, for, nearly exhausted by the long journey and tired by the work, I threw myself onto my bed, and I should truly have believed that I had only seen everything in a dream, if I had not had the golden apples and the powder in my hand, and moreover, such a sharp recollection of all words spoken to me. But, however that may be, whether I really was in the garden then or was only led to it in a vision or saw it in a dream, the name of him be blessed to all eternity, who has seen fit to reveal to me such awe-inspiring mysteries of nature, and has not kept his gift from me, unworthy sinner. The Father, the Son and the Holy Spirit be praised, blessed and exalted, the only God in all eternity, Amen.

Conclusion

My son, here you have the whole process of our work in your hands, without any disruption and without any superfluity and summarized by a competently written eloquence. Therefore, prepare your heart, that you may find favour in God's eyes. For it is a gift of God and it contains the secret of the indivisible unity of the Holy Trinity. O most precious of all sciences, you are the theatre of the whole nature and its anatomy, the earthly astronomy, the truth of God Almighty, the proof of the resurrection of the dead, the example of the remission of sinners, the unmistakable proof of the future Last Judgement and the mirror of eternal bliss. Truly, no science is more exalted than this one; for this one science contains all sciences, without being included in one of them itself. But, thanks, praise and honour to You only, O ineffable Majesty, because you have not kept your grace from me and have revealed the secrets of your most hidden works to me; therefore your sacred name be praised to all eternity. Amen.

An unwise man will not get to know these things
and a fool will not understand them.

A sack of cummin belongs to a parrot and hay to a cow."

The Allegory of Merlin

In the alchemical tradition we find a number of allegories which involve the transformation of a King, the Duenech and Merlini allegories being among the earliest. I recently uncovered an English translation of the Allegory of Merlin in a 17th century manuscript in the British Library (MS Sloane 3506, f.74-75), which sparked off my interest in the piece so I have decided to include it here. The allegory (minus the 'Merlin' title) exists in a 14-15th century manuscript in the Bibliotheque Nationale in Paris (MS. Lat. 14005), and it was published as 'Merlini-Allegoria, profundissimum Philosophici Lapidis Arcanum perfecte continens', in the alchemical compendium *Artis Auriferiae*, I, 420-424, Basel, 1593). The association with the Celtic 'Merlin' figure is obscure and there are no internal references (nor indeed any links with the Merlin mythos), which might explain why this name is associated with the allegory. It shows the death and resurrection of the King. The King drinks a special water which kills him, and through drying off this water a transmutation occurs and the King is brought back to life in a more energetic form. This allegory has obvious links with the Duenech allegory (which was published in the vast alchemical compendium, *Theatrum Chemicum* III, p.756-757, Ursel, 1602).

Allegory of Merlin

A King intending to conquer a mighty people prepared himself against them for war, and when he would get upon a horseback, he commanded one of his soldiers to give him a cup of water which he mightily loved. The soldier answered and said, "My lord, what is this water you ask for?"

And the King said, "The water which I long for is a water which I love, and also the water loves me above all things".

Then considering, he went and brought it, and the King getting it drunk, drank again till all his members were filled, and all his veins inflamed, and he was much discoloured.

Then the soldier spoke to him, "My lord, see the horse here and if you please get upon his back".

However the king answered, "I can not".

But the soldier said "For what reason can you not".

And he answered, "I find myself heavy, and my head aches, and I fancy all my members divide themselves from one another. Therefore I command you that you do bring me into a light chamber, which must be in a warm and dry place, then I shall sweat and the water will be dried in me, and also I will be freed from it".

And they did as he commanded them, and the time being over they opened the chamber and found him most dead.

But his relations went presently to the Alexandrine and Egyptian physicians, and brought them to him and told them what had happened to the King. When they had seen him, they said that without doubt he might be delivered from it.

Then they asked "Who is the Master among you?"

And the Alexandrines answered "We if you please".

But the Egyptians said "We are Masters if you please and we will be it, for we are more ancient than you, also we seem to be younger".

To which the Alexandrines consented.

Then the said Masters did take the King and cut him in very small pieces, grinding these. Then they did mix them with their moistening medicines a little, then they put him also prepared into his chamber in a warm temperate place as before for a day and a night. When this was done, they did take him half-dead, but having yet a little life, and seeing this the King's relations said, "Ach the King is dead".

To which the physicians answered, "He is not dead, do not make a noise as he sleeps".

Now they did take him again and washed him with sweet waters so often till the least of the medicinal waters went off. Then they mixed him again with new medicine and put him again in his place as before, and when they did take him out they found him quite dead.

Then his relations did exclaim, "The King is dead".

To which the physicians did answer "We killed him for the reason that after his resurrection and the Day of Judgement he may become stronger and more powerful in this world as he was before".

When the relations did hear this, they fancied they were impostors, and then taking from them their medicines they forced them to leave the kingdom. When this was over, they deliberated together what should be done with the dead poisoned body, and they concluded that they should bury him that his stink might bring no damage.

When the Alexandrine physicians did hear this, they came and said, "Do not bury him, for if you please, we will make him better and more powerful than before".

The relations began to scorn them saying, "Will you impose on us also as the others have done? And if you do not perfect what you promise you shall not evade our hands".

To which the physicians consented, and they did take the dead king, as the others hath left him and grinding him they washed him well till nothing remained of the others medicines, then they did dry him. Then they did take of salt armoniac one part, and two parts of Alexandrine Nitre. This they did mix with the powder of the dead King. Then they did make a paste of it with linseed oil, and put it into a chamber, made like a perforated crucible, and under the hole they put another clean crucible. There they left him for one hour, then they covered it with fire blowing till all was melted into the other crucible, descending through the hole. Then the King, also brought from dead to life, cried out "Where are the enemies. Let them know that I will kill them, if they do not obey me immediately".

When they heard this they came before him saying "My Lord, we are ready to obey all your commandments", and from that hour all kings and neighbours did fear him, and when they would see his wonders, they put one ounce of washed mercury into a crucible and projected upon it as much as a grain of linseed of his hairs, nails or blood. When they blowed gently the coals, then they left him to cool, and they found a stone which I know. Of this stone they projected a little upon purified Saturn and presently its form was altered as I know of which afterwards. They put one part upon ten of Venus and it would be all of one goodness and colour. And by another way they did take the said stone powdered and mixed him with salt and Sol as before, and melted him and projected the said dissolved salts into goat's cream, and then it grows good for all things.

Brother, keep secret this treatise for it is of an importance amongst the fools, and no importance amongst wise men, and this is the Royal way of three days, for they will have but little labour and great lucre. Let us glorify the Most High Creator who has taught his faithful Servant to transmute accidents into substances, also that they may bring to action these powers which lay hidden in divers things.

Muller's allegory

Extracted from Patrick Ruthven's commonplace book in Edinburgh University Library.

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The copy of D. M[uller] letter written to the Earl of Argyle, containing the whole work enigmatically as he conceived it, first out of the former wheels and cipher of Trithemius, and then made it with his own hands: copied by me from the original letter under D.M. own hand; copied, I say, anno 1629 October 2 per me Patricium Ruthuenum. Right Honourable,

Your earnest desire to profit in this study of metaphysical philosophy, I thought it good to give your Lordship a taste of such marrow as I have by God's assistance sucked out of the bones of old philosophy. First, therefore, taking it pro confesso, esse artem, quam vocant chemicam ["through confession, to be the art, which they call chemica"], and that the same is most firmly founded and grounded upon invincible maxims, and undeniable principles, as by manifold authorities and apologetic arguments (too strong to admit any contradiction) may fully appear, I say taking that, and diverse other needless doubts daily in contumely of this admirable art, as granted and fully resolved; I have made choice to leave all questions concerning the possibility of the art, and to set down only the very true and lively method and order which I would follow, in case I now were ready to put a practical hand to perform the effect of all my rhetorical speculations.

And therefore where I find by the relation of diverse credible authors, that not far from that famous Neptunian Metropolis, there lurketh in the hidden caverns of one huge Mountain a most ugly venomous, and horrid, flying dragon and that without the living blood of such a one, this great work cannot be performed, I say that he will endeavour to bring this work to effect, must of necessity be of an invincible courage to wage war with so full a Monster, and thither he must, where if he fortune to fail of Hercules strength to get the golden apples of the Hesperides; yet let him be so politic, that he can with Jason insinuate with Medea to master that Monster, so as though he can not possibly quite extinguish and defeat him, that yet he fail not to bring away with him a good share of the strongest and deadliest poison that is within him. If it be the true venom, it will show in the open air the very natural colour of the heaven, but let him be very circumspect in carrying it, lest it breed his bairn, for it is wonderfully subtle and penetrative, and therefore take heed that thou give it no, not the least vent, and keep it part by itself. When thou hast furnished thy self with this strong intoxication, then get thee speedily to another huge mountain consecrate to the Virgin Mary, whom the Gods by one old decree, in the General Council held at the beginning, established and consecrated with the keeping of all the broken and waned moons, who have made choice of that place to be her Gazophylacium for that purpose.

Scoff not at this fiction, though it seem fabulous, and there once arrayed thou shalt be kindly entertained being a stranger especially if thou covet to see that Treasure - where either the doorkeeper or some other employed of trust there, will not stick for small consideration to let thee have a cast of his office and pleasure thee with the broken offals of some of these waned moons. As soon as thou has got it, fly thee to the Cyclops forge, but in any case see that Vulcan be not at home, and get one of them to beat thy old fragment into book leaves upon their subtle anvils, for without the Cyclops help herein to temper thy Moon metal, it would not abide, but would fly from thee quickly into his own region of the sky, the Sphere of the Moon. This done yet has thou one more journey to make before thou return, namely into North Albion, where is a famous river generally known to be of this virtue, that so often as the Sun shineth brightly upon the same, it retaineth so strongly the influence thereof, that often times in the bottom thereof are found certain rays of the Sun so purely bright and refulgent, as no eye can possibly discern them to be of one other substance, than of the Natural Sun.

Dive for and get thereof a good quantity, and do with this in all respects as I directed thee to do with thy broken Moons: and let each of all these be kept apart till thou have occasion to use them severally.

Thus thoroughly furnished with materials, build thee up a furnace in the forge of Philosophy. Let Zacharius by thy Architect, herein he will either make it for thee himself, or will not stick to let thee have his model: howsoever I would advise thee to take his advice. Thy furnace artificially framed, there is a bird called Hyle bred in the fire that layeth transparent eggs. This bird is most commonly found, near some convent of sable friars, who for the most part love to sit by good and warm fires. Choose one of the purest and clearest eggs, the best have the longest neck. When thy shall is clean washed, and nothing left within it, then take the venomous blood of thy Dragon, and purge it after this manner. Take a hare, and pour it into her body, and presently bind up fast all the vents both behind and before, and course her so long that all the venom sweat out again at her sides. When the hare beginneth to sweat, then have a clean vessel of glass ready to receive the azure drops of the distilling venom, and immediately let it be poured into

the translucent eggshell but not above the quantity of nine drops, wherein infuse one of the leaves of thy battered Moon. Then stir them well together, and presently set Hermes Seal upon the vent of thy eggshell, and print it well that thou mayest easily perceive, if any have offered to meddle with thy work. This done carry it into the forge of Philosophy, and place it in thy furnace where art requireth. But now followeth a most hard task to be performed, and that is, thou must of necessity entreat Jupiter, that he would be content to spare thee Vulcan the forger of his thunderclaps, to attend this thy world wondered, for without his continual presence thou canst do nothing, yea all thy labour is lost. And having obtained this at Jupiter's hand, then hast thou himself to entreat, who I assure thee, is of a very crabbed disposition, and sullen demeanour, but never leave using of mild terms, and gentle motives, till thou hast reclaimed him from his churlishness, and made him affable and tractable. All which he will be very willing to perform, if thou cast but procure Venus once to smile upon him, for with one hours dalliance she can enjoin him even a whole years task, without grudging or gainsaying.

He thus reclaimed and lenified, set him to his task, but be sure thou have a watchful eye over him, lest any matter unfortunately crossing his now mild disposition, should unhappily move him to impatience, and so in fury, he might happen to set the forge and all on fire, and then wert thou undone. But if thou canst like a philosopher, keep him in a mild and temperate mood, then shalt thou see his continued temperance show itself in the orderly process of they work.

Further shalt thou see the Man in the Moon first clad all in a suit of black satin, and after that in due process of time will he appear in another suit as white as snow, and when thou seest these successive alterations, then stroke Vulcan's head, and say he is a good boy and tell him Venus shall thank him for his pains, if he will continue yet a while longer, but in any case take heed you increase not his diet, nor give him no food of a dry or combustibile quality, for then all is lost, but keep him yet at a straight diet, and still hold him hard to his task.

When the Man in the Moon hast had on his whitest garment, and that you see him once put on his yellow girdle, then O! then, even then, break open the seal warily, and add to thy composition one leaf of the rays of the Sun which thou must have always in readiness to watch this opportunity withal, ah, then shalt thou see there how gladly friends that have been so long absent will embrace each other, but as soon as ever it is put within the shell, presently clap on the seal again, and see thou remove not the shell out of his place, for the doing thereof. Nor ever let Vulcan's eyes so much as one's wink from his labour, but hold him incessantly at his work, and thou shalt see that if thou and Vulcan prove careful workmen, thy first Man of the Moon will once again in due time, if thou have patience to abide the time, show himself in his former colours.

And first of Black, but much more black and of a far deeper dye in grain, and after in white again fare exceeding the former. If you please here to break off your work, then may you by virtue of this whiteness make daily new moons at your pleasure, but better it were to bide a little longer, and then you shall see this whiteness turn into red, and so little by little, it will wear into a deep sanguine red, in such grain as you cannot imagine a deeper, and this is called the crocus solis, wherewith you may dye every imperfect body into the natural colour of the Sun, and then is your wished work at an end, and now thou mayest give Vulcan leave to sport him for a time, till thy further occasion.

If you will try whither thou hast wrought wisely, take one part of thy red powder and first project it upon 10 parts of thy reserved Sun rays, and it will all become Medicine of Metals, and then project one part of that on ten parts of Mercury, and thou shall see thy Medicine will turn this little star into a bright and perfect shining Sun.

If thy saffron grow scant, then mayest thou easily multiply it into more, then make it anew, and that thou mayest do by continuing thy first course till thou comest to put in thy Sun's rays, and then instead of them, infuse so much of thy reserved sovereign saffron, and that will hasten the perfection of thy work, and so mayest thou use it to the glory of God that gave it thee, to thy own honour, and to the exceeding great comfort of all the distressed members of Christ, thy own brethren.

I say with this thou may instantly heal all manner of diseases of all living creatures, restore the sick to their health, preserve the whole from sickness, and continue them both, in one assured estate of health, until that hour appointed by God to call them hence for their original sin. Thou mayest also help all the infirmities of vegetables, and of crystal make rubies, and all kinds of precious stones.

Judge then whither this be not the rarest gift, that God hast given to Man, next after his soul, and the salvation of the same.

Use therefore this Sacred Gift as a means whereby to acknowledge the goodness of so Gracious a God, and take heed thou abuse not both Him and His gifts, and think that in this, thou art but God's Steward, and must give to Him a full account, how thou hast used this thy talent, for to whom he lendeth much, of him shalt much be required.

D.M.

Allegory from Ruland

This allegory is included in Martin Ruland's alchemical dictionary, *Lexicon alchemiæ sive dictionarium alchemisticum...* Franckfurt, 1612.

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I was buried in a most profound slumber when it seemed that I beheld a statue of about fifteen feet in height, representing a venerable and ancient man, very handsome, and beautifully proportioned in all the members of his body; he had long silver-coloured hair, falling in waves upon his shoulders; his eyes were like fine turquoises, set with carbuncles in the middle, and the radiation thereof was so brilliant that I could not support the light. His lips were of gold, his teeth of Oriental pearls, and the rest of his body was a most brilliant ruby. His left foot rested on a terrestrial globe which seemed to support him. With his right hand uplifted and outstretched, he seemed to be poising above his head a celestial globe at the end of his finger; his left hand held a key made of a rough diamond. This man approached me, and said: I am the Genius of the Sages; fear not to follow where I lead. Then, taking me by the hair with the hand which held the key, he raised me up carried me away, and caused me to traverse the three regions of the air, the fire, and the heaven of all the planets. Beyond even these did he transport me; then, having enveloped me in a whirlwind, he disappeared, and I found myself on an island floating in a sea of blood. Surprised at finding myself in so remote a region, I walked along the bank or shore, and contemplating the said sea with profound attention, I remarked that the blood of which it was composed was all warm and living. I remarked also that a very gentle wind, which continually agitated it, maintained the heat thereof, and did excite in this sea a bubbling and movement which caused the whole sea to vibrate with a scarcely perceptible motion.

Ravished with admiration in that I was gazing on things so passing strange, I was reflecting on all these marvels, when I looked up, and lo! many persons standing by my side! I apprehended at first that they would seek to molest me, and I passed quickly into a bush of jasmine to conceal myself; but the odour of the said flowers did so speedily cast me into a sleep that they found and took possession of me. The tallest of the gang, who seemed to command the others, required of me in a haughty tone what had made me so rash as to enter from the Low Country into this most exalted empire. I described to him after what manner I had been transported thither. The personage did them immediately change his deportment, manners and accent, and he said unto me: Be thou welcome, O stranger, who hast been here led by our most high and powerful Genius! He thereupon saluted me, as also did all the others, after the fashion of their land, which is first of all to lie flat upon the back, then in like way upon the belly, and so rise. I returned their salutation after the custom of my own country. After this ceremony, the commander notified unto me that he would present me to Hagacestaur, who is their emperor. He solicited me that I would excuse him in that he had no carriage by which he might transport me to the town, from which we were distant one league. He entertained me by the way with an account of the power and grandeur of the said Hagacestaur, telling me that his dominion extended over seven kingdoms, and that he had chosen that which was in the middle of the other six to establish his ordinary residence.

As he remarked that I found it difficult to walk upon the lilies, roses, jasmynes, carnations, tuberoses, and a prodigious variety of other flowers, most beautiful and curious to behold, which blossomed even upon the road, he inquired, with a smile, if I feared to harm those plants. I answered that I was well aware they were devoid of a sensitive soul, but seeing they were most rare in my own country, I shrank from trampling them underfoot. Then, noticing that the whole land seemed to be nothing but flowers and fruits, I asked him where grain was sown therein. He replied that they sowed nothing of the kind, but the sterile portion of the Kingdom abounded in grain, and that Hagacestaur caused the greater portion to be thrown down into the Low Country to give us pleasure. As for the rest, it was devoured by the beasts. For themselves, they made their bread of the most beautiful flowers, kneading it with dew, and baking it by the rays of the sun. As I beheld everywhere an abounding quantity of the finest fruits, I had the curiosity to gather some pears that I might taste their flavour, but they would have prevented me, saying that these also were only eaten by animals. I, nevertheless, found that they were of delicious quality. The commander presently offered me some peaches, melons, and figs, nor ever has Provence, nor yet all Italy, nor Greece itself, produced fruits of such surpassing excellence. He swore unto me by royal Hagacestaur that the said fruits grew wild, that they did nothing to cultivate them, and that they ate nothing else with their bread. I inquired of him after what manner they preserved their flowers and fruits during the winter season, but he answered me that they knew no winter, that their years had three seasons only, to wit, spring and summer, and that of these two there was formed a third, which was autumn. The latter contained in the bodies of the fruits both the spirit of spring and the soul of summer, at which time they harvested the grape and the pomegranate, these being the choicest of their fruits.

This personage manifested an extreme astonishment when I informed him that we ate beef and mutton, game, fish, and other animals. He told me that we must possess but a gross or clouded understanding, since we made use of such coarse nourishments. I experienced not fatigue or distraction while listening to his curious and wonderful information, which I heard with great attention. But being counselled to take note of the appearance of the two, from which we were now distant only two hundred paces, I had no sooner raised my eyes to look at it than I beheld nothing, for I had become suddenly blind. At this my conductor fell a laughing, and all his company with him. The vexation of finding all these gentlemen making merry over my ill-chance, caused me more chagrin than the misfortune itself. Seeing that their behaviour displeased me, he who had taken such pains to entertain me consoled me by commending me to a little patience, for I should see clearly in a moment. He then went in search of an herb which he rubbed over my eyes, and I straightaway beheld the light and glittering of this superb town, whereof the houses were built of purest crystal, while the sun illuminated it continually, for in this island no night or darkness did ever fall. On no account would they permit me to enter any of these houses, but I was allowed to look upon what was passing therein through the transparent medium of the walls. I examined the first of these mansions, which were all built on the same model. I remarked that they consisted of one storey only, divided into three apartments, having several chambers and cabinets on the same floor.

The first apartment was dining-room, ornamented with hangings of gold lace, bordered by a fringe of the same precious material. The ground colour of this stuff was variable between red and green, enriched with finest silver, the whole being covered with white gauze. There were also some cabinets garnished with gems of different colours. Next I discovered a chamber entirely furnished with the richest black velvet, laced with very black and very glossy bands of satin, the whole being relieved by embroidery of jet, which had also a most brilliant and iridescent blackness. In the second apartment there was a chamber hung with white watered silk, enriched and relieved by a broidery of very fine Oriental pearls. There were also several cabinets furnished in various colourings, such as blue satin, violet damask, citrine mohair, and carnation glazed silk. In the third apartment was a chamber draped with an eminently resplendent material, purple on a gold ground, beyond all comparison more beautiful and more rich than all the other fabrics I had seen. I inquired where were the master and mistress of this dwelling-place, and learned that they were concealed at the further end of this chamber, and that they must pass to one which was remoter still, and was separated from this one by certain communicating cabinets. The furniture of these cabinets was all of different colours, some yellow, some citrine, some purest and finest gold-brocade. I could not see the fourth apartment, but was told that it consists of a single chamber, the furniture being covered with a tissue of solar rays, the purest and the most concentrated, on a ground of the purple fabric which I had previously remarked.

After having beheld all these curious things, I was informed after what manner marriages took place among the inhabitants of this island. The royal Hagacestaur, having a most perfect knowledge of men and of his subjects' dispositions, from the smallest even to the greatest, assembled the nearest relatives, and placed a young, unspotted maiden with a strong, healthy, and excellent old man. Then he purged and purified the girl, washed and cleansed the old man, who presented his hand to the maiden, and the maiden took the hand of the old man. Thereupon they were conducted to one of these lodgings, the door being sealed with the same substance of which the house itself was built. Thus shut up, they were destined to remain together for a period of nine months, during which time they made all the beautiful furniture and appointments which I had so much admired. At the end of the prescribed time they came forth joined in one and the same body, possessing but one soul, the power whereof is of singular greatness on the earth. Of this Hagacestaur makes use to convert all wicked persons in his kingdoms.

They promised me that I should enter into the palace of Hagacestaur, and should behold the apartments therein, among others a saloon in which there are four statues as old as the world, that in the centre being the most powerful Seganniseged, who had transported me into this island. The three others, which form a triangle about him, are three women - to wit, Ellugat, Linemalor, and Tripsarecopsen. It was also promised me that I should behold the temple wherein is the image of their divinity, whom they call Elesel Vassergusin; but by this time the cocks had begun to crow, the shepherds were already leading their flocks to pasture, and the husbandmen, yoking their oxen to ploughs, made such a clatter that I awoke, and my dream was altogether dissipated. All that I had seen was but nothing in comparison with what they had promised to reveal me. Nevertheless, I have found abundant consolation when I have reflected on that other and heavenly empire where the Most High is seen seated upon His throne, surrounded with glory, and accompanied by angels, archangels, cherubim, seraphim, thrones, and dominations. There shall we behold what eye hath never seen, shall hear what ear hath never heard, since it is in that place we shall partake of eternal felicity, which God hath promised to all those who seek to make themselves worthy of it, all having been created to participate in this glory. Let us then do our best to merit it. God be praised!

Sendivogius' Enigma of the Sages

This Parable or Enigma of the Sages, was included in Michael Sendivogius *Tractatus de Lapide Philosophorum*. This was first published in 1604, but many editions appeared during the 17th century.

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A Parable, or Enigma of the Sages

Once upon a time, when I had been for many years of my life sailing from the Arctic to the Antarctic Pole, I was cast ashore by the Will of God, on the coast of a certain great ocean; and though I was well acquainted with the properties of that sea, I did not know whether there was generated near those shores that little fish Edieneis, which is so anxiously sought, even unto this present, by men of high and low degree. But as I watched the Naiads and Nymphs disporting themselves in the water, being fatigued with my previous toils, and overwhelmed by the multitude of my thoughts, I was lulled asleep by the soft murmur of the waves; and as I slept sweetly and gently, I beheld a marvellous vision. I saw ancient Neptune, with a trident in his hand, rise, with venerable aspect, from our sea, who after a friendly salutation, carried me to a most beautiful island. This island was situated in the southern hemisphere, and contained all that is required for man's use and delight. It appeared a more pleasant and delightful abode than Virgil's Elysian fields. The shores thereof were fringed with verdant myrtles and cypresses. The meadows were studded with a large variety of beautiful and fragrant flowers. The slopes of the hills were clad with vines, olives, and cedars. The roads were overhung by the intertwining branches of laurels and pomegranate trees, which afforded grateful shade to the wayfarer. The plains were covered with groves of orange and lemon trees. In short, the island was an epitome of earthly beauty.

Concealed under a rock, Neptune shewed me two minerals of that island, gold and chalybs (steel). Then I was conducted to an orchard in the middle of a meadow, which was at no great distance, the same being planted with a great variety of beautiful trees.

Among these he shewed me seven enriched by particular names; and two of them towered above the rest. One bore fruit which shone like the sun, and its leaves resembled gold; the fruit of the other was whiter than lilies, and its leaves were like fine silver. Neptune called the first the Solar, and the second the Lunar tree. The only thing which it was difficult to obtain in the island, was water. The inhabitants had tried to get it from a spring by means of a conduit, and to elicit it from many things. But the result was a poisonous water, and the only water that could be drunk was that condensed out of the rays of the sun and moon. The worst of it was, that no one could attract more than ten parts of this water. It was wonderful water, I can tell you; for I saw it with my eyes, and touched with my hands its dazzling whiteness, which surpassed all the splendour of the snow. While I stood wrapt in admiration, Neptune vanished from my sight, and there stood before me a tall man, on whose forehead the name of Saturn was inscribed. He took a vessel, and scooped up ten parts of the water, in which he placed fruit from the Solar tree; and the fruit was consumed like ice in warm water.

So I said unto him:- "Lord, I behold here a marvellous thing. The water is small in quantity; nevertheless, the fruit of this tree is consumed therein by a gentle heat. To what purpose is all this?"

He graciously replied: "My son, it is true that this thing is wonderful. But this water is the water of life, and has such power to exalt the qualities of this fruit, that it shall afterwards, without sowing or planting - only by its fragrance - transmute the six trees which remain into its own nature. Moreover, this water is as a woman to the fruit: the fruits of this tree can putrefy nowhere but in this water; and though the fruit by itself be wonderful and precious - yet when it putrefies in this water, it brings forth out of this putrefaction a Salamander that endures the fire; its blood is more precious than all treasures, and has power to render fertile six trees such as you see here, and to make their fruit sweeter than honey."

Then I said unto him:- "Lord, how is this thing done?"

He replied: "I have already told thee that the fruits of the Solar tree are living, and they are sweet; but whereas the fruit while it is cooked in this water can inform but one part, after its coction has been completed it can inform a thousand."

I then enquired whether the fruit was boiled in this water over a fierce fire, and how long?

He answered, "This water has an inward fire, and when this is assisted by continuous outward warmth, it burns up three parts of its own body with this body of the fruit, until nothing but an incredibly small part remains, which,

however, possesses the most marvellous virtue. This is cooked by the wise Master first for seven months, and then for ten. But in the meantime, on each fiftieth day, a variety of phenomena is witnessed."

Again I besought him whether this fruit was cooked in several waters, and whether anything was added to it.

He made answer: "There is no water, either in this island or in the whole country, but only this kind alone that can properly penetrate the pores of this fruit; and you should know the Solar tree also grew out of this water, which is collected by magnetic attraction out of the rays of the Sun and Moon. Hence the fruit and the water exhibit a wonderful sympathy and correspondence. If any foreign substance were added to the water, its virtue would only be impaired. Hence nothing should be put into the water but this fruit. After its decoction the fruit has life and blood, and its blood causes all barren trees to bring forth the same precious fruit."

I asked whether the water was obtained by any secret process, or whether it was to be obtained everywhere?

He said, "It is found everywhere, and no one can live without it, but it is best when extracted by means of our Chalybs (steel), which is found in the belly of the Ram. If you ask what is its use, I answer that before the due amount of coction has been performed, it is deadly poison, but afterwards it is the Great Medicine, and yields 29 grains of blood, each one of which produces 864 of the fruits of the Solar tree."

I asked whether it could be still further improved.

"The Sages say," he returned, "that it can be increased first to ten, then to a hundred, then to a thousand, then to ten thousand times its own quantity, and so on."

I asked whether that water was known by any particular name.

He cried aloud, saying: "Few know it, but all have seen it, and see and love it; it has many names, but we call it the water of our sea: the water that does not wet the hands."

"Do they use it for any other purpose?" I enquired; "and is anything born in it?"

"Every created thing," he replied, "uses it, but invisibly. All things owe their birth to it, and live in it. Nothing is, properly speaking, in it, through itself mingles with all things. It can be improved by nothing but the fruit of the Solar tree, without which it is of no use in this work."

I was going to ask him to speak more plainly, when he began to cry out in such a loud voice that I awoke out of my sleep, and Saturn and the hope of getting my questions answered vanished altogether. Be contented, nevertheless, with what I have told you, and be sure that it is impossible to speak more clearly. If you do not understand what I have said, you will never grasp the writings of other philosophers. After a while, I fell into another deep sleep, in which I saw Neptune standing over me, congratulating me on our happy meeting in the Garden of the Hesperides. He held up to me a mirror, in which I saw the whole of Nature unveiled. After we had exchanged a few remarks, I thanked him for conducting me to this beautiful garden, and introducing me to the company of Saturn; and I heartily besought him to resolve for me the difficulties and doubts which Saturn had left uncleared.

"For instance," I said, "I have read and believe that for every act of generation a male and a female are required; and yet Saturn spoke of generation by placing the Solar fruit in the water, or Mercury of the Sages. What did he mean?"

As the lord of the sea, I know that you are acquainted with these things, and I entreat of you to answer me."

He said, "What you say about the act of generation is true; and yet you know that worms are produced in a different way from quadrupeds, namely by putrefaction, and the place or earth in which this putrefaction occurs is feminine.

In our substance the Mother is the water of which so much has been said, and its offspring is produced by putrefaction, after the manner of worms. Hence the Sages call it the Phoenix and Salamander. Its generation is a resurrection rather than a birth, and for this reason it is immortal or indestructible. Now, whatsoever is conceived of two bodies is subject to the law of death; but the life of this fruit is a separation from all that is corruptible about it. It is the same with the Phoenix, which separates of itself from its corruptible body."

I enquired whether the substance was compound in its nature.

"No," he said, "there is only the Solar fruit that is put into the water, which must be to the fruit in the proportion of ten to one. Believe that what was here revealed to you in a dream by Saturn, after the manner of our island, is not a dream, but a bright reality which will stand the test of broad daylight."

With these words he abruptly left me, without listening to my further questions; and I awoke and found myself at home in Europe. May God shew to you, gentle reader, the full interpretation of my dreams! Farewell!

To the Triune God be Praise and Glory!

Thomas Vaughan's allegory of the Mountain

A second short allegory from Thomas Vaughan *Lumen de Lumine, or a New Magical Light*, London, 1651.

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Every man naturally desires a superiority, to have treasures of gold and silver, and to seem great in the eyes of the world. God indeed created all things for the use of man, that he might rule over them and acknowledge therein the singular goodness and omnipotence of God, give Him thanks for His benefits, honor Him and praise Him. But there is no man looks after these things otherwise than by spending his days idly. They would enjoy them without any previous labor and danger; neither do they look for them in that place where God has treasured them up, Who expects also that man should seek for them there, and to those that seek will He give them. But there is not any that labors for a possession in that place, and therefore these riches are not found. For the way to this place - and the place itself - have been unknown for a long time, and it is hidden from the greatest part of the world. But notwithstanding that it be difficult and laborious to discover this way and place, yet the place should be sought after. But it is not the will of God to conceal anything from those that are His; and therefore in this last age - before the final judgement comes - all these things shall be manifested to those that are worthy. As He Himself - though obscurely, lest it should be manifested to the unworthy - has spoken in a certain place, "There is nothing covered that shall not be revealed and hidden that shall not be known." We therefore, being moved by the Spirit of God, do declare the will of God to the world, which we have also already performed and published in several languages. But most men either revile or condemn our Manifesto, or else - waiving the Spirit of God - they expect the proposals thereof from us, supposing that we will straightway teach them how to make gold by art, or furnish them with ample treasures, whereby they may live pompously in the face of the world, swagger and make wars, turn usurers, gluttons and drunkards, live unchastely and defile their whole life with several other sins - all of which are contrary to the blessed will of God. These men should have learned from those ten Virgins - whereof five that were foolish demanded oil for their lamps from those five that were wise - how that the case is much otherwise. It is expedient that every man should labor for this treasure by the assistance of God and his own particular search and industry. But the perverse intentions of these fellows we understand out of their own writings, by the singular grace and revelation of God. We do stop our ears and wrap ourselves, as it were, in clouds to avoid the bellowings and howlings of those men who cry out in vain for gold.

And thus indeed it comes about that they brand us with infinite calumnies and slanders, which nevertheless we do not resent; but God in His good time will judge them for it. But after we had known well - though unknown to you - and perceived by your writing how diligent you are to pursue the Holy Scripture and seek the true knowledge of God, we have out of many thousands thought you worthy of some answer; and we signify this much to you by the will of God and the admonition of the Holy Spirit.

There is a Mountain situated in the midst of the earth or center of the world, which is both small and great. It is soft, also above measure hard and stony. It is far off and near at hand, but by the providence of God invisible. In it are hidden the most ample treasures, which the world is not able to value. This mountain - by envy of the devil, who always opposes the glory of God and the happiness of man - is compassed about with very cruel beasts and ravening birds - which make the way thither both difficult and dangerous. And therefore until now - because the time is not yet come - the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy - but nonetheless by every man's self-labor and endeavors.

To this Mountain you shall go in a certain night - when it comes - most long and most dark, and see that you prepare yourselves by prayer. Insist upon the way that leads to the Mountain, but ask not of any man where the way lies. Only follow your Guide, who will offer himself to you and will meet you in the way. But you are not to know him. This Guide will bring you to the Mountain at midnight, when all things are silent and dark. It is necessary that you arm yourselves with a resolute, heroic courage, lest you fear those things that will happen, and so fall back. You need no sword nor any other bodily weapons; only call upon God sincerely and heartily.

When you have discovered the Mountain the first miracle that will appear is this: A most vehement and very great wind that will shake the Mountain and shatter the rocks to pieces. You will be encountered also by lions and dragons and other terrible beasts; but fear not any of these things. Be resolute and take heed that you turn not back, for your Guide - who brought you thither - will not suffer any evil to befall you. As for the treasure, it is not yet found, but it is very near.

After this wind will come an earthquake that will overthrow those things which the wind has left, and will make all flat. But be sure that you do not fall off. The earthquake being past, there will follow a fire that will consume the earthly rubbish and disclose the treasure. But as yet you cannot see it.

After these things and near the daybreak there will be a great calm, and you will see the Day-star arise, the dawn will appear, and you will perceive a great treasure. The most important thing in it and the most perfect is a certain exalted Tincture, with which the world - if it served God and were worthy of such gifts - might be touched and turned into most pure gold.

This Tincture being used as your Guide shall teach you will make you young when you are old, and you will perceive no disease in any part of your bodies. By means of this Tincture also you will find pearls of an excellence which cannot be imagined. But do not you arrogate anything to yourselves because of your present power, but be contented with what your Guide shall communicate to you. Praise God perpetually for this His gift, and have a special care that you do not use it for worldly pride, but employ it in such works as are contrary to the world. Use it rightly and enjoy it as if you had it not. Live a temperate life and beware of all sin. Otherwise your Guide will forsake you and you will be deprived of this happiness. For know of a truth: whosoever abuses this Tincture and does not live exemplarily, purely and devoutly before men, will lose this benefit and scarcely any hope will be left of recovering it afterward.

Zosimos

From the third century A.D. Greek adept Zosimos of Panopolis.

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The composition of the waters, and the movement, and the growth, and the removal and restitution of bodily nature, and the splitting off of the spirit from the body, and the fixation of the spirit on the body are not operations with natures alien one from the other, but, like the hard bodies of metals and the moist fluids of plants, are One Thing, of One Nature, acting upon itself. And in this system, of one kind but many colours, is preserved a research of all things, multiple and various, subject to lunar influence and measure of time, which regulates the cessation and growth by which the One Nature transforms itself.

And saying these things, I slept, and I saw a certain sacrificing priest standing before me and over an altar which had the form of a bowl. And that altar had fifteen steps going up to it.

Then the priest stood up and I heard from above a voice say to me, "I have completed the descent of the fifteen steps and the ascent of the steps of light. And it is the sacrificing priest who renews me, casting off the body's coarseness, and, consecrated by necessity, I have become a spirit."

And when I had heard the voice of him who stood in the altar formed like a bowl, I questioned him, desiring to understand who he was.

He answered me in a weak voice saying, "I am Ion, Priest of the Adytum, and I have borne an intolerable force. For someone came at me headlong in the morning and dismembered me with a sword and tore me apart, according to the rigor of harmony. And, having cut my head off with the sword, he mashed my flesh with my bones and burned them in the fire of the treatment, until, my body transformed, I should learn to become a spirit. And I sustained the same intolerable force."

And even as he said these things to me and I forced him to speak, it was as if his eyes turned to blood and he vomited up all his flesh. And I saw him as a mutilated image of a little man and he was tearing at his flesh and falling away.

And being afraid I woke and considered, "Is this not the composition of the waters?" I thought that I was right and fell asleep again. And I saw the same altar in the shape of a bowl and water bubbled at the top of it, and in it were many people endlessly. And there was no one whom I might question outside of the bowl. And I went up to the altar to view the spectacle.

And I saw a little man, a barber, whitened with age, and he said to me, "What are you looking at?"

I answered that I wondered at the boiling water and the men who were burning but remained alive.

And he answered me saying, "The spectacle which you see is at once the entrance and the exit and the process."

I questioned him further, "What is the nature of the process?"

And he answered saying, "It is the place of the practice called the embalming. Men wishing to obtain virtue enter here and, fleeing the body, become spirits."

I said to him, "And are you a spirit?"

And he answered, saying, "Both a spirit and a guardian of spirits."

As he was saying these things to me and the boiling increased and the people wailed, I saw a copper man holding a lead tablet in his hand. He spoke aloud, looking at the tablet, "I counsel all those in mortification to become calm and that each take in his hand a lead tablet and write with his own hand and that each bear his eyes upward and open his mouth until his grapes be grown."

The act followed the word and the master of the house said to me, "Have you stretched your neck up and have you seen what is done?"

And I said that I had and he said to me, "This man of copper whom you have seen is the sacrificial priest and the sacrifice and he who vomited out his own flesh. To him was given authority over the water and over those men in mortification."

And when I had seen these visions, I woke again and said to myself, "What is the cause of this vision? Is this not the white and yellow water, boiling, sulphurous, divine?"

And I found that I understood well. And I said that it was good to speak and good to hear and good to give and good to receive and good to be poor and good to be rich. And how does the Nature learn to give and to receive? The copper man gives and the water-stone receives; the thunder gives the fire that flashed from it. For all things are woven together and all things are taken apart and all things are mingled and all things combined and all things mixed and all things separated and all things are moistened and all things are dried and all things bud and all things blossom in the altar shaped like a bowl. For each, by method and by weight of the four elements, the interlacing and separation of the whole is accomplished for no bond can be made without method. The method is natural, breathing in and breathing out, keeping the orders of the method, increasing and decreasing. And all things by division and union come together in a harmony, the method not being neglected, the Nature is transformed. For the Nature, turning on itself, is changed. And the Nature is both the nature of the virtue and the bond of the world.

And, so that I need not write to you of many things, friend, build a temple of one stone, like ceruse, like alabaster, like marble of Proconnesus in appearance, having neither beginning nor end in its building. Let it have within, a pure stream of water glittering like sunlight. Notice on what side the entry to the temple is and take your sword in hand and seek the entry. For thin-mouthed is the place where the opening is and a serpent lies by it guarding the temple. First seize him in your hands and make a sacrifice of him. And having skinned him, cut his flesh from his bones, divide him, member from member, and having brought together again the members and the bones, make them a stepping stone at the entry to the temple and mount upon them and go in, and there you will find what you seek. For the priest whom you see seated in the stream gathering his colour, is not a man of copper. For he has changed the colour of his nature, and become a man of silver whom, if you wish, after a little time, you will have as a man of gold.

Then, again wishing to ascend the seven steps and to behold the seven mortifications and, as it happened, one day only did I ascend the way. Retracing my steps, I thereupon ascended the way many times. And on returning, I could not find the way, and becoming discouraged, not seeing how to get out, I fell asleep.

And I saw in my sleep a certain little man, a barber, wearing a red robe and royal garments, and he stood outside of the place of the mortifications and said, "What are you doing, Man?"

I said to him, "I stand here because I have missed every road and am lost."

He said, "Follow me".

And going out, I followed him. And being near to the place of the mortifications, I saw the little barber man leading me and he cast into the place of the mortifications and his whole body was consumed by fire.

Seeing this, I fled and trembled from the fear and I woke and said to myself, "What is this that I have seen?" And again I took thought and determined that this barber man is the man of copper. It is necessary for the first step to throw him into the place of the mortifications. My soul again desired to ascend -- the third step also. And again, alone, I went along the way, and as I drew near the place of the mortifications, again I got lost, losing sight of the path, and stood, out of my mind.

And again I saw an old man of hair so white my eyes were blinded by the whiteness. His name was Agathodaemon. And the white old man, turning, looked on me for a whole hour.

And I asked him, "Show me the right way."

He did not turn toward me but hastened to go on the right way. And going and coming in this manner he quickly effected the altar. As I went up to the altar I saw the white old man. He was cast into the mortifications. O Creator-gods of celestial natures -- straightaway the flames took him up entire, which is a terrible story, my brother. For from the great energy of the mortifications his eyes became full with blood.

And I questioned him saying, "Why do you lie there?"

And he opened his mouth and said, "I am the man of lead and I am withstanding an intolerable force."

And then I woke out of fear and sought in myself the cause of this fact. And again I reflected and said to myself, "I understand well that thus must one cast out the lead -- truly the vision is concerning the combination of liquids."

And again I knew the theophany and again the sacred altar and I saw a certain priest clothed in white celebrating those same terrible mysteries and I said, "Who is this?"

And answering he said to me, "This is the priest of the Adytum. He wishes to put blood into the bodies, to make the eyes clear, and to raise up the dead."

And again I fell asleep for a while and while I was mounting the fourth step I saw one with a sword in his hand coming out of the east. And I saw another behind him, holding a disk, white and shining and beautiful to behold.

And it was called the meridian of the Sun and I approached the place of the mortifications and the one who held the sword said to me, "Cut off his head and sacrifice his meat and muscles part by part so that first the flesh may be boiled according to the method and that he might then suffer the mortifications."

And waking, I said, "I understand well that these matters concern the liquids of the art of the metals."

And the one who held the sword said "You have fulfilled the seven steps beneath."

And the other said at the same time as the casting out of the lead by all the liquids, "The Work is completed."

Campanella's City of the Sun

The City of the Sun, by Tommaso Campanella [1568-1639], was originally written in Italian in 1602, just after he was condemned to life imprisonment for sedition and heresy. The original manuscript is in the Bibliotheca Governativa, Lucca, Tuscany. It was later revised and a Latin version was written in 1613-14. The first printed edition in Latin was issued at Frankfurt in 1623. This is one of the most important utopias, and may have influenced Bacon's *New Atlantis*. This English version was prepared by Kirk Crady from scanner output provided by Internet Wiretap.

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The City of the Sun

A Poetical Dialogue between a Grandmaster of the Knights Hospitallers and a Genoese Sea-Captain, his guest.

The City of the Sun, by Tommaso Campanella. Prepared by Kirk Crady from scanner output provided by Internet Wiretap.

The City of the Sun

A Poetical Dialogue between a Grandmaster of the Knights Hospitallers and a Genoese Sea-Captain, his guest.

G.M. Prithce, now, tell me what happened to you during that voyage?

Capt. I have already told you how I wandered over the whole earth. In the course of my journeying I came to Taprobane, and was compelled to go ashore at a place, where through fear of the inhabitants I remained in a wood. When I stepped out of this I found myself on a large plain immediately under the equator.

G.M. And what befell you here?

Capt. I came upon a large crowd of men and armed women, many of whom did not understand our language, and they conducted me forthwith to the City of the Sun.

G.M. Tell me after what plan this city is built and how it is governed.

Capt. The greater part of the city is built upon a high hill, which rises from an extensive plain, but several of its circles extend for some distance beyond the base of the hill, which is of such a size that the diameter of the city is upward of two miles, so that its circumference becomes about seven. On account of the humped shape of the mountain, however, the diameter of the city is really more than if it were built on a plain.

It is divided into seven rings or huge circles named from the seven planets, and the way from one to the other of these is by four streets and through four gates, that look toward the four points of the compass. Furthermore, it is so built that if the first circle were stormed, it would of necessity entail a double amount of energy to storm the second; still more to storm the third; and in each succeeding case the strength and energy would have to be doubled; so that he who wishes to capture that city must, as it were, storm it seven times. For my own part, however, I think that not even the first wall could be occupied, so thick are the earthworks and so well fortified is it with breastworks, towers, guns, and ditches. When I had been taken through the northern gate (which is shut with an iron door so wrought that it can be raised and let down, and locked in easily and strongly, its projections running into the grooves of the thick posts by a marvellous device), I saw a level space seventy paces[1] wide between the first and second walls. From hence can be seen large palaces, all joined to the wall of the second circuit in such a manner as to appear all one palace. Arches run on a level with the middle height of the palaces, and are continued round the whole ring. There are galleries for promenading upon these arches, which are supported from beneath by thick and well-shaped columns, enclosing arcades like peristyles, or cloisters of an abbey.

But the palaces have no entrances from below, except on the inner or concave partition, from which one enters directly to the lower parts of the building. The higher parts, however, are reached by flights of marble steps, which lead to galleries for promenading on the inside similar to those on the outside. From these one enters the higher

rooms, which are very beautiful, and have windows on the concave and convex partitions. These rooms are divided from one another by richly decorated walls. The convex or outer wall of the ring is about eight spans thick; the concave, three; the intermediate walls are one, or perhaps one and a half. Leaving this circle one gets to the second plain, which is nearly three paces narrower than the first. Then the first wall of the second ring is seen adorned above and below with similar galleries for walking, and there is on the inside of it another interior wall enclosing palaces. It has also similar peristyles supported by columns in the lower part, but above are excellent pictures, round the ways into the upper houses. And so on afterward through similar spaces and double walls, enclosing palaces, and adorned with galleries for walking, extending along their outer side, and supported by columns, till the last circuit is reached, the way being still over a level plain.

But when the two gates, that is to say, those of the outmost and the inmost walls, have been passed, one mounts by means of steps so formed that an ascent is scarcely discernible, since it proceeds in a slanting direction, and the steps succeed one another at almost imperceptible heights. On the top of the hill is a rather spacious plain, and in the midst of this there rises a temple built with wondrous art.

G.M. Tell on, I pray you! Tell on! I am dying to hear more.

Capt. The temple is built in the form of a circle; it is not girt with walls, but stands upon thick columns, beautifully grouped. A very large dome, built with great care in the centre or pole, contains another small vault as it were rising out of it, and in this is a spiracle, which is right over the altar. There is but one altar in the middle of the temple, and this is hedged round by columns. The temple itself is on a space of more than 350 paces. Without it, arches measuring about eight paces extend from the heads of the columns outward, whence other columns rise about three paces from the thick, strong, and erect wall. Between these and the former columns there are galleries for walking, with beautiful pavements, and in the recess of the wall, which is adorned with numerous large doors, there are immovable seats, placed as it were between the inside columns, supporting the temple. Portable chairs are not wanting, many and well adorned. Nothing is seen over the altar but a large globe, upon which the heavenly bodies are painted, and another globe upon which there is a representation of the earth. Furthermore, in the vault of the dome there can be discerned representations of all the stars of heaven from the first to the sixth magnitude, with their proper names and power to influence terrestrial things marked in three little verses for each. There are the poles and greater and lesser circles according to the right latitude of the place, but these are not perfect because there is no wall below. They seem, too, to be made in their relation to the globes on the altar. The pavement of the temple is bright with precious stones. Its seven golden lamps hang always burning, and these bear the names of the seven planets. At the top of the building several small and beautiful cells surround the small dome, and behind the level space above the bands or arches of the exterior and interior columns there are many cells, both small and large, where the priests and religious officers dwell to the number of forty-nine.

A revolving flag projects from the smaller dome, and this shows in what quarter the wind is. The flag is marked with figures up to thirty-six, and the priests know what sort of year the different kinds of winds bring and what will be the changes of weather on land and sea. Furthermore, under the flag a book is always kept written with letters of gold.

G.M. I pray you, worthy hero, explain to me their whole system of government; for I am anxious to hear it.

Capt. The great ruler among them is a priest whom they call by the name Hoh, though we should call him Metaphysic. He is head over all, in temporal and spiritual matters, and all business and lawsuits are settled by him, as the supreme authority. Three princes of equal power -- viz., Pon, Sin, and Mor -- assist him, and these in our tongue we should call Power, Wisdom, and Love. To Power belongs the care of all matters relating to war and peace. He attends to the military arts, and, next to Hoh, he is ruler in every affair of a warlike nature. He governs the military magistrates and the soldiers, and has the management of the munitions, the fortifications, the storming of places, the implements of war, the armories, the smiths and workmen connected with matters of this sort.

But Wisdom is the ruler of the liberal arts, of mechanics, of all sciences with their magistrates and doctors, and of the discipline of the schools. As many doctors as there are, are under his control. There is one doctor who is called Astrologus; a second, Cosmographus; a third, Arithmeticus; a fourth, Geometra; a fifth, Historiographus; a sixth, Poeta; a seventh, Logicus; an eighth, Rhetor; a ninth, Grammaticus; a tenth, Medicus; an eleventh, Physiologus; a twelfth, Politicus; a thirteenth, Moralis. They have but one book, which they call Wisdom, and in it all the sciences are written with conciseness and marvellous fluency of expression. This they read to the people after the custom of the Pythagoreans. It is Wisdom who causes the exterior and interior, the higher and lower walls of the city to be adorned with the finest pictures, and to have all the sciences painted upon them in an admirable manner. On the walls of the temple and on the dome, which is let down when the priest gives an address, lest the sounds of his voice, being scattered, should fly away from his audience, there are pictures of stars in their different magnitudes, with the powers and motions of each, expressed separately in three little verses.

On the interior wall of the first circuit all the mathematical figures are conspicuously painted -- figures more in number than Archimedes or Euclid discovered, marked symmetrically, and with the explanation of them neatly

written and contained each in a little verse. There are definitions and propositions, etc. On the exterior convex wall is first an immense drawing of the whole earth, given at one view. Following upon this, there are tablets setting forth for every separate country the customs both public and private, the laws, the origins and the power of the inhabitants; and the alphabets the different people use can be seen above that of the City of the Sun.

On the inside of the second circuit, that is to say of the second ring of buildings, paintings of all kinds of precious and common stones, of minerals and metals, are seen; and a little piece of the metal itself is also there with an apposite explanation in two small verses for each metal or stone. On the outside are marked all the seas, rivers, lakes, and streams which are on the face of the earth; as are also the wines and the oils and the different liquids, with the sources from which the last are extracted, their qualities and strength. There are also vessels built into the wall above the arches, and these are full of liquids from one to 300 years old, which cure all diseases. Hail and snow, storms and thunder, and whatever else takes place in the air, are represented with suitable figures and little verses. The inhabitants even have the art of representing in stone all the phenomena of the air, such as the wind, rain, thunder, the rainbow, etc.

On the interior of the third circuit all the different families of trees and herbs are depicted, and there is a live specimen of each plant in earthenware vessels placed upon the outer partition of the arches. With the specimens there are explanations as to where they were first found, what are their powers and natures, and resemblances to celestial things and to metals, to parts of the human body and to things in the sea, and also as to their uses in medicine, etc. On the exterior wall are all the races of fish found in rivers, lakes, and seas, and their habits and values, and ways of breeding, training, and living, the purposes for which they exist in the world, and their uses to man. Further, their resemblances to celestial and terrestrial things, produced both by nature and art, are so given that I was astonished when I saw a fish which was like a bishop, one like a chain, another like a garment, a fourth like a nail, a fifth like a star, and others like images of those things existing among us, the relation in each case being completely manifest. There are sea-urchins to be seen, and the purple shell-fish and mussels; and whatever the watery world possesses worthy of being known is there fully shown in marvellous characters of painting and drawing.

On the fourth interior wall all the different kinds of birds are painted, with their natures, sizes, customs, colors, manner of living, etc.; and the only real phoenix is possessed by the inhabitants of this city. On the exterior are shown all the races of creeping animals, serpents, dragons, and worms; the insects, the flies, gnats, beetles, etc., in their different states, strength, venoms, and uses, and a great deal more than you or I can think of.

On the fifth interior they have all the larger animals of the earth, as many in number as would astonish you. We indeed know not the thousandth part of them, for on the exterior wall also a great many of immense size are also portrayed. To be sure, of horses alone, how great a number of breeds there is and how beautiful are the forms there cleverly displayed!

On the sixth interior are painted all the mechanical arts, with the several instruments for each and their manner of use among different nations. Alongside, the dignity of such is placed, and their several inventors are named. But on the exterior all the inventors in science, in warfare, and in law are represented. There I saw Moses, Osiris, Jupiter, Mercury, Lycurgus, Pompilius, Pythagoras, Zamolxis, Solon, Charondas, Phoroneus, with very many others. They even have Mahomet, whom nevertheless they hate as a false and sordid legislator. In the most dignified position I saw a representation of Jesus Christ and of the twelve Apostles, whom they consider very worthy and hold to be great. Of the representations of men, I perceived Caesar, Alexander, Pyrrhus, and Hannibal in the highest place; and other very renowned heroes in peace and war, especially Roman heroes, were painted in lower positions, under the galleries. And when I asked with astonishment whence they had obtained our history, they told me that among them there was a knowledge of all languages, and that by perseverance they continually send explorers and ambassadors over the whole earth, who learn thoroughly the customs, forces, rule and histories of the nations, bad and good alike. These they apply all to their own republic, and with this they are well pleased. I learned that cannon and typography were invented by the Chinese before we knew of them. There are magistrates who announce the meaning of the pictures, and boys are accustomed to learn all the sciences, without toil and as if for pleasure; but in the way of history only until they are ten years old.

Love is foremost in attending to the charge of the race. He sees that men and women are so joined together, that they bring forth the best offspring. Indeed, they laugh at us who exhibit a studious care for our breed of horses and dogs, but neglect the breeding of human beings. Thus the education of the children is under his rule. So also is the medicine that is sold, the sowing and collecting of fruits of the earth and of trees, agriculture, pasturage, the preparations for the months, the cooking arrangements, and whatever has any reference to food, clothing, and the intercourse of the sexes. Love himself is ruler, but there are many male and female magistrates dedicated to these arts.

Metaphysic, then, with these three rulers, manages all the above-named matters, and even by himself alone nothing is done; all business is discharged by the four together, but in whatever Metaphysic inclines to the rest are sure to agree.

G.M. Tell me, please, of the magistrates, their services and duties, of the education and mode of living, whether the government is a monarchy, a republic, or an aristocracy.

Capt. This race of men came there from India, flying from the sword of the Magi, a race of plunderers and tyrants who laid waste their country, and they determined to lead a philosophic life in fellowship with one another.

Although the community of wives is not instituted among the other inhabitants of their province, among them it is in use after this manner: All things are common with them, and their dispensation is by the authority of the magistrates. Arts and honors and pleasures are common, and are held in such a manner that no one can appropriate anything to himself.

They say that all private property is acquired and improved for the reason that each one of us by himself has his own home and wife and children. From this, self-love springs. For when we raise a son to riches and dignities, and leave an heir to much wealth, we become either ready to grasp at the property of the State, if in any case fear should be removed from the power which belongs to riches and rank; or avaricious, crafty, and hypocritical, if anyone is of slender purse, little strength, and mean ancestry. But when we have taken away self-love, there remains only love for the State.

G.M. Under such circumstances no one will be willing to labor, while he expects others to work, on the fruit of whose labors he can live, as Aristotle argues against Plato.

Capt. I do not know how to deal with that argument, but I declare to you that they burn with so great a love for their fatherland, as I could scarcely have believed possible; and indeed with much more than the histories tell us belonged to the Romans, who fell willingly for their country, inasmuch as they have to a greater extent surrendered their private property. I think truly that the friars and monks and clergy of our country, if they were not weakened by love for their kindred and friends or by the ambition to rise to higher dignities, would be less fond of property, and more imbued with a spirit of charity toward all, as it was in the time of the apostles, and is now in a great many cases.

G.M. St. Augustine may say that, but I say that among this race of men, friendship is worth nothing, since they have not the chance of conferring mutual benefits on one another.

Capt. Nay, indeed. For it is worth the trouble to see that no one can receive gifts from another. Whatever is necessary they have, they receive it from the community, and the magistrate takes care that no one receives more than he deserves. Yet nothing necessary is denied to anyone. Friendship is recognized among them in war, in infirmity, in the art contests, by which means they aid one another mutually by teaching. Sometimes they improve themselves mutually with praises, with conversation, with actions, and out of the things they need. All those of the same age call one another brothers. They call all over twenty-two years of age, fathers; those that are less than twenty-two are named sons. Moreover, the magistrates govern well, so that no one in the fraternity can do injury to another.

G.M. And how?

Capt. As many names of virtues as there are among us, so many magistrates there are among them. There is a magistrate who is named Magnanimity, another Fortitude, a third Chastity, a fourth Liberality, a fifth Criminal and Civil Justice, a sixth Comfort, a seventh Truth, an eighth Kindness, a tenth Gratitude, an eleventh Cheerfulness, a twelfth Exercise, a thirteenth Sobriety, etc. They are elected to duties of that kind, each one to that duty for excellence in which he is known from boyhood to be most suitable. Wherefore among them neither robbery nor clever murders, nor lewdness, incest, adultery, or other crimes of which we accuse one another, can be found. They accuse themselves of ingratitude and malignity when anyone denies a lawful satisfaction to another of indolence, of sadness, of anger, of scurrility, of slander, and of lying, which curseful thing they thoroughly hate. Accused persons undergoing punishment are deprived of the common table, and other honors, until the judge thinks that they agree with their correction.

G.M. Tell me the manner in which the magistrates are chosen.

Capt. You would not rightly understand this, unless you first learned their manner of living. That you may know, then, men and women wear the same kind of garment, suited for war. The women wear the toga below the knee, but the men above; and both sexes are instructed in all the arts together. When this has been done as a start, and before their third year, the boys learn the language and the alphabet on the walls by walking round them. They have four leaders, and four elders, the first to direct them, the second to teach them, and these are men approved beyond all others. After some time they exercise themselves with gymnastics, running, quoits, and other games, by means of which all their muscles are strengthened alike. Their feet are always bare, and so are their heads as far as the seventh ring. Afterward they lead them to the offices of the trades, such as shoemaking, cooking, metal-working, carpentry, painting, etc. In order to find out the bent of the genius of each one, after their seventh year, when they have already

gone through the mathematics on the walls, they take them to the readings of all the sciences; there are four lectures at each reading, and in the course of four hours the four in their order explain everything.

For some take physical exercise or busy themselves with public services or functions, others apply themselves to reading. Leaving these studies all are devoted to the more abstruse subjects, to mathematics, to medicine, and to other sciences. There are continual debate and studied argument among them, and after a time they become magistrates of those sciences or mechanical arts in which they are the most proficient; for everyone follows the opinion of his leader and judge, and goes out to the plains to the works of the field, and for the purpose of becoming acquainted with the pasturage of the dumb animals. And they consider him the more noble and renowned who has dedicated himself to the study of the most arts and knows how to practise them wisely. Wherefore they laugh at us in that we consider our workmen ignoble, and hold those to be noble who have mastered no pursuit, but live in ease and are so many slaves given over to their own pleasure and lasciviousness; and thus, as it were, from a school of vices so many idle and wicked fellows go forth for the ruin of the State.

The rest of the officials, however, are chosen by the four chiefs, Hoh, Pon, Sin and Mor, and by the teachers of that art over which they are fit to preside. And these teachers know well who is most suited for rule. Certain men are proposed by the magistrates in council, they themselves not seeking to become candidates, and he opposes who knows anything against those brought forward for election, or, if not, speaks in favor of them. But no one attains to the dignity of Hoh except him who knows the histories of the nations, and their customs and sacrifices and laws, and their form of government, whether a republic or a monarchy. He must also know the names of the lawgivers and the inventors in science, and the laws and the history of the earth and the heavenly bodies. They think it also necessary that he should understand all the mechanical arts, the physical sciences, astrology and mathematics. Nearly every two days they teach our mechanical art. They are not allowed to overwork themselves, but frequent practice and the paintings render learning easy to them. Not too much care is given to the cultivation of languages, as they have a goodly number of interpreters who are grammarians in the State. But beyond everything else it is necessary that Hoh should understand metaphysics and theology; that he should know thoroughly the derivations, foundations, and demonstrations of all the arts and sciences; the likeness and difference of things; necessity, fate, and the harmonies of the universe; power, wisdom, and the love of things and of God; the stages of life and its symbols; everything relating to the heavens, the earth, and the sea; and the ideas of God, as much as mortal man can know of him. He must also be well read in the prophets and in astrology. And thus they know long beforehand who will be Hoh. He is not chosen to so great a dignity unless he has attained his thirty-fifth year. And this office is perpetual, because it is not known who may be too wise for it or who too skilled in ruling.

G.M. Who indeed can be so wise? If even anyone has a knowledge of the sciences it seems that he must be unskilled in ruling.

Capt. This very question I asked them and they replied thus: "We, indeed, are more certain that such a very learned man has the knowledge of governing, than you who place ignorant persons in authority, and consider them suitable merely because they have sprung from rulers or have been chosen by a powerful faction. But our Hoh, a man really the most capable to rule, is for all that never cruel nor wicked, nor a tyrant, inasmuch as he possesses so much wisdom. This, moreover, is not unknown to you, that the same argument cannot apply among you, when you consider that man the most learned who knows most of grammar, or logic, or of Aristotle or any other author. For such knowledge as this of yours much servile labor and memory work are required, so that a man is rendered unskilful, since he has contemplated nothing but the words of books and has given his mind with useless result to the consideration of the dead signs of things. Hence he knows not in what way God rules the universe, nor the ways and customs of nature and the nations. Wherefore he is not equal to our Hoh. For that one cannot know so many arts and sciences thoroughly, who is not esteemed for skilled ingenuity, very apt at all things, and therefore at ruling especially. This also is plain to us that he who knows only one science, does not really know either that or the others, and he who is suited for only one science and has gathered his knowledge from books, is unlearned and unskilled. But this is not the case with intellects prompt and expert in every branch of knowledge and suitable for the consideration of natural objects, as it is necessary that our Hoh should be. Besides in our State the sciences are taught with a facility (as you have seen) by which more scholars are turned out by us in one year than by you in ten, or even fifteen. Make trial, I pray you, of these boys."

In this matter I was struck with astonishment at their truthful discourse and at the trial of their boys, who did not understand my language well. Indeed it is necessary that three of them should be skilled in our tongue, three in Arabic, three in Polish, and three in each of the other languages, and no recreation is allowed them unless they become more learned. For that they go out to the plain for the sake of running about and hurling arrows and lances, and of firing harquebuses, and for the sake of hunting the wild animals and getting a knowledge of plants and stones, and agriculture and pasturage; sometimes the band of boys does one thing, sometimes another.

They do not consider it necessary that the three rulers assisting Hoh should know other than the arts having reference to their rule, and so they have only a historical knowledge of the arts which are common to all. But their own they know well, to which certainly one is dedicated more than another. Thus Power is the most learned in the equestrian art, in marshalling the army, in the marking out of camps, in the manufacture of every kind of weapon and of warlike machines, in planning stratagems, and in every affair of a military nature. And for these reasons, they consider it necessary that these chiefs should have been philosophers, historians, politicians, and physicists.

Concerning the other two triumvirs, understand remarks similar to those I have made about Power.

G.M. I really wish that you would recount all their public duties, and would distinguish between them, and also that you would tell clearly how they are all taught in common.

Capt. They have dwellings in common and dormitories, and couches and other necessities. But at the end of every six months they are separated by the masters. Some shall sleep in this ring, some in another; some in the first apartment, and some in the second; and these apartments are marked by means of the alphabet on the lintel. There are occupations, mechanical and theoretical, common to both men and women, with this difference, that the occupations which require more hard work, and walking a long distance, are practised by men, such as ploughing, sowing, gathering the fruits, working at the threshing-floor, and perchance at the vintage. But it is customary to choose women for milking the cows and for making cheese. In like manner, they go to the gardens near to the outskirts of the city both for collecting the plants and for cultivating them. In fact, all sedentary and stationary pursuits are practised by the women, such as weaving, spinning, sewing, cutting the hair, shaving, dispensing medicines, and making all kinds of garments. They are, however, excluded from working in wood and the manufacture of arms. If a woman is fit to paint, she is not prevented from doing so; nevertheless, music is given over to the women alone, because they please the more, and of a truth to boys also. But the women have not the practise of the drum and the horn.

And they prepare their feasts and arrange the tables in the following manner. It is the peculiar work of the boys and girls under twenty to wait at the tables. In every ring there are suitable kitchens, barns, and stores of utensils for eating and drinking, and over every department an old man and an old woman preside. These two have at once the command of those who serve, and the power of chastising, or causing to be chastised, those who are negligent or disobedient; and they also examine and mark each one, both male and female, who excels in his or her duties.

All the young people wait upon the older ones who have passed the age of forty, and in the evening when they go to sleep the master and mistress command that those should be sent to work in the morning, upon whom in succession the duty falls, one or two to separate apartments. The young people, however, wait upon one another, and that alas! with some unwillingness. They have first and second tables, and on both sides there are seats. On one side sit the women, on the other the men; and as in the refectories of the monks, there is no noise. While they are eating a young man reads a book from a platform, intoning distinctly and sonorously, and often the magistrates question them upon the more important parts of the reading. And truly it is pleasant to observe in what manner these young people, so beautiful and clothed in garments so suitable, attend to them, and to see at the same time so many friends, brothers, sons, fathers, and mothers all in their turn living together with so much honesty, propriety, and love. So each one is given a napkin, a plate, fish, and a dish of food. It is the duty of the medical officers to tell the cooks what repasts shall be prepared on each day, and what food for the old, what for the young, and what for the sick. The magistrates receive the full-grown and fatter portion, and they from their share always distribute something to the boys at the table who have shown themselves more studious in the morning at the lectures and debates concerning wisdom and arms. And this is held to be one of the most distinguished honors. For six days they ordain to sing with music at table. Only a few, however, sing; or there is one voice accompanying the lute and one for each other instrument. And when all alike in service join their hands, nothing is found to be wanting. The old men placed at the head of the cooking business and of the refectories of the servants praise the cleanliness of the streets, the houses, the vessels, the garments, the workshops, and the warehouses.

They wear white under-garments to which adheres a covering, which is at once coat and legging, without wrinkles. The borders of the fastenings are furnished with globular buttons, extended round and caught up here and there by chains. The coverings of the legs descend to the shoes and are continued even to the heels. Then they cover the feet with large socks, or, as it were, half-buskins fastened by buckles, over which they wear a half-boot, and besides, as I have already said, they are clothed with a toga. And so aptly fitting are the garments, that when the toga is destroyed, the different parts of the whole body are straightway discerned, no part being concealed. They change their clothes for different ones four times in the year, that is when the sun enters respectively the constellations Aries, Cancer, Libra, and Capricorn, and according to the circumstances and necessity as decided by the officer of health. The keepers of clothes for the different rings are wont to distribute them, and it is marvellous that they have at the same time as many garments as there is need for, some heavy and some slight, according to the weather. They

all use white clothing, and this is washed in each month with lye or soap, as are also the workshops of the lower trades, the kitchens, the pantries the barns, the store-houses, the armories, the refectories, and the baths. Moreover, the clothes are washed at the pillars of the peristyles, and the water is brought down by means of canals which are continued as sewers. In every street of the different rings there are suitable fountains, which send forth their water by means of canals, the water being drawn up from nearly the bottom of the mountain by the sole movement of a cleverly contrived handle. There is water in fountains and in cisterns, whither the rain-water collected from the roofs of the houses is brought through pipes full of sand. They wash their bodies often, according as the doctor and master command. All the mechanical arts are practised under the peristyles, but the speculative are carried on above in the walking galleries and ramparts where are the more splendid paintings, but the more sacred ones are taught in the temple. In the halls and wings of the rings there are solar time-pieces and bells, and hands by which the hours and seasons are marked off.

G.M. Tell me about their children.

Capt. When their women have brought forth children, they suckle and rear them in temples set apart for all. They give milk for two years or more as the physician orders. After that time the weaned child is given into the charge of the mistresses, if it is a female, and to the masters, if it is a male. And then with other young children they are pleasantly instructed in the alphabet, and in the knowledge of the pictures, and in running, walking, and wrestling; also in the historical drawings, and in languages; and they are adorned with a suitable garment of different colors. After their sixth year they are taught natural science, and then the mechanical sciences. The men who are weak in intellect are sent to farms, and when they have become more proficient some of them are received into the State. And those of the same age and born under the same constellation are especially like one another in strength and in appearance, and hence arises much lasting concord in the State, these men honoring one another with mutual love and help. Names are given to them by Metaphysicus, and that not by chance, but designedly, and according to each one's peculiarity, as was the custom among the ancient Romans. Wherefore one is called Beautiful (Pulcher), another the Big-nosed (Naso), another the Fat-legged (Cranipes), another Crooked (Torvus), another Lean (Macer), and so on. But when they have become very skilled in their professions and done any great deed in war or in time of peace, a cognomen from art is given to them, such as Beautiful the Great Painter (Pulcher, Pictor Magnus), the Golden One (Aureus), the Excellent One (Excellens), or the Strong (Strenuus); or from their deeds, such as Naso the Brave (Nason Fortis), or the Cunning, or the Great, or Very Great Conqueror; or from the enemy anyone has overcome, Africanus, Asiaticus, Etruscus; or if anyone has overcome Manfred or Tortelius, he is called Macer Manfred or Tortelius, and so on. All these cognomens are added by the higher magistrates, and very often with a crown suitable to the deed or art, and with the flourish of music. For gold and silver are reckoned of little value among them except as material for their vessels and ornaments, which are common to all.

G.M. Tell me, I pray you, is there no jealousy among them or disappointment to that one who has not been elected to a magistracy, or to any other dignity to which he aspires?

Capt. Certainly not. For no one wants either necessities or luxuries. Moreover, the race is managed for the good of the commonwealth, and not of private individuals, and the magistrates must be obeyed. They deny what we hold -- viz., that it is natural to man to recognize his offspring and to educate them, and to use his wife and house and children as his own. For they say that children are bred for the preservation of the species and not for individual pleasure, as St. Thomas also asserts. Therefore the breeding of children has reference to the commonwealth, and not to individuals, except in so far as they are constituents of the commonwealth. And since individuals for the most part bring forth children wrongly and educate them wrongly, they consider that they remove destruction from the State, and therefore for this reason, with most sacred fear, they commit the education of the children, who, as it were, are the element of the republic, to the care of magistrates; for the safety of the community is not that of a few. And thus they distribute male and female breeders of the best natures according to philosophical rules. Plato thinks that this distribution ought to be made by lot, lest some men seeing that they are kept away from the beautiful women, should rise up with anger and hatred against the magistrates; and he thinks further that those who do not deserve cohabitation with the more beautiful women, should be deceived while the lots are being led out of the city by the magistrates, so that at all times the women who are suitable should fall to their lot, not those whom they desire. This shrewdness, however, is not necessary among the inhabitants of the City of the Sun. For with them deformity is unknown. When the women are exercised they get a clear complexion, and become strong of limb, tall and agile, and with them beauty consists in tallness and strength. Therefore, if any woman dyes her face, so that it may become beautiful, or uses high-heeled boots so that she may appear tall, or garments with trains to cover her wooden shoes, she is condemned to capital punishment. But if the women should even desire them they have no facility for doing these things. For who indeed would give them this facility? Further, they assert that among us abuses of this kind arise from the leisure and sloth of women. By these means they lose their color and have pale complexions, and become feeble and small. For this reason they are without proper complexions, use high sandals, and become

beautiful not from strength, but from slothful tenderness. And thus they ruin their own tempers and natures, and consequently those of their offspring. Furthermore, if at any time a man is taken captive with ardent love for a certain woman, the two are allowed to converse and joke together and to give one another garlands of flowers or leaves, and to make verses. But if the race is endangered, by no means is further union between them permitted. Moreover, the love born of eager desire is not known among them; only that born of friendship.

Domestic affairs and partnerships are of little account, because, excepting the sign of honor, each one receives what he is in need of. To the heroes and heroines of the republic, it is customary to give the pleasing gifts of honor, beautiful wreaths, sweet food, or splendid clothes, while they are feasting. In the daytime all use white garments within the city, but at night or outside the city they use red garments either of wool or silk. They hate black as they do dung, and therefore they dislike the Japanese, who are fond of black. Pride they consider the most execrable vice, and one who acts proudly is chastised with the most ruthless correction. Wherefore no one thinks it lowering to wait at table or to work in the kitchen or fields. All work they call discipline, and thus they say that it is honorable to go on foot, to do any act of nature, to see with the eye, and to speak with the tongue; and when there is need, they distinguish philosophically between tears and spittle.

Every man who, when he is told off to work, does his duty, is considered very honorable. It is not the custom to keep slaves. For they are enough, and more than enough, for themselves. But with us, alas! it is not so. In Naples there exist 70,000 souls, and out of these scarcely 10,000 or 15,000 do any work, and they are always lean from overwork and are getting weaker every day. The rest become a prey to idleness, avarice, ill-health, lasciviousness, usury, and other vices, and contaminate and corrupt very many families by holding them in servitude for their own use, by keeping them in poverty and slavishness, and by imparting to them their own vices. Therefore public slavery ruins them; useful works, in the field, in military service, and in arts, except those which are debasing, are not cultivated, the few who do practise them doing so with much aversion.

But in the City of the Sun, while duty and work are distributed among all, it only falls to each one to work for about four hours every day. The remaining hours are spent in learning joyously, in debating, in reading, in reciting, in writing, in walking, in exercising the mind and body, and with play. They allow no game which is played while sitting, neither the single die nor dice, nor chess, nor others like these. But they play with the ball, with the sack, with the hoop, with wrestling, with hurling at the stake. They say, moreover, that grinding poverty renders men worthless, cunning, sulky, thievish, insidious, vagabonds, liars, false witnesses, etc.; and that wealth makes them insolent, proud, ignorant, traitors, assumers of what they know not, deceivers, boasters, wanting in affection, slanderers, etc. But with them all the rich and poor together make up the community. They are rich because they want nothing, poor because they possess nothing; and consequently they are not slaves to circumstances, but circumstances serve them. And on this point they strongly recommend the religion of the Christians, and especially the life of the apostles.

G.M. This seems excellent and sacred, but the community of women is a thing too difficult to attain. The holy Roman Clement says that wives ought to be common in accordance with the apostolic institution, and praises Plato and Socrates, who thus teach, but the Glossary interprets this community with regard to obedience. And Tertullian agrees with the Glossary, that the first Christians had everything in common except wives.

Capt. These things I know little of. But this I saw among the inhabitants of the City of the Sun, that they did not make this exception. And they defend themselves by the opinion of Socrates, of Cato, of Plato, and of St. Clement; but, as you say, they misunderstand the opinions of these thinkers. And the inhabitants of the solar city ascribe this to their want of education, since they are by no means learned in philosophy. Nevertheless, they send abroad to discover the customs of nations, and the best of these they always adopt. Practice makes the women suitable for war and other duties. Thus they agree with Plato, in whom I have read these same things. The reasoning of our Cajetan does not convince me, and least of all that of Aristotle. This thing, however, existing among them is excellent and worthy of imitation -- viz., that no physical defect renders a man incapable of being serviceable except the decrepitude of old age, since even the deformed are useful for consultation. The lame serve as guards, watching with the eyes which they possess. The blind card wool with their hands, separating the down from the hairs, with which latter they stuff the couches and sofas; those who are without the use of eyes and hands give the use of their ears or their voice for the convenience of the State, and if one has only one sense he uses it in the farms. And these cripples are well treated, and some become spies, telling the officers of the State what they have heard.

G.M. Tell me now, I pray you, of their military affairs. Then you may explain their arts, ways of life and sciences, and lastly their religion.

Capt. The triumvir, Power, has under him all the magistrates of arms, of artillery, of cavalry, of foot-soldiers, of architects, and of strategists; and the masters and many of the most excellent workmen obey the magistrates, the men of each art paying allegiance to their respective chiefs. Moreover, Power is at the head of all the professors of gymnastics, who teach military exercise, and who are prudent generals, advanced in age. By these the boys are

trained after their twelfth year. Before this age, however, they have been accustomed to wrestling, running, throwing the weight, and other minor exercises, under inferior masters. But at twelve they are taught how to strike at the enemy, at horses and elephants, to handle the spear, the sword, the arrow, and the sling; to manage the horse, to advance and to retreat, to remain in order of battle, to help a comrade in arms, to anticipate the enemy by cunning, and to conquer.

The women also are taught these arts under their own magistrates and mistresses, so that they may be able if need be to render assistance to the males in battles near the city. They are taught to watch the fortifications lest at some time a hasty attack should suddenly be made. In this respect they praise the Spartans and Amazons. The women know well also how to let fly fiery balls, and how to make them from lead; how to throw stones from pinnacles and to go in the way of an attack. They are accustomed also to give up wine unmixed altogether, and that one is punished most severely who shows any fear.

The inhabitants of the City of the Sun do not fear death, because they all believe that the soul is immortal, and that when it has left the body it is associated with other spirits, wicked or good, according to the merits of this present life. Although they are partly followers of Brahma and Pythagoras, they do not believe in the transmigration of souls, except in some cases by a distinct decree of God. They do not abstain from injuring an enemy of the republic and of religion, who is unworthy of pity. During the second month the army is reviewed, and every day there is practice of arms, either in the cavalry plain or within the walls. Nor are they ever without lectures on the science of war. They take care that the accounts of Moses, of Joshua, of David, of Judas Maccabaeus, of Caesar, of Alexander, of Scipio, of Hannibal, and other great soldiers should be read. And then each one gives his own opinion as to whether these generals acted well or ill, usefully or honorably, and then the teacher answers and says who are right. G.M. With whom do they wage war, and for what reasons, since they are so prosperous?

Capt. Wars might never occur, nevertheless they are exercised in military tactics and in hunting, lest perchance they should become effeminate and unprepared for any emergency. Besides, there are four kingdoms in the island, which are very envious of their prosperity, for this reason that the people desire to live after the manner of the inhabitants of the City of the Sun, and to be under their rule rather than that of their own kings. Wherefore the State often makes war upon these because, being neighbors, they are usurpers and live impiously, since they have not an object of worship and do not observe the religion of other nations or of the Brahmins. And other nations of India, to which formerly they were subject, rise up as it were in rebellion, as also do the Taprobanese, whom they wanted to join them at first. The warriors of the City of the Sun, however, are always the victors. As soon as they suffered from insult or disgrace or plunder, or when their allies have been harassed, or a people have been oppressed by a tyrant of the State (for they are always the advocates of liberty), they go immediately to the Council for deliberation. After they have knelt in the presence of God, that he might inspire their consultation, they proceed to examine the merits of the business, and thus war is decided on. Immediately after, a priest, whom they call Forensic, is sent away. He demands from the enemy the restitution of the plunder, asks that the allies should be freed from oppression, or that the tyrant should be deposed. If they deny these things war is declared by invoking the vengeance of God -- the God of Sabaoth -- for destruction of those who maintain an unjust cause. But if the enemy refuse to reply, the priest gives him the space of one hour for his answer, if he is a king, but three if it is a republic, so that they cannot escape giving a response. And in this manner is war undertaken against the insolent enemies of natural rights and of religion. When war has been declared, the deputy of Power performs everything, but Power, like the Roman dictator, plans and wills everything, so that hurtful tardiness may be avoided. And when anything of great moment arises he consults Hoh and Wisdom and Love.

Before this, however, the occasion of war and the justice of making an expedition are declared by a herald in the great Council. All from twenty years and upward are admitted to this Council, and thus the necessities are agreed upon. All kinds of weapons stand in the armories, and these they use often in sham fights. The exterior walls of each ring are full of guns prepared by their labors, and they have other engines for hurling which are called cannons, and which they take into battle upon mules and asses and carriages. When they have arrived in an open plain they enclose in the middle the provisions, engines of war, chariots, ladders, and machines, and all fight courageously. Then each one returns to the standards, and the enemy thinking that they are giving and preparing to flee, are deceived and relax their order: then the warriors of the City of the Sun, wheeling into wings and columns on each side, regain their breath and strength, and ordering the artillery to discharge their bullets they resume the fight against a disorganized host. And they observe many ruses of this kind. They overcome all mortals with their stratagems and engines. Their camp is fortified after the manner of the Romans. They pitch their tents and fortify with wall and ditch with wonderful quickness. The masters of works, of engines and hurling machines, stand ready, and the soldiers understand the use of the spade and the axe.

Five, eight, or ten leaders learned in the order of battle and in strategy consult together concerning the business of war, and command their bands after consultation. It is their wont to take out with them a body of boys, armed and on

horses, so that they may learn to fight, just as the whelps of lions and wolves are accustomed to blood. And these in time of danger betake themselves to a place of safety, along with many armed women. After the battle the women and boys soothe and relieve the pain of the warriors, and wait upon them and encourage them with embraces and pleasant words. How wonderful a help is this! For the soldiers, in order that they may acquit themselves as sturdy men in the eyes of their wives and offspring, endure hardships, and so love makes them conquerors. He who in the fight first scales the enemy's walls receives after the battle of a crown of grass, as a token of honor, and at the presentation the women and boys applaud loudly; that one who affords aid to an ally gets a civic crown of oak-leaves; he who kills a tyrant dedicates his arms in the temple and receives from Hoh the cognomen of his deed, and other warriors obtain other kinds of crowns.

Every horse-soldier carries a spear and two strongly tempered pistols, narrow at the mouth, hanging from his saddle. And to get the barrels of their pistols narrow they pierce the metal which they intend to convert into arms. Further, every cavalry soldier has a sword and a dagger. But the rest, who form the light-armed troops, carry a metal cudgel. For if the foe cannot pierce their metal for pistols and cannot make swords, they attack him with clubs, shatter and overthrow him. Two chains of six spans length hang from the club, and at the end of these are iron balls, and when these are aimed at the enemy they surround his neck and drag him to the ground; and in order that they may be able to use the club more easily, they do not hold the reins with their hands, but use them by means of the feet. If perchance the reins are interchanged above the trappings of the saddle, the ends are fastened to the stirrups with buckles, and not to the feet. And the stirrups have an arrangement for swift movement of the bridle, so that they draw in or let out the rein with marvellous celerity. With the right foot they turn the horse to the left, and with the left to the right. This secret, moreover, is not known to the Tartars. For, although they govern the reins with their feet, they are ignorant nevertheless of turning them and drawing them in and letting them out by means of the block of the stirrups. The light-armed cavalry with them are the first to engage in battle, then the men forming the phalanx with their spears, then the archers for whose services a great price is paid, and who are accustomed to fight in lines crossing one another as the threads of cloth, some rushing forward in their turn and others receding. They have a band of lancers strengthening the line of battle, but they make trial of the swords only at the end.

After the battle they celebrate the military triumphs after the manner of the Romans, and even in a more magnificent way. Prayers by the way of thank-offerings are made to God, and then the general presents himself in the temple, and the deeds, good and bad, are related by the poet or historian, who according to custom was with the expedition. And the greatest chief, Hoh, crowns the general with laurel and distributes little gifts and honors to all the valorous soldiers, who are for some days free from public duties. But this exemption from work is by no means pleasing to them, since they know not what it is to be at leisure, and so they help their companions. On the other hand, they who have been conquered through their own fault, or have lost the victory, are blamed; and they who were the first to take to flight are in no way worthy to escape death, unless when the whole army asks their lives, and each one takes upon himself a part of their punishment. But this indulgence is rarely granted, except when there are good reasons favoring it. But he who did not bear help to an ally or friend is beaten with rods. That one who did not obey orders is given to the beasts, in an enclosure, to be devoured, and a staff is put in his hand, and if he should conquer the lions and the bears that are there, which is almost impossible, he is received into favor again. The conquered States or those willingly delivered up to them, forthwith have all things in common, and receive a garrison and magistrates from the City of the Sun, and by degrees they are accustomed to the ways of the city, the mistress of all, to which they even send their sons to be taught without contributing anything for expense.

It would be too great trouble to tell you about the spies and their master, and about the guards and laws and ceremonies, both within and without the State, which you can of yourself imagine. Since from childhood they are chosen according to their inclination and the star under which they were born, therefore each one working according to his natural propensity does his duty well and pleasantly, because naturally. The same things I may say concerning strategy and the other functions.

There are guards in the city by day and by night, and they are placed at the four gates, and outside the walls of the seventh ring, above the breastworks and towers and inside mounds. These places are guarded in the day by women, in the night by men. And lest the guard should become weary of watching, and in case of a surprise, they change them every three hours, as is the custom with our soldiers. At sunset, when the drum and symphonia sound, the armed guards are distributed. Cavalry and infantry make use of hunting as the symbol of war and practise games and hold festivities in the plains. Then the music strikes up, and freely they pardon the offences and faults of the enemy, and after the victories they are kind to them, if it has been decreed that they should destroy the walls of the enemy's city and take their lives. All these things are done on the same day as the victory, and afterward they never cease to load the conquered with favors, for they say that there ought to be no fighting, except when the conquerors give up the conquered, not when they kill them. If there is a dispute among them concerning injury or any other matter (for they themselves scarcely ever contend except in matters of honor), the chief and his magistrates chastise the accused

one secretly, if he has done harm in deeds after he has been first angry. If they wait until the time of the battle for the verbal decision, they must give vent to their anger against the enemy, and he who in battle shows the most daring deeds is considered to have defended the better and truer cause in the struggle, and the other yields, and they are punished justly. Nevertheless, they are not allowed to come to single combat, since right is maintained by the tribunal, and because the unjust cause is often apparent when the more just succumbs, and he who professes to be the better man shows this in public fight.

G.M. This is worth while, so that factions should not be cherished for the harm of the fatherland, and so that civil wars might not occur, for by means of these a tyrant often arises, as the examples of Rome and Athens show. Now, I pray you, tell me of their works and matter connected therewith.

Capt. I believe that you have already heard about their military affairs and about their agricultural and pastoral life, and in what way these are common to them, and how they honor with the first grade of nobility whoever is considered to have knowledge of these. They who are skilful in more arts than these they consider still nobler, and they set that one apart for teaching the art in which he is most skilful. The occupations which require the most labor, such as working in metals and building, are the most praiseworthy among them. No one declines to go to these occupations, for the reason that from the beginning their propensities are well known, and among them, on account of the distribution of labor, no one does work harmful to him, but only that which is necessary for him. The occupations entailing less labor belong to the women. All of them are expected to know how to swim, and for this reason ponds are dug outside the walls of the city and within them near to the fountains.

Commerce is of little use to them, but they know the value of money, and they count for the use of their ambassadors and explorers, so that with it they may have the means of living. They receive merchants into their States from the different countries of the world, and these buy the superfluous goods of the city. The people of the City of the Sun refuse to take money, but in importing they accept in exchange those things of which they are in need, and sometimes they buy with money; and the young people in the City of the Sun are much amused when they see that for a small price they receive so many things in exchange. The old men, however, do not laugh. They are unwilling that the State should be corrupted by the vicious customs of slaves and foreigners. Therefore they do business at the gates, and sell those whom they have taken in war or keep them for digging ditches and other hard work without the city, and for this reason they always send four bands of soldiers to take care of the fields, and with them there are the laborers. They go out of the four gates from which roads with walls on both sides of them lead to the sea, so that goods might easily be carried over them and foreigners might not meet with difficulty on their way. To strangers they are kind and polite; they keep them for three days at the public expense; after they have first washed their feet, they show them their city and its customs, and they honor them with a seat at the Council and public table, and there are men whose duty it is to take care of and guard the guests. But if strangers should wish to become citizens of their State, they try them first for a month on a farm, and for another month in the city, then they decide concerning them, and admit them with certain ceremonies and oaths.

Agriculture is much followed among them; there is not a span of earth without cultivation, and they observe the winds and propitious stars. With the exception of a few left in the city all go out armed, and with flags and drums and trumpets sounding, to the fields, for the purposes of ploughing, sowing, digging, hoeing, reaping, gathering fruit and grapes; and they set in order everything, and do their work in a very few hours and with much care. They use wagons fitted with sails which are borne along by the wind even when it is contrary, by the marvellous contrivance of wheels within wheels.

And when there is no wind a beast draws along a huge cart, which is a grand sight.

The guardians of the land move about in the meantime, armed and always in their proper turn. They do not use dung and filth for manuring the fields, thinking that the fruit contracts something of their rottenness, and when eaten gives a short and poor subsistence, as women who are beautiful with rouge and from want of exercise bring forth feeble offspring. Wherefore they do not as it were paint the earth, but dig it up well and use secret remedies, so that fruit is borne quickly and multiplies, and is not destroyed. They have a book for this work, which they call the Georgics. As much of the land as is necessary is cultivated, and the rest is used for the pasturage of cattle.

The excellent occupation of breeding and rearing horses, oxen, sheep, dogs, and all kinds of domestic and tame animals is in the highest esteem among them as it was in the time of Abraham. And the animals are led so to pair that they may be able to breed well.

Fine pictures of oxen, horses, sheep, and other animals are placed before them. They do not turn out horses with mares to feed, but at the proper time they bring them together in an enclosure of the stables in their fields. And this is done when they observe that the constellation Archer is in favorable conjunction with Mars and Jupiter. For the oxen they observe the Bull, for the sheep the Ram, and so on in accordance with art. Under the Pleiades they keep a drove of hens and ducks and geese, which are driven out by the women to feed near the city. The women only do this when it is a pleasure to them. There are also places enclosed, where they make cheese, butter, and milk-food.

They also keep capons, fruit, and other things, and for all these matters there is a book which they call the Bucolics. They have an abundance of all things, since everyone likes to be industrious, their labors being slight and profitable. They are docile, and that one among them who is head of the rest in duties of this kind they call king. For they say that this is the proper name of the leaders, and it does not belong to ignorant persons. It is wonderful to see how men and women march together collectively, and always in obedience to the voice of the king. Nor do they regard him with loathing as we do, for they know that although he is greater than themselves, he is for all that their father and brother. They keep groves and woods for wild animals, and they often hunt.

The science of navigation is considered very dignified by them, and they possess rafts and triremes, which go over the waters without rowers or the force of the wind, but by a marvellous contrivance. And other vessels they have which are moved by the winds. They have a correct knowledge of the stars, and of the ebb and flow of the tide. They navigate for the sake of becoming acquainted with nations and different countries and things. They injure nobody, and they do not put up with injury, and they never go to battle unless when provoked. They assert that the whole earth will in time come to live in accordance with their customs, and consequently they always find out whether there be a nation whose manner of living is better and more approved than the rest. They admire the Christian institutions and look for a realization of the apostolic life in vogue among themselves and in us. There are treaties between them and the Chinese and many other nations, both insular and continental, such as Siam and Calicut, which they are only just able to explore. Furthermore, they have artificial fires, battles on sea and land, and many strategic secrets. Therefore they are nearly always victorious.

G.M. Now it would be very pleasant to learn with what foods and drinks they are nourished, and in what way and for how long they live.

Capt. Their food consists of flesh, butter, honey, cheese, garden herbs, and vegetables of various kinds. They were unwilling at first to slay animals, because it seemed cruel; but thinking afterward that it was also cruel to destroy herbs which have a share of sensitive feeling, they saw that they would perish from hunger unless they did an unjustifiable action for the sake of justifiable ones, and so now they all eat meat. Nevertheless, they do not kill willingly useful animals, such as oxen and horses. They observe the difference between useful and harmful foods, and for this they employ the science of medicine. They always change their food. First they eat flesh, then fish, then afterward they go back to flesh, and nature is never incommoded or weakened. The old people use the more digestible kind of food, and take three meals a day, eating only a little. But the general community eat twice, and the boys four times, that they may satisfy nature. The length of their lives is generally 100 years, but often they reach 200.

As regards drinking, they are extremely moderate. Wine is never given to young people until they are ten years old, unless the state of their health demands it. After their tenth year they take it diluted with water, and so do the women, but the old men of fifty and upward use little or no water. They eat the most healthy things, according to the time of the year.

They think nothing harmful which is brought forth by God, except when there has been abuse by taking too much. And therefore in the summer they feed on fruits, because they are moist and juicy and cool, and counteract the heat and dryness. In the winter they feed on dry articles, and in the autumn they eat grapes, since they are given by God to remove melancholy and sadness; and they also make use of scents to a great degree. In the morning, when they have all risen they comb their hair and wash their faces and hands with cold water. Then they chew thyme or rock-parsley or fennel, or rub their hands with these plants. The old men make incense, and with their faces to the east repeat the short prayer which Jesus Christ taught us. After this they go to wait upon the old men, some go to the dance, and others to the duties of the State. Later on they meet at the early lectures, then in the temple, then for bodily exercise. Then for a little while they sit down to rest, and at length they go to dinner.

Among them there is never gout in the hands or feet, nor catarrh, nor sciatica, nor grievous colics, nor flatulency, nor hard breathing. For these diseases are caused by indigestion and flatulency, and by frugality and exercise they remove every humor and spasm. Therefore it is unseemly in the extreme to be seen vomiting or spitting, since they say that this is a sign either of little exercise, or of ignoble sloth, or of drunkenness, or gluttony. They suffer rather from swellings or from the dry spasm, which they relieve with plenty of good and juicy food. They heal fevers with pleasant baths and with milk-food, and with a pleasant habitation in the country and by gradual exercise. Unclean diseases cannot be prevalent with them because they often clean their bodies by bathing in wine, and soothe them with aromatic oil, and by the sweat of exercise they diffuse the poisonous vapor which corrupts the blood and the marrow. They do suffer a little from consumption, because they cannot perspire at the breast, but they never have asthma, for the humid nature of which a heavy man is required. They cure hot fevers with cold potations of water, but slight ones with sweet smells, with cheese-bread or sleep, with music or dancing. Tertiary fevers are cured by bleeding, by rhubarb or by a similar drawing remedy, or by water soaked in the roots of plants, with purgative and sharp-tasting qualities. But it is rarely that they take purgative medicines. Fevers occurring every fourth day are

cured easily by suddenly startling the unprepared patients, and by means of herbs producing effects opposite to the humors of this fever. All these secrets they told me in opposition to their own wishes. They take more diligent pains to cure the lasting fevers, which they fear more, and they strive to counteract these by the observation of stars and of plants, and by prayers to God. Fevers recurring every fifth, sixth, eighth or more days, you never find whenever heavy humors are wanting.

They use baths, and moreover they have warm ones according to the Roman custom, and they make use also of olive oil. They have found out, too, a great many secret cures for the preservation of cleanliness and health. And in other ways they labor to cure the epilepsy, with which they are often troubled.

G.M. A sign this disease is of wonderful cleverness, for from it Hercules, Scotus, Socrates, Callimachus, and Mahomet have suffered.

Capt. They cure by means of prayers to heaven, by strengthening the head, by acids, by planned gymnastics, and with fat cheese-bread sprinkled with the flour of wheaten corn. They are very skilled in making dishes, and in them they put spice, honey, butter, and many highly strengthening spices, and they temper their richness with acids, so that they never vomit. They do not drink ice-cold drinks nor artificial hot drinks, as the Chinese do; for they are not without aid against the humors of the body, on account of the help they get from the natural heat of the water; but they strengthen it with crushed garlic, with vinegar, with wild thyme, with mint, and with basil, in the summer or in time of special heaviness. They know also a secret for renovating life after about the seventieth year, and for ridding it of affliction, and this they do by a pleasing and indeed wonderful art.

G.M. Thus far you have said nothing concerning their sciences and magistrates.

Capt. Undoubtedly I have. But since you are so curious I will add more. Both when it is new moon and full moon they call a council after a sacrifice. To this all from twenty years upward are admitted, and each one is asked separately to say what is wanting in the State, and which of the magistrates have discharged their duties rightly and which wrongly. Then after eight days all the magistrates assemble, to wit, Hoh first, and with him Power, Wisdom, and Love. Each one of the three last has three magistrates under him, making in all thirteen, and they consider the affairs of the arts pertaining to each one of them: Power, of war; Wisdom, of the sciences; Love, of food, clothing, education, and breeding. The masters of all the bands, who are captains of tens, of fifties, of hundreds, also assemble, the women first and then the men. They argue about those things which are for the welfare of the State, and they choose the magistrates from among those who have already been named in the great Council. In this manner they assemble daily, Hoh and his three princes, and they correct, confirm, and execute the matters passing to them, as decisions in the elections; other necessary questions they provide of themselves. They do not use lots unless when they are altogether doubtful how to decide. The eight magistrates under Hoh, Power, Wisdom, and Love are changed according to the wish of the people, but the first four are never changed, unless they, taking counsel with themselves, give up the dignity of one to another, whom among them they know to be wiser, more renowned, and more nearly perfect. And then they are obedient and honorable, since they yield willingly to the wiser man and are taught by him. This, however, rarely happens. The principals of the sciences, except Metaphysic, who is Hoh himself, and is, as it were, the architect of all science, having rule over all, are attached to Wisdom. Hoh is ashamed to be ignorant of any possible thing. Under Wisdom therefore are Grammar, Logic, Physics, Medicine, Astrology, Astronomy, Geometry, Cosmography, Music, Perspective, Arithmetic, Poetry, Rhetoric, Painting, Sculpture. Under the triumvir Love are Breeding, Agriculture, Education, Medicine, Clothing, Pasturage, Coining.

G.M. What about their judges?

Capt. This is the point I was just thinking of explaining. Everyone is judged by the first master of his trade, and thus all the head artificers are judges. They punish with exile, with flogging, with blame, with deprivation of the common table, with exclusion from the church and from the company of women. When there is a case in which great injury has been done, it is punished with death, and they repay an eye with an eye, a nose for a nose, a tooth for a tooth, and so on, according to the law of retaliation. If the offence is wilful the Council decides. When there is strife and it takes place undesignedly, the sentence is mitigated; nevertheless, not by the judge but by the triumvirate, from whom even it may be referred to Hoh, not on account of justice but of mercy, for Hoh is able to pardon. They have no prisons, except one tower for shutting up rebellious enemies, and there is no written statement of a case, which we commonly call a lawsuit. But the accusation and witnesses are produced in the presence of the judge and Power; the accused person makes his defence, and he is immediately acquitted or condemned by the judge; and if he appeals to the triumvirate, on the following day he is acquitted or condemned. On the third day he is dismissed through the mercy and clemency of Hoh, or receives the inviolable rigor of his sentence. An accused person is reconciled to his accuser and to his witnesses, as it were, with the medicine of his complaint, that is, with embracing and kissing.

No one is killed or stoned unless by the hands of the people, the accuser and the witnesses beginning first. For they have no executioners and lictors, lest the State should sink into ruin. The choice of death is given to the rest of the people, who enclose the lifeless remains in little bags and burn them by the application of fire, while exhorters are

present for the purpose of advising concerning a good death. Nevertheless, the whole nation laments and beseeches God that his anger may be appeased, being in grief that it should, as it were, have to cut off a rotten member of the State. Certain officers talk to and convince the accused man by means of arguments until he himself acquiesces in the sentence of death passed upon him, or else he does not die. But if a crime has been committed against the liberty of the republic, or against God, or against the supreme magistrates, there is immediate censure without pity. These only are punished with death. He who is about to die is compelled to state in the presence of the people and with religious scrupulousness the reasons for which he does not deserve death, and also the sins of the others who ought to die instead of him, and further the mistakes of the magistrates. If, moreover, it should seem right to the person thus asserting, he must say why the accused ones are deserving of less punishment than he. And if by his arguments he gains the victory he is sent into exile, and appeases the State by means of prayers and sacrifices and good life ensuing. They do not torture those named by the accused person, but they warn them. Sins of frailty and ignorance are punished only with blaming, and with compulsory continuation as learners under the law and discipline of those sciences or arts against which they have sinned. And all these things they have mutually among themselves, since they seem to be in very truth members of the same body, and one of another.

This further I would have you know, that if a transgressor, without waiting to be accused, goes of his own accord before a magistrate, accusing himself and seeking to make amends, that one is liberated from the punishment of a secret crime, and since he has not been accused of such a crime, his punishment is changed into another. They take special care that no one should invent slander, and if this should happen they meet the offence with the punishment of retaliation. Since they always walk about and work in crowds, five witnesses are required for the conviction of a transgressor. If the case is otherwise, after having threatened him, he is released after he has sworn an oath as the warrant of good conduct. Or if he is accused a second or third time, his increased punishment rests on the testimony of three or two witnesses. They have but few laws, and these short and plain, and written upon a flat table and hanging to the doors of the temple, that is between the columns. And on single columns can be seen the essences of things described in the very terse style of Metaphysic -- viz., the essences of God, of the angels, of the world, of the stars, of man, of fate, of virtue, all done with great wisdom. The definitions of all the virtues are also delineated here, and here is the tribunal, where the judges of all the virtues have their seat. The definition of a certain virtue is written under that column where the judges for the aforesaid virtue sit, and when a judge gives judgment he sits and speaks thus: O son, thou hast sinned against this sacred definition of beneficence, or of magnanimity, or of another virtue, as the case may be. And after discussion the judge legally condemns him to the punishment for the crime of which he is accused -- viz., for injury, for despondency, for pride, for ingratitude, for sloth, etc. But the sentences are certain and true correctives, savoring more of clemency than of actual punishment.

G.M. Now you ought to tell me about their priests, their sacrifices, their religion, and their belief.

Capt. The chief priest is Hoh, and it is the duty of all the superior magistrates to pardon sins. Therefore the whole State by secret confession, which we also use, tell their sins to the magistrates, who at once purge their souls and teach those that are inimical to the people. Then the sacred magistrates themselves confess their own sinfulness to the three supreme chiefs, and together they confess the faults of one another, though no special one is named, and they confess especially the heavier faults and those harmful to the State. At length the triumvirs confess their sinfulness to Hoh himself, who forthwith recognizes the kinds of sins that are harmful to the State, and succors with timely remedies. Then he offers sacrifices and prayers to God. And before this he confesses the sins of the whole people, in the presence of God, and publicly in the temple, above the altar, as often as it had been necessary that the fault should be corrected. Nevertheless, no transgressor is spoken of by his name. In this manner he absolves the people by advising them that they should beware of sins of the aforesaid kind. Afterward he offers sacrifice to God, that he should pardon the State and absolve it of its sins, and to teach and defend it. Once in every year the chief priests of each separate subordinate State confess their sins in the presence of Hoh. Thus he is not ignorant of the wrongdoings of the provinces, and forthwith he removes them with all human and heavenly remedies.

Sacrifice is conducted after the following manner: Hoh asks the people which one among them wishes to give himself as a sacrifice to God for the sake of his fellows. He is then placed upon the fourth table, with ceremonies and the offering up of prayers: the table is hung up in a wonderful manner by means of four ropes passing through four cords attached to firm pulley-blocks in the small dome of the temple. This done they cry to the God of mercy, that he may accept the offering, not of a beast as among the heathen, but of a human being. Then Hoh orders the ropes to be drawn and the sacrifice is pulled up above to the centre of the small dome, and there it dedicates itself with the most fervent supplications. Food is given to it through a window by the priests, who live around the dome, but it is allowed a very little to eat, until it has atoned for the sins of the State. There with prayer and fasting he cries to the God of heaven that he might accept its willing offering. And after twenty or thirty days, the anger of God being appeased, the sacrifice becomes a priest, or sometimes, though rarely, returns below by means of the outer

way for the priests. Ever after, this man is treated with great benevolence and much honor, for the reason that he offered himself unto death for the sake of his country. But God does not require death.

The priests above twenty-four years of age offer praises from their places in the top of the temple. This they do in the middle of the night, at noon, in the morning and in the evening, to wit, four times a day they sing their chants in the presence of God. It is also their work to observe the stars and to note with the astrolabe their motions and influences upon human things, and to find out their powers. Thus they know in what part of the earth any change has been or will be, and at what time it has taken place, and they send to find whether the matter be as they have it. They make a note of predictions, true and false, so that they may be able from experience to predict most correctly. The priests, moreover, determine the hours for breeding and the days for sowing, reaping, and gathering the vintage, and are, as it were, the ambassadors and intercessors and connection between God and man. And it is from among them mostly that Hoh is elected. They write very learned treatises and search into the sciences. Below they never descend, unless for their dinner and supper, so that the essence of their heads do not descend to the stomachs and liver. Only very seldom, and that as a cure for the ills of solitude, do they have converse with women. On certain days Hoh goes up to them and deliberates with them concerning the matters which he has lately investigated for the benefit of the State and all the nations of the world.

In the temple beneath, one priest always stands near the altar praying for the people, and at the end of every hour another succeeds him, just as we are accustomed in solemn prayer to change every fourth hour. And this method of supplication they call perpetual prayer. After a meal they return thanks to God. Then they sing the deeds of the Christian, Jewish, and Gentile heroes, and of those of all other nations, and this is very delightful to them. Forsooth, no one is envious of another. They sing a hymn to Love, one to Wisdom, and one each to all the other virtues, and this they do under the direction of the ruler of each virtue. Each one takes the woman he loves most, and they dance for exercise with propriety and stateliness under the peristyles. The women wear their long hair all twisted together and collected into one knot on the crown of the head, but in rolling it they leave one curl. The men, however, have one curl only and the rest of their hair around the head is shaven off. Further, they wear a slight covering, and above this a round hat a little larger than the size of their head. In the fields they use caps, but at home each one wears a biretta, white, red, or another color according to his trade or occupation. Moreover, the magistrates use grander and more imposing-looking coverings for the head.

They hold great festivities when the sun enters the four cardinal points of the heavens, that is, when he enters Cancer, Libra, Capricorn, and Aries. On these occasions they have very learned, splendid, and, as it were, comic performances. They celebrate also every full and every new moon with a festival, as also they do the anniversaries of the founding of the city, and of the days when they have won victories or done any other great achievement. The celebrations take place with the music of female voices, with the noise of trumpets and drums, and the firing of salutations. The poets sing the praises of the most renowned leaders and the victories. Nevertheless, if any of them should deceive even by disparaging a foreign hero, he is punished. No one can exercise the function of a poet who invents that which is not true, and a license like this they think to be a pest of our world, for the reason that it puts a premium upon virtue and often assigns it to unworthy persons, either from fear of flattery, or ambition, or avarice. For the praise of no one is a statue erected until after his death; but while he is alive, who has found out new arts and very useful secrets, or who has rendered great service to the State either at home or on the battle-field, his name is written in the book of heroes. They do not bury dead bodies, but burn them, so that a plague may not arise from them, and so that they may be converted into fire, a very noble and powerful thing, which has its coming from the sun and returns to it. And for the above reasons no chance is given for idolatry. The statues and pictures of the heroes, however, are there, and the splendid women set apart to become mothers often look at them. Prayers are made from the State to the four horizontal corners of the world -- in the morning to the rising sun, then to the setting sun, then to the south, and lastly to the north; and in the contrary order in the evening, first to the setting sun, to the rising sun, to the north, and at length to the south. They repeat but one prayer, which asks for health of body and of mind, and happiness for themselves and all people, and they conclude it with the petition "As it seems best to God." The public prayer for all is long, and it is poured forth to heaven. For this reason the altar is round and is divided crosswise by ways at right angles to one another. By these ways Hoh enters after he has repeated the four prayers, and he prays looking up to heaven. And then a great mystery is seen by them. The priestly vestments are of a beauty and meaning like to those of Aaron. They resemble nature and they surpass Art.

They divide the seasons according to the revolution of the sun, and not of the stars, and they observe yearly by how much time the one precedes the other. They hold that the sun approaches nearer and nearer, and therefore by ever-lessening circles reaches the tropics and the equator every year a little sooner. They measure months by the course of the moon, years by that of the sun. They praise Ptolemy, admire Copernicus, but place Aristarchus and Philolaus before him. They take great pains in endeavoring to understand the construction of the world, and whether or not it will perish, and at what time. They believe that the true oracle of Jesus Christ is by the signs in the sun, in the moon,

and in the stars, which signs do not thus appear to many of us foolish ones. Therefore they wait for the renewing of the age, and perchance for its end.

They say that it is very doubtful whether the world was made from nothing, or from the ruins of other worlds, or from chaos, but they certainly think that it was made, and did not exist from eternity. Therefore they disbelieve in Aristotle, whom they consider a logician and not a philosopher. From analogies, they can draw many arguments against the eternity of the world. The sun and the stars they, so to speak, regard as the living representatives and signs of God, as the temples and holy living altars, and they honor but do not worship them. Beyond all other things they venerate the sun, but they consider no created thing worthy the adoration of worship. This they give to God alone, and thus they serve Him, that they may not come into the power of a tyrant and fall into misery by undergoing punishment by creatures of revenge. They contemplate and know God under the image of the Sun, and they call it the sign of God, His face and living image, by means of which light, heat, life, and the making of all things good and bad proceed. Therefore they have built an altar like to the sun in shape, and the priests praise God in the sun and in the stars, as it were His altars, and in the heavens, His temple as it were; and they pray to good angels, who are, so to speak, the intercessors living in the stars, their strong abodes. For God long since set signs of their beauty in heaven, and of His glory in the sun. They say there is but one heaven, and that the planets move and rise of themselves when they approach the sun or are in conjunction with it.

They assert two principles of the physics of things below, namely, that the sun is the father, and the earth the mother; the air is an impure part of the heavens; all fire is derived from the sun. The sea is the sweat of earth, or the fluid of earth combusted, and fused within its bowels, but is the bond of union between air and earth, as the blood is of the spirit and flesh of animals. The world is a great animal, and we live within it as worms live within us. Therefore we do not belong to the system of stars, sun, and earth, but to God only; for in respect to them which seek only to amplify themselves, we are born and live by chance; but in respect to God, whose instruments we are, we are formed by prescience and design, and for a high end. Therefore we are bound to no father but God, and receive all things from Him. They hold as beyond question the immortality of souls, and that these associate with good angels after death, or with bad angels, according as they have likened themselves in this life to either. For all things seek their like. They differ little from us as to places of reward and punishment. They are in doubt whether there are other worlds beyond ours, and account it madness to say there is nothing. Nonentity is incompatible with the infinite entity of God. They lay down two principles of metaphysics, entity which is the highest God, and nothingness which is the defect of entity. Evil and sin come of the propensity to nothingness; the sin having its cause not efficient, but in deficiency. Deficiency is, they say, of power, wisdom, or will. Sin they place in the last of these three, because he who knows and has the power to do good is bound also to have the will, for will arises out of them. They worship God in trinity, saying God is the Supreme Power, whence proceeds the highest Wisdom, which is the same with God, and from these comes Love, which is both power and wisdom; but they do not distinguish persons by name, as in our Christian law, which has not been revealed to them. This religion, when its abuses have been removed, will be the future mistress of the world, as great theologians teach and hope. Therefore Spain found the New World (though its first discoverer, Columbus, greatest of heroes, was a Genoese), that all nations should be gathered under one law. We know not what we do, but God knows, whose instruments we are. They sought new regions for lust of gold and riches, but God works to a higher end. The sun strives to burn up the earth, not to produce plants and men, but God guides the battle to great issues. His the praise, to Him the glory!

G.M. Oh, if you knew what our astrologers say of the coming age, and of our age, that has in it more history within 100 years than all the world had in 4,000 years before! of the wonderful inventions of printing and guns, and the use of the magnet, and how it all comes of Mercury, Mars, the Moon, and the Scorpion!

Capt. Ah, well! God gives all in His good time. They astrologize too much.

[1] A pace was 1-9/25 yard, 1,000 paces making a mile

[End] .

Francis Bacon's New Atlantis

The *New Atlantis*, 1627, is essentially a utopia, in which Bacon outlines an ideal state. It has sometimes been interpreted as an elaborate allegory with hermetic (and even Rosicrucian) undertones. This text was prepared by Kirk Crady from scanner output provided by Internet Wiretap.

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NEW ATLANTIS

We sailed from Peru, where we had continued by the space of one whole year, for China and Japan, by the South Sea, taking with us victuals for twelve months; and had good winds from the east, though soft and weak, for five months' space and more. But then the wind came about, and settled in the west for many days, so as we could make little or no way, and were sometimes in purpose to turn back. But then again there arose strong and great winds from the south, with a point east; which carried us up, for all that we could do, toward the north: by which time our victuals failed us, though we had made good spare of them. So that finding ourselves, in the midst of the greatest wilderness of waters in the world, without victual, we gave ourselves for lost men, and prepared for death. Yet we did lift up our hearts and voices to God above, who showeth His wonders in the deep; beseeching Him of His mercy that as in the beginning He discovered the face of the deep, and brought forth dry land, so He would now discover land to us, that we might not perish.

And it came to pass that the next day about evening we saw within a kenning before us, toward the north, as it were thick clouds, which did put us in some hope of land, knowing how that part of the South Sea was utterly unknown, and might have islands or continents that hitherto were not come to light. Wherefore we bent our course thither, where we saw the appearance of land, all that night; and in the dawning of next day we might plainly discern that it was a land flat to our sight, and full of boscaje, which made it show the more dark. And after an hour and a half's sailing, we entered into a good haven, being the port of a fair city. Not great, indeed, but well built, and that gave a pleasant view from the sea. And we thinking every minute long till we were on land, came close to the shore and offered to land. But straightway we saw divers of the people, with batons in their hands, as it were forbidding us to land: yet without any cries or fierceness, but only as warning us off, by signs that they made. Whereupon being not a little discomfited, we were advising with ourselves what we should do. During which time there made forth to us a small boat, with about eight persons in it, whereof one of them had in his hand a tipstaff of a yellow cane, tipped at both ends with blue, who made aboard our ship, without any show of distrust at all. And when he saw one of our number present himself somewhat afore the rest, he drew forth a little scroll of parchment (somewhat yellower than our parchment, and shining like the leaves of writing-tables, but otherwise soft and flexible), and delivered it to our foremost man. In which scroll were written in ancient Hebrew, and in ancient Greek, and in good Latin of the school, and in Spanish these words: "Land ye not, none of you, and provide to be gone from this coast within sixteen days, except you have further time given you; meanwhile, if you want fresh water, or victual, or help for your sick, or that your ship needeth repair, write down your wants, and you shall have that which belongeth to mercy." This scroll was signed with a stamp of cherubim's wings, not spread, but hanging downward; and by them a cross. This being delivered, the officer returned, and left only a servant with us to receive our answer. Consulting hereupon among ourselves, we were much perplexed. The denial of landing, and hasty warning us away, troubled us much: on the other side, to find that the people had languages, and were so full of humanity, did comfort us not a little. And above all, the sign of the cross to that instrument was to us a great rejoicing, and as it were a certain presage of good. Our answer was in the Spanish tongue, "That for our ship, it was well; for we had rather met with calms and contrary winds, than any tempests. For our sick, they were many, and in very ill case; so that if they were not permitted to land, they ran in danger of their lives." Our other wants we set down in particular, adding, "That we had some little store of merchandise, which if it pleased them to deal for, it might supply our wants, without being chargeable unto them." We offered some reward in pistolets unto the servant, and a piece of crimson velvet to be presented to the officer; but the servant took them not, nor would scarce look upon them; and so left us, and went back in another little boat which was sent for him.

About three hours after we had despatched our answer, there came toward us a person (as it seemed) of a place. He had on him a gown with wide sleeves, of a kind of water chamolet, of an excellent azure color, far more glossy than ours; his under-apparel was green, and so was his hat, being in the form of a turban, daintily made, and not so huge as the Turkish turbans; and the locks of his hair came down below the brims of it. A reverend man was he to behold. He came in a boat, gilt in some part of it, with four persons more only in that boat; and was followed by another boat, wherein were some twenty. When he was come within a flight-shot of our ship, signs were made to us that we should send forth some to meet him upon the water, which we presently did in our ship-boat, sending the principal man amongst us save one, and four of our number with him. When we were come within six yards of their boat, they called to us to stay, and not to approach farther, which we did.

And thereupon the man, whom I before described, stood up, and with a loud voice in Spanish asked, "Are ye Christians?" We answered, "We were;" fearing the less, because of the cross we had seen in the subscription. At which answer the said person lift up his right hand toward heaven, and drew it softly to his mouth (which is the gesture they use, when they thank God), and then said: "If ye will swear, all of you, by the merits of the Saviour, that ye are no pirates; nor have shed blood, lawfully or unlawfully, within forty days past; you may have license to come

on land." We said, "We were all ready to take that oath." Whereupon one of those that were with him, being (as it seemed) a notary, made an entry of this act. Which done, another of the attendants of the great person, which was with him in the same boat, after his lord had spoken a little to him, said aloud: "My lord would have you know that it is not of pride, or greatness, that he cometh not aboard your ship; but for that in your answer you declare that you have many sick amongst you, he was warned by the conservator of health of the city that he should keep a distance." We bowed ourselves toward him and answered: "We were his humble servants; and accounted for great honor and singular humanity toward us, that which was already done; but hoped well that the nature of the sickness of our men was not infectious."

So he returned; and awhile after came the notary to us aboard our ship, holding in his hand a fruit of that country, like an orange, but of color between orange-tawny and scarlet, which cast a most excellent odor. He used it (as it seemed) for a preservative against infection. He gave us our oath, "By the name of Jesus, and His merits," and after told us that the next day, by six of the clock in the morning, we should be sent to, and brought to the strangers' house (so he called it), where we should be accommodated of things, both for our whole and for our sick. So he left us; and when we offered him some pistolets, he smiling, said, "He must not be twice paid for one labor:" meaning (as I take it) that he had salary sufficient of the State for his service. For (as I after learned) they call an officer that taketh rewards twice paid.

The next morning early there came to us the same officer that came to us at first, with his cane, and told us he came to conduct us to the strangers' house; and that he had prevented the hour, because we might have the whole day before us for our business. "For," said he, "if you will follow my advice, there shall first go with me some few of you, and see the place, and how it may be made convenient for you; and then you may send for your sick, and the rest of your number which ye will bring on land." We thanked him and said, "That his care which he took of desolate strangers, God would reward." And so six of us went on land with him; and when we were on land, he went before us, and turned to us and said "he was but our servant and our guide." He led us through three fair streets; and all the way we went there were gathered some people on both sides, standing in a row; but in so civil a fashion, as if it had been, not to wonder at us, but to welcome us; and divers of them, as we passed by them, put their arms a little abroad, which is their gesture when they bid any welcome.

The strangers' house is a fair and spacious house, built of brick, of somewhat a bluer color than our brick; and with handsome windows, some of glass, some of a kind of cambric oiled. He brought us first into a fair parlor above stairs, and then asked us "what number of persons we were? and how many sick?" We answered, "We were in all (sick and whole) one-and-fifty persons, whereof our sick were seventeen." He desired us have patience a little, and to stay till he came back to us, which was about an hour after; and then he led us to see the chambers which were provided for us, being in number nineteen. They having cast it (as it seemeth) that four of those chambers, which were better than the rest, might receive four of the principal men of our company; and lodge them alone by themselves; and the other fifteen chambers were to lodge us, two and two together. The chambers were handsome and cheerful chambers, and furnished civilly. Then he led us to a long gallery, like a dorture, where he showed us all along the one side (for the other side was but wall and window) seventeen cells, very neat ones, having partitions of cedar wood. Which gallery and cells, being in all forty (many more than we needed), were instituted as an infirmary for sick persons. And he told us withal, that as any of our sick waxed well, he might be removed from his cell to a chamber; for which purpose there were set forth ten spare chambers, besides the number we spake of before.

This done, he brought us back to the parlor, and lifting up his cane a little (as they do when they give any charge or command), said to us: "Ye are to know that the custom of the land requireth that after this day and to-morrow (which we give you for removing your people from your ship), you are to keep within doors for three days. But let it not trouble you, nor do not think yourselves restrained, but rather left to your rest and ease. You shall want nothing; and there are six of our people appointed to attend you for any business you may have abroad." We gave him thanks with all affection and respect, and said, "God surely is manifested in this land." We offered him also twenty pistolets; but he smiled, and only said: "What? Twice paid!" And so he left us. Soon after our dinner was served in; which was right good viands, both for bread and meat: better than any collegiate diet that I have known in Europe.

We had also drink of three sorts, all wholesome and good: wine of the grape; a drink of grain, such as is with us our ale, but more clear; and a kind of cider made of a fruit of that country, a wonderful pleasing and refreshing drink. Besides, there were brought in to us great store of those scarlet oranges for our sick; which (they said) were an assured remedy for sickness taken at sea. There was given us also a box of small gray or whitish pills, which they wished our sick should take, one of the pills every night before sleep; which (they said) would hasten their recovery. The next day, after that our trouble of carriage and removing of our men and goods out of our ship was somewhat settled and quiet, I thought good to call our company together, and, when they were assembled, said unto them: "My dear friends, let us know ourselves, and how it standeth with us. We are men cast on land, as Jonas was out of the whale's belly, when we were as buried in the deep; and now we are on land, we are but between death and life, for

we are beyond both the Old World and the New; and whether ever we shall see Europe, God only knoweth. It is a kind of miracle hath brought us hither, and it must be little less that shall bring us hence. Therefore in regard of our deliverance past, and our danger present and to come, let us look up to God, and every man reform his own ways. Besides, we are come here among a Christian people, full of piety and humanity. Let us not bring that confusion of face upon ourselves, as to show our vices or unworthiness before them. Yet there is more, for they have by commandment (though in form of courtesy) cloistered us within these walls for three days; who knoweth whether it be not to take some taste of our manners and conditions? And if they find them bad, to banish us straightway; if good, to give us further time. For these men that they have given us for attendance, may withal have an eye upon us. Therefore, for God's love, and as we love the weal of our souls and bodies, let us so behave ourselves as we may be at peace with God and may find grace in the eyes of this people."

Our company with one voice thanked me for my good admonition, and promised me to live soberly and civilly, and without giving any the least occasion of offence. So we spent our three days joyfully, and without care, in expectation what would be done with us when they were expired. During which time, we had every hour joy of the amendment of our sick, who thought themselves cast into some divine pool of healing, they mended so kindly and so fast.

The morrow after our three days were past, there came to us a new man, that we had not seen before, clothed in blue as the former was, save that his turban was white with a small red cross on top. He had also a tippet of fine linen. At his coming in, he did bend to us a little, and put his arms abroad. We of our parts saluted him in a very lowly and submissive manner; as looking that from him we should receive sentence of life or death. He desired to speak with some few of us. Whereupon six of us only stayed, and the rest avoided the room. He said: "I am by office, governor of this house of strangers, and by vocation, I am a Christian priest, and therefore am come to you to offer you my service, both as strangers and chiefly as Christians. Some things I may tell you, which I think you will not be unwilling to hear. The State hath given you license to stay on land for the space of six weeks; and let it not trouble you if your occasions ask further time, for the law in this point is not precise; and I do not doubt but myself shall be able to obtain for you such further time as shall be convenient. Ye shall also understand that the strangers' house is at this time rich and much aforehand; for it hath laid up revenue these thirty-seven years, for so long it is since any stranger arrived in this part; and therefore take ye no care; the State will defray you all the time you stay. Neither shall you stay one day the less for that. As for any merchandise you have brought, ye shall be well used, and have your return, either in merchandise or in gold and silver, for to us it is all one. And if you have any other request to make, hide it not; for ye shall find we will not make your countenance to fall by the answer ye shall receive. Only this I must tell you, that none of you must go above a karan [that is with them a mile and a half] from the walls of the city, without special leave."

We answered, after we had looked awhile upon one another, admiring this gracious and parent-like usage, that we could not tell what to say, for we wanted words to express our thanks; and his noble free offers left us nothing to ask. It seemed to us that we had before us a picture of our salvation in heaven; for we that were awhile since in the jaws of death, were now brought into a place where we found nothing but consolations. For the commandment laid upon us, we would not fail to obey it, though it was impossible but our hearts should be inflamed to tread further upon this happy and holy ground. We added that our tongues should first cleave to the roofs of our mouths ere we should forget either this reverend person or this whole nation, in our prayers. We also most humbly besought him to accept of us as his true servants, by as just a right as ever men on earth were bounden; laying and presenting both our persons and all we had at his feet. He said he was a priest, and looked for a priest's reward, which was our brotherly love and the good of our souls and bodies. So he went from us, not without tears of tenderness in his eyes, and left us also confused with joy and kindness, saying among ourselves that we were come into a land of angels, which did appear to us daily, and prevent us with comforts, which we thought not of, much less expected.

The next day, about ten of the clock; the governor came to us again, and after salutations said familiarly that he was come to visit us, and called for a chair and sat him down; and we, being some ten of us (the rest were of the meaner sort or else gone abroad), sat down with him; and when we were set he began thus: "We of this island of Bensalem (for so they called it in their language) have this: that by means of our solitary situation, and of the laws of secrecy, which we have for our travellers, and our rare admission of strangers; we know well most part of the habitable world, and are ourselves unknown. Therefore because he that knoweth least is fittest to ask questions it is more reason, for the entertainment of the time, that ye ask me questions, than that I ask you." We answered, that we humbly thanked him that he would give us leave so to do. And that we conceived by the taste we had already, that there was no worldly thing on earth more worthy to be known than the state of that happy land. But above all, we said, since that we were met from the several ends of the world, and hoped assuredly that we should meet one day in the kingdom of heaven (for that we were both parts Christians), we desired to know (in respect that land was so remote, and so divided by vast and unknown seas from the land where our Saviour walked on earth) who was the

apostle of that nation, and how it was converted to the faith? It appeared in his face that he took great contentment in this our question; he said: "Ye knit my heart to you by asking this question in the first place; for it showeth that you first seek the kingdom of heaven; and I shall gladly, and briefly, satisfy your demand.

"About twenty years after the ascension of our Saviour it came to pass, that there was seen by the people of Renfusa (a city upon the eastern coast of our island, within sight, the night was cloudy and calm), as it might be some mile in the sea, a great pillar of light; not sharp, but in form of a column, or cylinder, rising from the sea, a great way up toward heaven; and on the top of it was seen a large cross of light, more bright and resplendent than the body of the pillar. Upon which so strange a spectacle, the people of the city gathered apace together upon the sands, to wonder; and so after put themselves into a number of small boats to go nearer to this marvellous sight. But when the boats were come within about sixty yards of the pillar, they found themselves all bound, and could go no further, yet so as they might move to go about, but might not approach nearer; so as the boats stood all as in a theatre, beholding this light, as a heavenly sign. It so fell out that there was in one of the boats one of the wise men of the Society of Saloman's House (which house, or college, my good brethren, is the very eye of this kingdom), who having awhile attentively and devoutly viewed and contemplated this pillar and cross, fell down upon his face; and then raised himself upon his knees, and lifting up his hands to heaven, made his prayers in this manner:

"Lord God of heaven and earth; thou hast vouchsafed of thy grace, to those of our order to know thy works of creation, and true secrets of them; and to discern, as far as appertaineth to the generations of men, between divine miracles, works of nature, works of art and impostures, and illusions of all sorts. I do here acknowledge and testify before this people that the thing we now see before our eyes is thy finger, and a true miracle. And forasmuch as we learn in our books that thou never workest miracles, but to a divine and excellent end (for the laws of nature are thine own laws, and thou exceedest them not but upon great cause), we most humbly beseech thee to prosper this great sign, and to give us the interpretation and use of it in mercy; which thou dost in some part secretly promise, by sending it unto us.'

"When he had made his prayer, he presently found the boat he was in movable and unbound; whereas all the rest remained still fast; and taking that for an assurance of leave to approach, he caused the boat to be softly and with silence rowed toward the pillar; but ere he came near it, the pillar and cross of light broke up, and cast itself abroad, as it were, into a firmament of many stars, which also vanished soon after, and there was nothing left to be seen but a small ark or chest of cedar, dry and not wet at all with water, though it swam; and in the fore end of it, which was toward him, grew a small green branch of palm; and when the wise man had taken it with all reverence into his boat, it opened of itself, and there were found in it a book and a letter, both written in fine parchment, and wrapped in sindons of linen. The book contained all the canonical books of the Old and New Testament, according as you have them (for we know well what the churches with you receive), and the Apocalypse itself; and some other books of the New Testament, which were not at that time written, were nevertheless in the book. And for the letter, it was in these words:

"I, Bartholomew, a servant of the Highest, and apostle of Jesus Christ, was warned by an angel that appeared to me in a vision of glory, that I should commit this ark to the floods of the sea. Therefore I do testify and declare unto that people where God shall ordain this ark to come to land, that in the same day is come unto them salvation and peace, and good-will from the Father, and from the Lord Jesus.'

"There was also in both these writings, as well the book as the letter, wrought a great miracle, conform to that of the apostles, in the original gift of tongues. For there being at that time, in this land, Hebrews, Persians, and Indians, besides the natives, everyone read upon the book and letter, as if they had been written in his own language. And thus was this land saved from infidelity (as the remain of the old world was from water) by an ark, through the apostolical and miraculous evangelism of St. Bartholomew." And here he paused, and a messenger came and called him forth from us. So this was all that passed in that conference.

The next day the same governor came again to us immediately after dinner, and excused himself, saying that the day before he was called from us somewhat abruptly, but now he would make us amends, and spend time with us; if we held his company and conference agreeable. We answered that we held it so agreeable and pleasing to us, as we forgot both dangers past, and fears to come, for the time we heard him speak; and that we thought an hour spent with him was worth years of our former life. He bowed himself a little to us, and after we were set again, he said, "Well, the questions are on your part."

One of our number said, after a little pause, that there was a matter we were no less desirous to know than fearful to ask, lest we might presume too far. But, encouraged by his rare humanity toward us (that could scarce think ourselves strangers, being his vowed and professed servants), we would take the hardness to propound it; humbly beseeching him, if he thought it not fit to be answered, that he would pardon it, though he rejected it. We said, we well observed those his words, which he formerly spake, that this happy island, where we now stood, was known to few, and yet knew most of the nations of the world, which we found to be true, considering they had the languages

of Europe, and knew much of our State and business; and yet we in Europe (notwithstanding all the remote discoveries and navigations of this last age) never heard any of the least inkling or glimpse of this island. This we found wonderful strange; for that all nations have interknowledge one of another, either by voyage into foreign parts, or by strangers that come to them; and though the traveller into a foreign country doth commonly know more by the eye than he that stayeth at home can by relation of the traveller; yet both ways suffice to make a mutual knowledge, in some degree, on both parts. But for this island, we never heard tell of any ship of theirs that had been seen to arrive upon any shore of Europe; no, nor of either the East or West Indies, nor yet of any ship of any other part of the world, that had made return for them. And yet the marvel rested not in this. For the situation of it (as his lordship said) in the secret conclave of such a vast sea might cause it. But then, that they should have knowledge of the languages, books, affairs, of those that lie such a distance from them, it was a thing we could not tell what to make of; for that it seemed to us a condition and propriety of divine powers and beings, to be hidden and unseen to others, and yet to have others open, and as in a light to them.

At this speech the governor gave a gracious smile and said that we did well to ask pardon for this question we now asked, for that it imported, as if we thought this land a land of magicians, that sent forth spirits of the air into all parts, to bring them news and intelligence of other countries. It was answered by us all, in all possible humbleness, but yet with a countenance taking knowledge, that we knew that he spake it but merrily. That we were apt enough to think there was somewhat supernatural in this island, but yet rather as angelical than magical. But to let his lordship know truly what it was that made us tender and doubtful to ask this question, it was not any such conceit, but because we remembered he had given a touch in his former speech, that this land had laws of secrecy touching strangers. To this he said, "You remember it aright; and therefore in that I shall say to you, I must reserve some particulars, which it is not lawful for me to reveal, but there will be enough left to give you satisfaction.

"You shall understand (that which perhaps you will scarce think credible) that about 3,000 years ago, or somewhat more, the navigation of the world (especially for remote voyages) was greater than at this day. Do not think with yourselves, that I know not how much it is increased with you, within these threescore years; I know it well, and yet I say, greater then than now; whether it was, that the example of the ark, that saved the remnant of men from the universal deluge, gave men confidence to venture upon the waters, or what it was; but such is the truth. The Phoenicians, and especially the Tyrians, had great fleets; so had the Carthaginians their colony, which is yet farther west. Toward the east the shipping of Egypt, and of Palestine, was likewise great. China also, and the great Atlantis (that you call America), which have now but junks and canoes, abounded then in tall ships. This island (as appeareth by faithful registers of those times) had then 1,500 strong ships, of great content. Of all this there is with you sparing memory, or none; but we have large knowledge thereof.

"At that time this land was known and frequented by the ships and vessels of all the nations before named. And (as it cometh to pass) they had many times men of other countries, that were no sailors, that came with them; as Persians, Chaldeans, Arabians, so as almost all nations of might and fame resorted hither; of whom we have some stirps and little tribes with us at this day. And for our own ships, they went sundry voyages, as well to your straits, which you call the Pillars of Hercules, as to other parts in the Atlantic and Mediterranean seas; as to Paguin (which is the same with Cambalaine) and Quinzy, upon the Oriental seas, as far as to the borders of the East Tartary.

"At the same time, and an age after or more, the inhabitants of the great Atlantis did flourish. For though the narration and description which is made by a great man with you, that the descendants of Neptune planted there, and of the magnificent temple, palace, city, and hill; and the manifold streams of goodly navigable rivers, which as so many chains environed the same site and temple; and the several degrees of ascent, whereby men did climb up to the same, as if it had been a Scala Coeli; be all poetical and fabulous; yet so much is true, that the said country of Atlantis, as well that of Peru, then called Coya, as that of Mexico, then named Tyrambel, were mighty and proud kingdoms, in arms, shipping, and riches; so mighty, as at one time, or at least within the space of ten years, they both made two great expeditions; they of Tyrambel through the Atlantic to the Mediterranean Sea; and they of Coya, through the South Sea upon this our island; and for the former of these, which was into Europe, the same author among you, as it seemeth, had some relation from the Egyptian priest, whom he citeth. For assuredly, such a thing there was. But whether it were the ancient Athenians that had the glory of the repulse and resistance of those forces, I can say nothing; but certain it is there never came back either ship or man from that voyage. Neither had the other voyage of those of Coya upon us had better fortune, if they had not met with enemies of greater clemency. For the King of this island, by name Altabin, a wise man and a great warrior, knowing well both his own strength and that of his enemies, handled the matter so as he cut off their land forces from their ships, and entailed both their navy and their camp with a greater power than theirs, both by sea and land; and compelled them to render themselves without striking a stroke; and after they were at his mercy, contenting himself only with their oath, that they should no more bear arms against him, dismissed them all in safety.

"But the divine revenge overtook not long after those proud enterprises. For within less than the space of 100 years the Great Atlantis was utterly lost and destroyed; not by a great earthquake, as your man saith, for that whole tract is little subject to earthquakes, but by a particular deluge, or inundation; those countries having at this day far greater rivers, and far higher mountains to pour down waters, than any part of the old world. But it is true that the same inundation was not deep, nor past forty foot, in most places, from the ground, so that although it destroyed man and beast generally, yet some few wild inhabitants of the wood escaped. Birds also were saved by flying to the high trees and woods. For as for men, although they had buildings in many places higher than the depth of the water, yet that inundation, though it were shallow, had a long continuance, whereby they of the vale that were not drowned perished for want of food, and other things necessary. So as marvel you not at the thin population of America, nor at the rudeness and ignorance of the people; for you must account your inhabitants of America as a young people, younger a thousand years at the least than the rest of the world, for that there was so much time between the universal flood and their particular inundation.

"For the poor remnant of human seed which remained in their mountains, peopled the country again slowly, by little and little, and being simple and a savage people (not like Noah and his sons, which was the chief family of the earth), they were not able to leave letters, arts, and civility to their posterity; and having likewise in their mountainous habitations been used, in respect of the extreme cold of those regions, to clothe themselves with the skins of tigers, bears, and great hairy goats, that they have in those parts; when after they came down into the valley, and found the intolerable heats which are there, and knew no means of lighter apparel, they were forced to begin the custom of going naked, which continueth at this day. Only they take great pride and delight in the feathers of birds, and this also they took from those their ancestors of the mountains, who were invited unto it, by the infinite flight of birds, that came up to the high grounds, while the waters stood below. So you see, by this main accident of time, we lost our traffic with the Americans, with whom of all others, in regard they lay nearest to us, we had most commerce. As for the other parts of the world, it is most manifest that in the ages following (whether it were in respect of wars, or by a natural revolution of time) navigation did everywhere greatly decay, and specially far voyages (the rather by the use of galleys, and such vessels as could hardly brook the ocean) were altogether left and omitted. So then, that part of intercourse which could be from other nations to sail to us, you see how it hath long since ceased; except it were by some rare accident, as this of yours. But now of the cessation of that other part of intercourse, which might be by our sailing to other nations, I must yield you some other cause. But I cannot say if I shall say truly, but our shipping, for number, strength, mariners, pilots, and all things that appertain to navigation, is as great as ever; and therefore why we should sit at home, I shall now give you an account by itself; and it will draw nearer, to give you satisfaction, to your principal question.

"There reigned in this land, about 1,900 years ago, a King, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man: his name was Salomana; and we esteem him as the lawgiver of our nation. This King had a large heart, inscrutable for good; and was wholly bent to make his kingdom and people happy. He, therefore, taking into consideration how sufficient and substantive this land was, to maintain itself without any aid at all of the foreigner; being 5,000 miles in circuit, and of rare fertility of soil, in the greatest part thereof; and finding also the shipping of this country might be plentifully set on work, both by fishing and by transportations from port to port, and likewise by sailing unto some small islands that are not far from us, and are under the crown and laws of this State; and recalling into his memory the happy and flourishing estate wherein this land then was, so as it might be a thousand ways altered to the worse, but scarce any one way to the better; though nothing wanted to his noble and heroic intentions, but only (as far as human foresight might reach) to give perpetuity to that which was in his time so happily established, therefore among his other fundamental laws of this kingdom he did ordain the interdicts and prohibitions which we have touching entrance of strangers; which at that time (though it was after the calamity of America) was frequent; doubting novelties and commixture of manners. It is true, the like law against the admission of strangers without license is an ancient law in the Kingdom of China, and yet continued in use. But there it is a poor thing; and hath made them a curious, ignorant, fearful, foolish nation. But our lawgiver made his law of another temper. For first, he hath preserved all points of humanity, in taking order and making provision for the relief of strangers distressed; whereof you have tasted."

At which speech (as reason was) we all rose up and bowed ourselves. He went on: "That King also still desiring to join humanity and policy together; and thinking it against humanity to detain strangers here against their wills, and against policy that they should return and discover their knowledge of this estate, he took this course; he did ordain, that of the strangers that should be permitted to land, as many at all times might depart as many as would; but as many as would stay, should have very good conditions, and means to live from the State. Wherein he saw so far, that now in so many ages since the prohibition, we have memory not of one ship that ever returned, and but of thirteen persons only, at several times, that chose to return in our bottoms. What those few that returned may have reported abroad, I know not. But you must think, whatsoever they have said, could be taken where they came but for a dream.

Now for our travelling from hence into parts abroad, our lawgiver thought fit altogether to restrain it. So is it not in China. For the Chinese sail where they will, or can; which showeth, that their law of keeping out strangers is a law of pusillanimity and fear. But this restraint of ours hath one only exception, which is admirable; preserving the good which cometh by communicating with strangers, and avoiding the hurt: and I will now open it to you.

"And here I shall seem a little to digress, but you will by and by find it pertinent. Ye shall understand, my dear friends, that among the excellent acts of that King, one above all hath the pre-eminence. It was the erection and institution of an order, or society, which we call Saloman's House, the noblest foundation, as we think, that ever was upon the earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be Solomon's House. But the records write it as it is spoken. So as I take it to be denominate of the King of the Hebrews, which is famous with you, and no strangers to us; for we have some parts of his works which with you are lost; namely, that natural history which he wrote of all plants, from the cedar of Libanus to the moss that groweth out of the wall; and of all things that have life and motion. This maketh me think that our King finding himself to symbolize, in many things, with that King of the Hebrews, which lived many years before him, honored him with the title of this foundation. And I am the rather induced to be of this opinion, for that I find in ancient records, this order or society is sometimes called Solomon's House, and sometimes the College of the Six Days' Works, whereby I am satisfied that our excellent King had learned from the Hebrews that God had created the world and all that therein is within six days: and therefore he instituted that house, for the finding out of the true nature of all things, whereby God might have the more glory in the workmanship of them, and men the more fruit in their use of them, did give it also that second name.

"But now to come to our present purpose. When the King had forbidden to all his people navigation into any part that was not under his crown, he made nevertheless this ordinance; that every twelve years there should be set forth out of this kingdom, two ships, appointed to several voyages; that in either of these ships there should be a mission of three of the fellows or brethren of Saloman's House, whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed; and especially of the sciences, arts, manufactures, and inventions of all the world; and withal to bring unto us books, instruments, and patterns in every kind: that the ships, after they had landed the brethren, should return; and that the brethren should stay abroad till the new mission, the ships are not otherwise fraught than with store of victuals, and good quantity of treasure to remain with the brethren, for the buying of such things, and rewarding of such persons, as they should think fit. Now for me to tell you how the vulgar sort of mariners are contained from being discovered at land, and how they must be put on shore for any time, color themselves under the names of other nations, and to what places these voyages have been designed; and what places of rendezvous are appointed for the new missions, and the like circumstances of the practice, I may not do it, neither is it much to your desire. But thus you see we maintain a trade, not for gold, silver, or jewels, nor for silks, nor for spices, nor any other commodity of matter; but only for God's first creature, which was light; to have light, I say, of the growth of all parts of the world."

And when he had said this, he was silent, and so were we all; for indeed we were all astonished to hear so strange things so probably told. And he perceiving that we were willing to say somewhat, but had it not ready, in great courtesy took us off, and descended to ask us questions of our voyage and fortunes, and in the end concluded that we might do well to think with ourselves what time of stay we would demand of the State, and bade us not to scant ourselves; for he would procure such time as we desired. Whereupon we all rose up and presented ourselves to kiss the skirt of his tippet, but he would not suffer us, and so took his leave. But when it came once among our people that the State used to offer conditions to strangers that would stay, we had work enough to get any of our men to look to our ship, and to keep them from going presently to the governor to crave conditions; but with much ado we restrained them, till we might agree what course to take.

We took ourselves now for freemen, seeing there was no danger of our utter perdition, and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent, within our tedder; and obtaining acquaintance with many of the city, not of the meanest quality, at whose hands we found such humanity, and such a freedom and desire to take strangers, as it were, into their bosom, as was enough to make us forget all that was dear to us in our own countries, and continually we met with many things, right worthy of observation and relation; as indeed, if there be a mirror in the world, worthy to hold men's eyes, it is that country. One day there were two of our company bidden to a feast of the family, as they call it; a most natural, pious, and reverend custom it is, showing that nation to be compounded of all goodness. This is the manner of it; it is granted to any man that shall live to see thirty persons descended of his body, alive together, and all above three years old, to make this feast, which is done at the cost of the State. The father of the family, whom they call the tirsan, two days before the feast, taketh to him three of such friends as he liketh to choose, and is assisted also by the governor of the city or place where the feast is celebrated; and all the persons of the family, of both sexes, are summoned to attend him. These two days the tirsan sitteth in consultation, concerning the good estate of the family. There, if there be any discord or suits between any

of the family, they are compounded and appeased. There, if any of the family be distressed or decayed, order is taken for their relief, and competent means to live. There, if any be subject to vice, or take ill-courses, they are reproved and censured. So, likewise, direction is given touching marriages, and the courses of life which any of them should take, with divers other the like orders and advices. The governor sitteth to the end, to put in execution, by his public authority, the decrees and orders of the tirsan, if they should be disobeyed, though that seldom needeth; such reverence and obedience they give to the order of nature.

The tirsan doth also then ever choose one man from among his sons, to live in house with him, who is called ever after the Son of the Vine. The reason will hereafter appear. On the feast day, the father, or tirsan, cometh forth after divine service into a large room where the feast is celebrated; which room hath a half-pace at the upper end. Against the wall, in the middle of the half-pace, is a chair placed for him, with a table and carpet before it. Over the chair is a state, made round or oval and it is of ivy; an ivy somewhat whiter than ours, like the leaf of a silver-asp, but more shining; for it is green all winter. And the state is curiously wrought with silver and silk of divers colors, broiding or binding in the ivy; and is ever of the work of some of the daughters of the family, and veiled over at the top, with a fine net of silk and silver. But the substance of it is true ivy; whereof after it is taken down, the friends of the family are desirous to have some leaf or sprig to keep. The tirsan cometh forth with all his generation or lineage, the males before him, and the females following him; and if there be a mother, from whose body the whole lineage is descended, there is a traverse placed in a loft above on the right hand of the chair, with a privy door, and a carved window of glass, leaded with gold and blue; where she sitteth, but is not seen.

When the tirsan is come forth, he sitteth down in the chair; and all the lineage place themselves against the wall, both at his back, and upon the return of the half-pace, in order of their years) without difference of sex, and stand upon their feet. When he is set, the room being always full of company, but well kept and without disorder, after some pause there cometh in from the lower end of the room a taratan (which is as much as a herald), and on either side of him two young lads: whereof one carrieth a scroll of their shining yellow parchment, and the other a cluster of grapes of gold, with a long foot or stalk. The herald and children are clothed with mantles of sea-water-green satin; but the herald's mantle is streamed with gold, and hath a train. Then the herald with three courtesies, or rather inclinations, cometh up as far as the half-pace, and there first taketh into his hand the scroll. This scroll is the King's charter, containing gift of revenue, and many privileges, exemptions, and points of honor, granted to the father of the family; and it is ever styled and directed, "To such an one, our well-beloved friend and creditor," which is a title proper only to this case. For they say, the King is debtor to no man, but for propagation of his subjects; the seal set to the King's charter is the King's image, embossed or moulded in gold; and though such charters be expedited of course, and as of right, yet they are varied by discretion, according to the number and dignity of the family. This charter the herald readeth aloud; and while it is read, the father, or tirsan, standeth up, supported by two of his sons, such as he chooseth.

Then the herald mounteth the half-pace, and delivereth the charter into his hand: and with that there is an acclamation, by all that are present, in their language, which is thus much, "Happy are the people of Bensalem." Then the herald taketh into his hand from the other child the cluster of grapes, which is of gold; both the stalk, and the grapes. But the grapes are daintily enamelled: and if the males of the family be the greater number, the grapes are enamelled purple, with a little sun set on the top; if the females, then they are enamelled into a greenish yellow, with a crescent on the top. The grapes are in number as many as there are descendants of the family. This golden cluster the herald delivereth also to the tirsan; who presently delivereth it over to that son that he had formerly chosen, to be in house with him: who beareth it before his father, as an ensign of honor, when he goeth in public ever after; and is thereupon called the Son of the Vine. After this ceremony ended the father, or tirsan, retireth, and after some time cometh forth again to dinner, where he sitteth alone under the state, as before; and none of his descendants sit with him, of what degree or dignity so ever, except he hap to be of Saloman's House. He is served only by his own children, such as are male; who perform unto him all service of the table upon the knee, and the women only stand about him, leaning against the wall. The room below his half-pace hath tables on the sides for the guests that are bidden; who are served with great and comely order; and toward the end of dinner (which in the greatest feasts with them lasteth never above an hour and a half) there is a hymn sung, varied according to the invention of him that composeth it (for they have excellent poesy), but the subject of it is always the praises of Adam, and Noah, and Abraham; whereof the former two peopled the world, and the last was the father of the faithful: concluding ever with a thanksgiving for the nativity of our Saviour, in whose birth the births of all are only blessed.

Dinner being done, the tirsan retireth again; and having withdrawn himself alone into a place, where he maketh some private prayers, he cometh forth the third time, to give the blessing; with all his descendants, who stand about him as at the first. Then he calleth them forth by one and by one, by name as he pleaseth, though seldom the order of age be inverted. The person that is called (the table being before removed) kneeleth down before the chair, and the

father layeth his hand upon his head, or her head, and giveth the blessing in these words: "Son of Bensalem (or daughter of Bensalem), thy father saith it; the man by whom thou hast breath and life speaketh the word; the blessing of the everlasting Father, the Prince of Peace, and the Holy Dove be upon thee, and make the days of thy pilgrimage good and many." This he saith to every of them; and that done, if there be any of his sons of eminent merit and virtue, so they be not above two, he calleth for them again, and saith, laying his arm over their shoulders, they standing: "Sons, it is well you are born, give God the praise, and persevere to the end;" and withal delivereth to either of them a jewel, made in the figure of an ear of wheat, which they ever after wear in the front of their turban, or hat; this done, they fall to music and dances, and other recreations, after their manner, for the rest of the day. This is the full order of that feast.

By that time six or seven days were spent, I was fallen into straight acquaintance with a merchant of that city, whose name was Joabin. He was a Jew and circumcised; for they have some few stirps of Jews yet remaining among them, whom they leave to their own religion. Which they may the better do, because they are of a far differing disposition from the Jews in other parts. For whereas they hate the name of Christ, and have a secret inbred rancor against the people among whom they live; these, contrariwise, give unto our Saviour many high attributes, and love the nation of Bensalem extremely. Surely this man of whom I speak would ever acknowledge that Christ was born of a Virgin; and that he was more than a man; and he would tell how God made him ruler of the seraphim, which guard his throne; and they call him also the Milken Way, and the Eliah of the Messiah, and many other high names, which though they be inferior to his divine majesty, yet they are far from the language of other Jews. And for the country of Bensalem, this man would make no end of commending it, being desirous by tradition among the Jews there to have it believed that the people thereof were of the generations of Abraham, by another son, whom they call Nachoran; and that Moses by a secret cabala ordained the laws of Bensalem which they now use; and that when the Messias should come, and sit in his throne at Hierusalem, the King of Bensalem should sit at his feet, whereas other kings should keep a great distance. But yet setting aside these Jewish dreams, the man was a wise man and learned, and of great policy, and excellently seen in the laws and customs of that nation.

Among other discourses one day I told him, I was much affected with the relation I had from some of the company of their custom in holding the feast of the family, for that, methought, I had never heard of a solemnity wherein nature did so much preside. And because propagation of families proceedeth from the nuptial copulation, I desired to know of him what laws and customs they had concerning marriage, and whether they kept marriage well, and whether they were tied to one wife? For that where population is so much affected, and such as with them it seemed to be, there is commonly permission of plurality of wives. To this he said:

"You have reason for to commend that excellent institution of the feast of the family; and indeed we have experience, that those families that are partakers of the blessings of that feast, do flourish and prosper ever after, in an extraordinary manner. But hear me now, and I will tell you what I know. You shall understand that there is not under the heavens so chaste a nation as this of Bensalem, nor so free from all pollution or foulness. It is the virgin of the world; I remember, I have read in one of your European books, of a holy hermit among you, that desired to see the spirit of fornication, and there appeared to him a little foul ugly Ethiopie; but if he had desired to see the spirit of chastity of Bensalem, it would have appeared to him in the likeness of a fair beautiful cherub. For there is nothing, among mortal men, more fair and admirable than the chaste minds of this people.

"Know, therefore, that with them there are no stews, no dissolute houses, no courtesans, nor anything of that kind. Nay, they wonder, with detestation, at you in Europe, which permit such things. They say ye have put marriage out of office; for marriage is ordained a remedy for unlawful concupiscence; and natural concupiscence seemeth as a spur to marriage. But when men have at hand a remedy, more agreeable to their corrupt will, marriage is almost expelled. And therefore there are with you seen infinite men that marry not, but choose rather a libertine and impure single life, than to be yoked in marriage; and many that do marry, marry late, when the prime and strength of their years are past. And when they do marry, what is marriage to them but a very bargain; wherein is sought alliance, or portion, or reputation, with some desire (almost indifferent) of issue; and not the faithful nuptial union of man and wife, that was first instituted. Neither is it possible that those that have cast away so basely so much of their strength, should greatly esteem children (being of the same matter) as chaste men do. So likewise during marriage is the case much amended, as it ought to be if those things were tolerated only for necessity; no, but they remain still as a very affront to marriage.

"The haunting of those dissolute places, or resort to courtesans, are no more punished in married men than in bachelors. And the depraved custom of change, and the delight in meretricious embracements (where sin is turned into art), maketh marriage a dull thing, and a kind of imposition or tax. They hear you defend these things, as done to avoid greater evils; as advoutries, deflowering of virgins, unnatural lust, and the like. But they say this is a preposterous wisdom; and they call it Lot's offer, who to save his guests from abusing, offered his daughters; nay, they say further, that there is little gained in this; for that the same vices and appetites do still remain and abound,

unlawful lust being like a furnace, that if you stop the flames altogether it will quench, but if you give it any vent it will rage; as for masculine love, they have no touch of it; and yet there are not so faithful and inviolate friendships in the world again as are there, and to speak generally (as I said before) I have not read of any such chastity in any people as theirs. And their usual saying is that whosoever is unchaste cannot reverence himself; and they say that the reverence of a man's self, is, next religion, the chiefest bridle of all vices."

And when he had said this the good Jew paused a little; whereupon I, far more willing to hear him speak on than to speak myself; yet thinking it decent that upon his pause of speech I should not be altogether silent, said only this; that I would say to him, as the widow of Sarepta said to Elias: "that he was come to bring to memory our sins; "and that I confess the righteousness of Bensalem was greater than the righteousness of Europe. At which speech he bowed his head, and went on this manner:

"They have also many wise and excellent laws, touching marriage. They allow no polygamy. They have ordained that none do intermarry, or contract, until a month be past from their first interview. Marriage without consent of parents they do not make void, but they mulct it in the inheritors; for the children of such marriages are not admitted to inherit above a third part of their parents' inheritance. I have read in a book of one of your men, of a feigned commonwealth, where the married couple are permitted, before they contract, to see one another naked. This they dislike; for they think it a scorn to give a refusal after so familiar knowledge; but because of many hidden defects in men and women's bodies, they have a more civil way; for they have near every town a couple of pools (which they call Adam and Eve's pools), where it is permitted to one of the friends of the man, and another of the friends of the woman, to see them severally bathe naked."

And as we were thus in conference, there came one that seemed to be a messenger, in a rich huke, that spake with the Jew; whereupon he turned to me, and said, "You will pardon me, for I am commanded away in haste." The next morning he came to me again, joyful as it seemed, and said: "There is word come to the governor of the city, that one of the fathers of Salomon's House will be here this day seven-night; we have seen none of them this dozen years. His coming is in state; but the cause of this coming is secret. I will provide you and your fellows of a good standing to see his entry." I thanked him, and told him I was most glad of the news.

The day being come he made his entry. He was a man of middle stature and age, comely of person, and had an aspect as if he pitied men. He was clothed in a robe of fine black cloth and wide sleeves, and a cape: his undergarment was of excellent white linen down to the foot, girt with a girdle of the same; and a sindon or tippet of the same about his neck. He had gloves that were curious, and set with stone; and shoes of peach-colored velvet. His neck was bare to the shoulders. His hat was like a helmet, or Spanish montero; and his locks curled below it decently; they were of color brown. His heard was cut round and of the same color with his hair, somewhat lighter. He was carried in a rich chariot, without wheels, litter-wise, with two horses at either end, richly trapped in blue velvet embroidered; and two footmen on each side in the like attire. The chariot was all of cedar, gilt and adorned with crystal; save that the fore end had panels of sapphires set in borders of gold, and the hinder end the like of emeralds of the Peru color. There was also a sun of gold, radiant upon the top, in the midst; and on the top before a small cherub of gold, with wings displayed. The chariot was covered with cloth-of-gold tissue upon blue. He had before him fifty attendants, young men all, in white satin loose coats up to the mid-leg, and stockings of white silk; and shoes of blue velvet; and hats of blue velvet, with fine plumes of divers colors, set round like hat-bands. Next before the chariot went two men, bare-headed, in linen garments down to the foot, girt, and shoes of blue velvet, who carried the one a crosier, the other a pastoral staff like a sheep-hook; neither of them of metal, but the crosier of balm-wood, the pastoral staff of cedar. Horsemen he had none, neither before nor behind his chariot; as it seemeth, to avoid all tumult and trouble. Behind his chariot went all the officers and principals of the companies of the city. He sat alone, upon cushions, of a kind of excellent plush, blue; and under his foot curious carpets of silk of divers colors, like the Persian, but far finer. He held up his bare hand, as he went, as blessing the people, but in silence. The street was wonderfully well kept; so that there was never any army had their men stand in better battle-array than the people stood. The windows likewise were not crowded, but everyone stood in them, as if they had been placed. When the show was passed, the Jew said to me, "I shall not be able to attend you as I would, in regard of some charge the city hath laid upon me for the entertaining of this great person." Three days after the Jew came to me again, and said: "Ye are happy men; for the father of Salomon's House taketh knowledge of your being here, and commanded me to tell you that he will admit all your company to his presence, and have private conference with one of you, that ye shall choose; and for this hath appointed the next day after to-morrow. And because he meaneth to give you his blessing, he hath appointed it in the forenoon." We came at our day and hour, and I was chosen by my fellows for the private access. We found him in a fair chamber, richly hanged, and carpeted under foot, without any degrees to the state; he was set upon a low throne richly adorned, and a rich cloth of state over his head of blue satin embroidered. He was alone, save that he had two pages of honor, on either hand one, finely attired in white. His under-garments were the like that we saw him wear in the chariot; but instead of his gown, he had on him a

mantle with a cape, of the same fine black, fastened about him. When we came in, as we were taught, we bowed low at our first entrance; and when we were come near his chair, he stood up, holding forth his hand ungloved, and in posture of blessing; and we every one of us stooped down and kissed the end of his tippet. That done, the rest departed, and I remained. Then he warned the pages forth of the room, and caused me to sit down beside him, and spake to me thus in the Spanish tongue:

"God bless thee, my son; I will give thee the greatest jewel I have. For I will impart unto thee, for the love of God and men, a relation of the true state of Salomon's House. Son, to make you know the true state of Salomon's House, I will keep this order. First, I will set forth unto you the end of our foundation. Secondly, the preparations and instruments we have for our works. Thirdly, the several employments and functions whereto our fellows are assigned. And fourthly, the ordinances and rites which we observe.

"The end of our foundation is the knowledge of causes, and secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible.

"The preparations and instruments are these: We have large and deep caves of several depths; the deepest are sunk 600 fathoms; and some of them are digged and made under great hills and mountains; so that if you reckon together the depth of the hill and the depth of the cave, they are, some of them, above three miles deep. For we find that the depth of a hill and the depth of a cave from the flat are the same thing; both remote alike from the sun and heaven's beams, and from the open air. These caves we call the lower region. And we use them for all coagulations, indurations, refrigerations, and conservations of bodies. We use them likewise for the imitation of natural mines and the producing also of new artificial metals, by compositions and materials which we use and lay there for many years. We use them also sometimes (which may seem strange) for curing of some diseases, and for prolongation of life, in some hermits that choose to live there, well accommodated of all things necessary, and indeed live very long; by whom also we learn many things.

"We have burials in several earths, where we put divers cements, as the Chinese do their porcelain. But we have them in greater variety, and some of them more fine. We also have great variety of composts and soils, for the making of the earth fruitful.

"We have high towers, the highest about half a mile in height, and some of them likewise set upon high mountains, so that the vantage of the hill with the tower is in the highest of them three miles at least. And these places we call the upper region, account the air between the high places and the low as a middle region.

"We have great lakes, both salt and fresh, whereof we have use for the fish and fowl. We use them also for burials of some natural bodies, for we find a difference in things buried in earth, or in air below the earth, and things buried in water. We have also pools, of which some do strain fresh water out of salt, and others by art do turn fresh water into salt. We have also some rocks in the midst of the sea, and some bays upon the shore for some works, wherein are required the air and vapor of the sea. We have likewise violent streams and cataracts, which serve us for many motions; and likewise engines for multiplying and enforcing of winds to set also on divers motions.

"We have also a number of artificial wells and fountains, made in imitation of the natural sources and baths, as tinted upon vitriol, sulphur, steel, brass, lead, nitre, and other minerals; and again, we have little wells for infusions of many things, where the waters take the virtue quicker and better than in vessels or basins. And among them we have a water, which we call water of paradise, being by that we do it made very sovereign for health and prolongation of life.

"We have also great and spacious houses, where we imitate and demonstrate meteors -- as snow, hail, rain, some artificial rains of bodies and not of water, thunders, lightnings; also generations of bodies in air -- as frogs, flies, and divers others.

"We have also certain chambers, which we call chambers of health, where we qualify the air as we think good and proper for the cure of divers diseases and preservation of health.

"We have also fair and large baths, of several mixtures, for the cure of diseases, and the restoring of man's body from arefaction; and others for the confirming of it in strength of sinews, vital parts, and the very juice and substance of the body.

"We have also large and various orchards and gardens, wherein we do not so much respect beauty as variety of ground and soil, proper for divers trees and herbs, and some very spacious, where trees and berries are set, whereof we make divers kinds of drinks, beside the vineyards. In these we practise likewise all conclusions of grafting, and inoculating, as well of wild-trees as fruit-trees, which produceth many effects. And we make by art, in the same orchards and gardens, trees and flowers, to come earlier or later than their seasons, and to come up and bear more speedily than by their natural course they do. We make them also by art greater much than their nature; and their fruit greater and sweeter, and of differing taste, smell, color, and figure, from their nature. And many of them we so order as that they become of medicinal use.

"We have also means to make divers plants rise by mixtures of earths without seeds, and likewise to make divers new plants, differing from the vulgar, and to make one tree or plant turn into another.

"We have also parks, and enclosures of all sorts, of beasts and birds; which we use not only for view or rareness, but likewise for dissections and trials, that thereby may take light what may be wrought upon the body of man. Wherein we find many strange effects: as continuing life in them, though divers parts, which you account vital, be perished and taken forth; resuscitating of some that seem dead in appearance, and the like. We try also all poisons, and other medicines upon them, as well of chirurgery as physic. By art likewise we make them greater or smaller than their kind is, and contrariwise dwarf them and stay their growth; we make them more fruitful and bearing than their kind is, and contrariwise barren and not generative. Also we make them differ in color, shape, activity, many ways. We find means to make commixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is. We make a number of kinds of serpents, worms, flies, fishes of putrefaction, whereof some are advanced (in effect) to be perfect creatures, like beasts or birds, and have sexes, and do propagate. Neither do we this by chance, but we know beforehand of what matter and commixture, what kind of those creatures will arise.

"We have also particular pools where we make trials upon fishes, as we have said before of beasts and birds.

"We have also places for breed and generation of those kinds of worms and flies which are of special use; such as are with you your silkworms and bees.

"I will not hold you long with recounting of our brew-houses, bake-houses, and kitchens, where are made divers drinks, breads, and meats, rare and of special effects. Wines we have of grapes, and drinks of other juice, of fruits, of grains, and of roots, and of mixtures with honey, sugar, manna, and fruits dried and decocted; also of the tears or wounding of trees and of the pulp of canes. And these drinks are of several ages, some to the age or last of forty years. We have drinks also brewed with several herbs and roots and spices; yea, with several fleshs and white meats; whereof some of the drinks are such as they are in effect meat and drink both, so that divers, especially in age, do desire to live with them with little or no meat or bread. And above all we strive to have drinks of extreme thin parts, to insinuate into the body, and yet without all biting, sharpness, or fretting; insomuch as some of them put upon the back of your hand, will with a little stay pass through to the palm, and yet taste mild to the mouth. We have also waters, which we ripen in that fashion, as they become nourishing, so that they are indeed excellent drinks, and many will use no other. Bread we have of several grains, roots, and kernels; yea, and some of flesh, and fish, dried; with divers kinds of leavings and seasonings; so that some do extremely move appetites, some do nourish so as divers do live of them, without any other meat, who live very long. So for meats, we have some of them so beaten, and made tender, and mortified, yet without all corrupting, as a weak heat of the stomach will turn them into good chilus, as well as a strong heat would meat otherwise prepared. We have some meats also and bread, and drinks, which, taken by men, enable them to fast long after; and some other, that used make the very flesh of men's bodies sensibly more hard and tough, and their strength far greater than otherwise it would be.

"We have dispensatories or shops of medicines; wherein you may easily think, if we have such variety of plants, and living creatures, more than you have in Europe (for we know what you have), the simples, drugs, and ingredients of medicines, must likewise be in so much the greater variety. We have them likewise of divers ages, and long fermentations. And for their preparations, we have not only all manner of exquisite distillations, and separations, and especially by gentle heats, and percolations through divers strainers, yea, and substances; but also exact forms of composition, whereby they incorporate almost as they were natural simples.

"We have also divers mechanical arts, which you have not; and stuffs made by them, as papers, linen, silks, tissues, dainty works of feathers of wonderful lustre, excellent dyes, and many others, and shops likewise as well for such as are not brought into vulgar use among us, as for those that are. For you must know, that of the things before recited, many of them are grown into use throughout the kingdom, but yet, if they did flow from our invention, we have of them also for patterns and principals.

"We have also furnaces of great diversities, and that keep great diversity of heats; fierce and quick, strong and constant, soft and mild, blown, quiet, dry, moist, and the like. But above all we have heats, in imitation of the sun's and heavenly bodies' heats, that pass divers inequalities, and as it were orbs, progresses, and returns whereby we produce admirable effects. Besides, we have heats of dung, and of bellies and maws of living creatures and of their bloods and bodies, and of hays and herbs laid up moist, of lime unquenched, and such like. Instruments also which generate heat only by motion. And farther, places for strong insulations; and, again, places under the earth, which by nature or art yield heat. These divers heats we use as the nature of the operation which we intend requireth.

"We have also perspective houses, where we make demonstrations of all lights and radiations and of all colors; and out of things uncolored and transparent we can represent unto you all several colors, not in rainbows, as it is in gems and prisms, but of themselves single. We represent also all multiplications of light, which we carry to great distance, and make so sharp as to discern small points and lines. Also all colorations of light: all delusions and deceits of the

sight, in figures, magnitudes, motions, colors; all demonstrations of shadows. We find also divers means, yet unknown to you, of producing of light, originally from divers bodies. We procure means of seeing objects afar off, as in the heaven and remote places; and represent things near as afar off, and things afar off as near; making feigned distances. We have also helps for the sight far above spectacles and glasses in use; we have also glasses and means to see small and minute bodies, perfectly and distinctly; as the shapes and colors of small flies and worms, grains, and flaws in gems which cannot otherwise be seen, observations in urine and blood not otherwise to be seen. We make artificial rainbows, halos, and circles about light. We represent also all manner of reflections, refractions, and multiplications of visual beams of objects.

"We have also precious stones, of all kinds, many of them of great beauty and to you unknown, crystals likewise, and glasses of divers kind; and among them some of metals vitrified, and other materials, besides those of which you make glass. Also a number of fossils and imperfect minerals, which you have not. Likewise loadstones of prodigious virtue, and other rare stones, both natural and artificial.

"We have also sound-houses, where we practise and demonstrate all sounds and their generation. We have harmony which you have not, of quarter-sounds and lesser slides of sounds. Divers instruments of music likewise to you unknown, some sweeter than any you have; with bells and rings that are dainty and sweet. We represent small sounds as great and deep, likewise great sounds extenuate and sharp; we make divers tremblings and warblings of sounds, which in their original are entire. We represent and imitate all articulate sounds and letters, and the voices and notes of beasts and birds. We have certain helps which, set to the ear, do further the hearing greatly; we have also divers strange and artificial echoes, reflecting the voice many times, and, as it were, tossing it; and some that give back the voice louder than it came, some shriller and some deeper; yea, some rendering the voice, differing in the letters or articulate sound from that they receive. We have all means to convey sounds in trunks and pipes, in strange lines and distances.

"We have also perfume-houses, wherewith we join also practices of taste. We multiply smells which may seem strange: we imitate smells, making all smells to breathe out of other mixtures than those that give them. We make divers imitations of taste likewise, so that they will deceive any man's taste. And in this house we contain also a confiture-house, where we make all sweatmeats, dry and moist, and divers pleasant wines, milks, broths, and salads, far in greater variety than you have.

"We have also engine-houses, where are prepared engines and instruments for all sorts of motions. There we imitate and practise to make swifter motions than any you have, either out of your muskets or any engine that you have; and to make them and multiply them more easily and with small force, by wheels and other means, and to make them stronger and more violent than yours are, exceeding your greatest cannons and basilisks. We represent also ordnance and instruments of war and engines of all kinds; and likewise new mixtures and compositions of gunpowder, wild-fires burning in water and unquenchable, also fire-works of all variety, both for pleasure and use. We imitate also flights of birds; we have some degrees of flying in the air. We have ships and boats for going under water and brooking of seas, also swimming-girdles and supporters. We have divers curious clocks and other like motions of return, and some perpetual motions. We imitate also motions of living creatures by images of men, beasts, birds, fishes, and serpents; we have also a great number of other various motions, strange for equality, fineness, and subtilty.

"We have also a mathematical-house, where are represented all instruments, as well of geometry as astronomy, exquisitely made.

"We have also houses of deceits of the senses, where we represent all manner of feats of juggling, false apparitions, impostures and illusions, and their fallacies. And surely you will easily believe that we, that have so many things truly natural which induce admiration, could in a world of particulars deceive the senses if we would disguise those things, and labor to make them more miraculous. But we do hate all impostures and lies, insomuch as we have severely forbidden it to all our fellows, under pain of ignominy and fines, that they do not show any natural work or thing adorned or swelling, but only pure as it is, and without all affectation of strangeness.

"These are, my son, the riches of Salomon's House.

"For the several employments and offices of our fellows, we have twelve that sail into foreign countries under the names of other nations (for our own we conceal), who bring us the books and abstracts, and patterns of experiments of all other parts. These we call merchants of light.

"We have three that collect the experiments which are in all books. These we call depredators.

"We have three that collect the experiments of all mechanical arts, and also of liberal sciences, and also of practices which are not brought into arts. These we call mystery-men.

"We have three that try new experiments, such as themselves think good. These we call pioneers or miners.

"We have three that draw the experiments of the former four into titles and tables, to give the better light for the drawing of observations and axioms out of them. These we call compilers. We have three that bend themselves,

looking into the experiments of their fellows, and cast about how to draw out of them things of use and practice for man's life and knowledge, as well for works as for plain demonstration of causes, means of natural divinations, and the easy and clear discovery of the virtues and parts of bodies. These we call dowry-men or benefactors.

"Then after divers meetings and consults of our whole number, to consider of the former labors and collections, we have three that take care out of them to direct new experiments, of a higher light, more penetrating into nature than the former. These we call lamps.

"We have three others that do execute the experiments so directed, and report them. These we call inoculators.

"Lastly, we have three that raise the former discoveries by experiments into greater observations, axioms, and aphorisms. These we call interpreters of nature.

"We have also, as you must think, novices and apprentices, that the succession of the former employed men do not fail; besides a great number of servants and attendants, men and women. And this we do also: we have consultations, which of the inventions and experiences which we have discovered shall be published, and which not; and take all an oath of secrecy for the concealing of those which we think fit to keep secret; though some of those we do reveal sometime to the State, and some not.

"For our ordinances and rites we have two very long and fair galleries. In one of these we place patterns and samples of all manner of the more rare and excellent inventions; in the other we place the statues of all principal inventors. There we have the statue of your Columbus, that discovered the West Indies, also the inventor of ships, your monk that was the inventor of ordnance and of gunpowder, the inventor of music, the inventor of letters, the inventor of printing, the inventor of observations of astronomy, the inventor of works in metal, the inventor of glass, the inventor of silk of the worm, the inventor of wine, the inventor of corn and bread, the inventor of sugars; and all these by more certain tradition than you have. Then we have divers inventors of our own, of excellent works; which, since you have not seen) it were too long to make descriptions of them; and besides, in the right understanding of those descriptions you might easily err. For upon every invention of value we erect a statue to the inventor, and give him a liberal and honorable reward. These statues are some of brass, some of marble and touchstone, some of cedar and other special woods gilt and adorned; some of iron, some of silver, some of gold.

"We have certain hymns and services, which we say daily, of laud and thanks to God for His marvellous works. And forms of prayers, imploring His aid and blessing for the illumination of our labors; and turning them into good and holy uses.

"Lastly, we have circuits or visits, of divers principal cities of the kingdom; where as it cometh to pass we do publish such new profitable inventions as we think good. And we do also declare natural divinations of diseases, plagues, swarms of hurtful creatures, scarcity, tempest, earthquakes, great inundations, comets, temperature of the year, and divers other things; and we give counsel thereupon, what the people shall do for the prevention and remedy of them."

And when he had said this he stood up, and I, as I had been taught, knelt down; and he laid his right hand upon my head, and said: "God bless thee, my son, and God bless this relation which I have made. I give thee leave to publish it, for the good of other nations; for we here are in God's bosom, a land unknown." And so he left me; having assigned a value of about 2,000 ducats for a bounty to me and my fellows. For they give great largesses, where they come, upon all occasions.[THE REST WAS NOT PERFECTED.]

Novalis

There is an interesting allegorical tale with definite alchemical undertones in the German romantic author Novalis' novel *Heinrich von Ofterdingen* which has some parallels with Goethe's *Fairy tale of the Green Snake and the Beautiful Lily*.

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The long night had just commenced.

The aged Hero struck his shield so that it sounded far and wide through the empty city streets. Three times he did the same, signalling: at which the lofty stained glass windows of the palace began to brighten from within, and the figures on them moved.

Their movements quickened as the fiery light grew in strength and spread onto the streets. The great pillars and walls were also illumined gradually, standing forth, at the last, in the purest milk-blue shimmer shot through with subtle colours.

The whole region was now visible, and the reflection of the figures... the melee of lances and swords, shields and helmets, bowing down on every side to the crowns which appeared here and there, and which in turn finally withdrew and retreated before a simple green wreath, to form a wide circle around it... all this was mirrored in the frozen sea encircling the mountain on which the city stood.

The distant chain of mountains that enclosed the sea was also bathed to its roots in the soft glow. Nothing could be discerned clearly, but a strange noise echoed through the peaks as if from a far off mighty forge.

The city, by contrast, appeared bright and clear. The gorgeous rays reflected from its smooth glass-like walls and discovered the laudable symmetry and noble design of all the buildings and their pleasant allocation. Set before each window stood a fine earthenware vase filled with blossoms of snow and ice which glittered enchantingly.

Prominent above all else in splendour was the garden in the great square before the palace; a garden wrought with metal trees and crystal plants, and scattered with flower and fruit of jewel. The diversity and elegance of these forms, and the richness of light and colour, created the most sumptuous spectacle; its magnificence crowned by a lofty fountain frozen to ice at the centre of the garden. Slowly, the aged Hero passed in front of the palace gate. A voice from within called his name. He pushed against the gate, which opened with a gentle ringing sound, and stepped into the hall, holding his shield before his eyes.

"Have you discovered nothing yet?" said the beautiful daughter of Arcturus in an anguished voice. She lay against silken cushions, upon a throne fashioned skilfully from one huge sulphur crystal, while her delicate limbs, which seemed as if they blended together the whiteness of milk with the crimson of roses, were massaged thoroughly by several maids-in-waiting. A brilliance radiated from beneath their hands, and a sweet-smelling breeze wafted through the hall.

The Hero was silent.

"Let me touch your shield," she said, softly.

He moved towards the throne and stood upon the costly carpet. She took his hand, pressed it tenderly to her heavenly breast, and touched his shield. His armour rang, and a pervasive strength re-vitalised his body. His eyes flashed, and his heart could be heard as it beat against his breastplate. The beautiful Freya seemed happier, and the light streaming from her grew more intense.

"The King approaches!" cried a splendid bird, perched in a recess of the throne. The handmaidens drew a sky-blue coverlet around the princess, arranging it above her breast. The Hero lowered his shield and looked toward the dome, from which a broad staircase wound to each side of the hall. Soft music preceded the King, who appeared soon after in the dome and descended with a numerous retinue. The splendid bird spread its dazzling wings, stirred them gently, and sang to the King as if with a thousand voices:

Soon will the noble stranger come, and Time

His endless reign begin: The warmth return!

The Queen will waken from the sway of Dream

When Earth and Sea, enjoined by Love, are one.

Once Fable has her ancient right reclaimed

The cold of Night from all this realm will leave:

In Freya's womb, the World awake enflamed,

And every lover chance upon his love.

The King embraced his daughter tenderly. The spirits of the constellations grouped themselves around the throne, and the Hero took his place among them. An infinite multitude of stars filled the hall in decorative clusters. The maids-in-waiting carried in a table and a casket holding several cards which bore holy and profound symbols formed entirely from patterns of stars. The King kissed the cards with reverence, shuffled them carefully, and handed a part of them to his daughter. The rest he withheld for himself. The princess drew them forth, one after another, and laid them on the table. Then the King studied his own, and made his selection with great care before adding one to those others. At times he seemed compelled to choose a certain card: but often his delight was quite apparent when, by virtue of some happy circumstance, he was able to arrange the signs and symbols in a beauteous harmony.

As play began the spectators showed signs of a deep involvement and, as if each one held some invisible instrument in his hand, wielding it excitedly, they made the strangest movements and gesticulations. At the same time, a soft but soul-stirring music carried on the air; the seeming product of the stars interweaving wondrously in the hall and the other strange activities. The stars flew by, now slowly, now swiftly, in ever-changing patterns and, in keeping with the rhythms of the music, they conformed to the figures on the cards in the most skilful fashion. The music, like the symbols on the table, was in continual flux; but, despite the frequently exotic and complex transitions, a simple theme lent it the effect of unity. With astonishing grace the stars flew, echoing the patterns: Now they were all together in a dense constellation: Now disposed in beauteous clusters: Now the long processional scattered, like a

beam of light, into countless sparks: Now, as they formed into smaller groups and concentrations, a vast over-all design would suddenly emerge.

Throughout this time the figures in the stained-glass windows remained still. The bird displayed his coat of dazzling feathers with endless invention. Hitherto, the aged Hero had been busy with his own, unseen work, when suddenly the King cried out in joy:

'All will be well! Iron, cast your sword into the world, that it may know where peace is to be found.'" The Hero freed the sword at his side, held it pointing toward the sky, then took and hurled it through the open window, beyond the city and beyond the sea of ice. It sped through the air like a comet, and seemed to shatter against the circle of mountains, for it rang distantly and fell in a glitter of sparks.

At this same time, the handsome boy Eros slept peacefully in his cradle while Ginnistan, his nurse, rocked him and gave the breast to his foster-sister Fable. So that the glare of the brightly burning lamp which the Scribe had set before himself might not disturb the baby boy, she had spread her gaily coloured shawl over the cradle. The Scribe wrote tirelessly, glancing sourly at the children once in a while, and scowling darkly at the nurse. She smiled back pleasantly and kept silent.

The Father of the children came in and out continually, looking over to the babes each time, and nodding amiably to Ginnistan. He always had something to tell the Scribe who, listening with a keen attention, would note it down and then hand the pages to a noble, almost divine, woman who reclined against an altar. A dark bowl of water stood there into which she dipped the pages every time, glancing down with a contented smile. If, upon drawing them out, she perceived that certain passages held fast and shone brightly, she would give the page back to the Scribe to be fastened in a large book. Often, should his labours prove fruitless and all be washed away, he would seem disgruntled.

At times, the woman would turn to Ginnistan and the children, dip her finger in the bowl, and sprinkle several droplets over them. As soon as they touched the nurse, the baby, or the cradle, they dispelled in a blue mist which contained a thousand intriguing visions, always changing and hovering at hand. If a droplet chanced to hit the Scribe a cascade of numbers and geometrical figures poured to the ground. Laboriously, he strung them on a thread and hung them round his neck by way of adornment.

The boy's Mother, the very incarnation of grace and charm, came in frequently. She was invariably busy and always left with some article of the household furnishings. If the suspicious Scribe, who perused her with prying glances, should chance to remark this, he started on a lengthy harangue, to which no-one paid the slightest attention. They were all, it appeared, quite accustomed to his pointless objections.

Once in a while the Mother took little Fable to her breast, but soon she would be called away once again and Ginnistan take back the child, who seemed to prefer to suck at the nurse's breast. Suddenly, the Father brought in a slender rod of iron which he had found in the courtyard. The Scribe examined it, turning it over in his hands with great excitement, and soon discovered that if suspended by a thread at its point of balance, it pointed North of its own accord. Ginnistan also took it in her hand, bent it, shaped it, breathed on it and, in a short while, fashioned it like a snake surprised in the act of biting its own tail. The Scribe soon wearied of his investigation, but recorded the facts precisely and proposed in great detail the uses this discovery might yield. How mortified he was when his entire script failed to stand the test and the page emerged blank from the bowl.

The nurse went on playing, sometimes touching the cradle with the snake. The boy would waken then, throwing back his covers, and reach with one hand for the light and with the other for the serpent. Once able to grasp it, he leapt vigorously from the cradle so that Ginnistan was startled and the Scribe almost slipped from his stool in terror. Covered only by long golden hair he stood there in the room and, delighted beyond words, gazed on the prize as it strained to the North in his hands and shook him, so it seemed, to the core of his being.

He grew visibly.

"Sophia," he said to the woman in a touching voice, "Let me drink from the bowl."

She handed it to him on the instant and he drank without halt while the bowl seemed to keep itself replenished. Finally he returned it and embraced the noble woman fervently. Hugging Ginnistan, he begged of her the brightly coloured shawl and tied it modestly around his hips. He took up little Fable in his arms. She appeared to take a great delight in his company and began to prattle. Ginnistan fussed about him. She looked exceedingly charming and alluring, and drew him to her with the eagerness of a bride. With a whispered word she led him to the chamber door, but Sophia motioned urgently and pointed to the snake. And then his Mother entered and he ran to her at once with scalding tears of welcome. The Scribe had left in a fury.

The Father came in, and when he saw mother and son in their silent embrace he passed behind them toward the seductive Ginnistan and caressed her. Sophia climbed the stair. Little Fable took up the Scribe's pen and began to write. Mother and son were deep in whispered conversation, and the Father stole away to a chamber with Ginnistan, to restore himself in her arms after the day's labour. At length Sophia returned, and the Scribe entered. The Father

left the chamber and went back to his work. Ginnistan came in with flushed cheeks. In a torrent of abuse the Scribe drove little Fable from the stool, and found that it took some time to put his effects in order. He handed the leaves that Fable had written to Sophia, thinking to get them back quite clean, but flared at once into high dudgeon when Sophia retrieved the pages from the bowl and laid them before him shining and unscathed. Fable held close to her Mother, who comforted her and then swept out the room, opened the windows, let in fresh air and began to prepare an appetising meal.

Through the windows one could contemplate the finest of views, and a clear sky stretching over the earth. In the courtyard the Father worked busily. Whenever he tired he looked up to the casement where Ginnistan stood throwing all manner of sweetmeats down to him. The Mother and son assisted everywhere, making their preparations for the plan they had conceived. The Scribe scratched away with his pen, grimacing sourly if ever he needed recourse to Ginnistan, whose memory was exceptional and retained all that had happened.

Presently Eros arrived, clad in superb armour, with the gaily coloured shawl tied round it like a sash, and asked for Sophia's advice concerning how and when he should embark upon his journey. The Scribe interposed at once and hurriedly offered a detailed itinerary, but his proposals were ignored.

"You may start your journey immediately, with Ginnistan for a companion," said Sophia. "She is acquainted with the road and well-known everywhere. She will assume the semblance of your Mother, in order to keep you from temptation. If you find the King, think of me and I will come to help you."

Ginnistan and the Mother exchanged forms, thus giving, it seemed, great pleasure to the Father. The Scribe was happy that the pair were leaving, especially as Ginnistan made him a farewell gift of her pocket-book in which the history of the house was recorded in detail. Only little Fable remained as a thorn in his flesh; for the sake of peace and quiet he could have wished for nothing better than to number her among those departing. Sophia spoke a blessing as they knelt before her and gave them a vessel filled with water from the bowl to carry on their journey. The Mother was extremely anxious. Little Fable wished to go as well; but the Father, too involved outside the house, took little interest in the leave-taking. It was night, and the moon was overhead, when they left on their travels.

"Dear Eros," said Ginnistan, "we must hurry to reach my father; it is a long time since he saw me last, and he has searched for me tirelessly across the face of the earth. Do you see his pale face lined with grief? Your testimony will make me known to him in this unfamiliar body."

Eros took the paths of night

By the pallid Moon espied:

All in rarest gem bedight

The realm of Shadow opened wide.

Covered with a mist of blue

Hemmed with a golden seam,

He followed Fancy as she drew

Him over land and stream.

Courage filled the panting breast;

The youthful heart, desire:

Future joy upon him pressed

And fed his growing fire.

Yearning wept, all unaware

That Love came on apace:

Lines of tearfulness and care

Deepened on her face.

The little snake was true and firm

And pointed to the North.

They followed, with no fear of harm,

The guide that led them forth.

Through desert and the clouds' demesne

The cheerless path of Eros ran,

'Til he before the Moon was seen,

Hand in hand with Ginnistan.

The Moon sat on his silver throne,

Torn by grief, and set apart:

But when his daughter's voice was known

He drew her to his heart.

Eros stood by, deeply touched at their affectionate embraces. The old man, profoundly shaken, finally recollected himself and welcomed his guest. He seized a great horn and blew upon it with all his might, sounding a tremendous call throughout the primeval castle. The pointed towers, with their glistening gargoyles and steep black roofs, trembled. The castle came to rest; for it had passed over to the mountains beyond the sea. Servants swept in from every side. Their strange appearance and attire did not unnerve brave Eros, and to Ginnistan they were a source of great delight. She greeted her old acquaintances and they assembled before her with fresh heart, each, in accord with its nature, exulting.

The boisterous spirit of High Tide followed on gentle Ebb. Ancient Hurricanes lay down on the throbbing breasts of fiery, passionate Earthquakes. Showers of fine Rain searched for the many-coloured Rainbow who stood there paling, away from the Sun which holds a greater attraction for him. Berating the foolishness of young Lightnings, Thunder growled from behind innumerable Clouds which hovered in thousand fold charm and urged on the fiery youngsters. The two lovely sisters, Morning and Eve, took especial joy in the arrival of the two visitors and wept quietly as they embraced them. Words could not convey the spectacle of this strange retinue. The old king did not tire of gazing on his daughter. She felt a tenfold happiness in her father's castle, and never wearied of watching the familiar marvels and rarities. When the king gave her the key to his Treasure House, and granted her permission to arrange an entertainment for Eros, to divert him until the signal was given to retire, her joy was inexpressible.

The Treasure House was an extensive garden which, in variety and wealth, defied description. Among the imposing weather-trees stood countless fantastical castles of awesome design, each one surpassing the last. Everywhere there roamed large flocks of sheep with silver-white, golden and rose-coloured fleece, and the strangest creatures peopled the grove. Remarkable tableaux stood here and there and the attention was caught constantly by festive processions and strange vehicles which appeared everywhere. The flower-beds were full of the brightest blossoms, and the buildings piled high with all manner of weaponry; filled with the richest of rugs and tapestries; curtains, drinking bowls and every type of utensil and tool in an endless array. From a height they looked out upon a romantic country studded with cities and castles, temples and sepulchres: All the charm of inhabited plains offered alongside the fearful attraction of wastes and towering mountains. The most beautiful colours were shown in the happiest blends. The mountain peaks flared like beacons in their caps of snow and ice. The plains rejoiced in freshest green. The distance was clothed in every shade of blue, and on the dark face of the sea there fluttered multi-coloured pennants from innumerable fleets. Here, in the background, a shipwreck could be seen, and in the foreground jovial peasants intent on a rustic meal: There, the sublime eruption of a volcano and the ravages of an earthquake: Here, lovers caressing fondly in the shade of trees. On one side, a fearsome battle, and below it an arena filled with absurd masqueraders: In another quarter of the foreground, an inconsolable lover gripping the corpse of a youth on a bier, with the weeping parents close by: In the distance, a fond mother with a baby at her breast and angels sitting at her feet or gazing down from the branches overhead.

The scenes changed continually and finally transformed into one vast mystic spectacle. Heaven and Earth were reduced to Chaos. All horrors had broken loose. A mighty voice gave the alarm. Ghastly multitudes of skeletons with black banners came down like a storm from the dark mountains and attacked Life which, in youthful congregations, was involved in joyous festivity on the plain, foreseeing no attack. An awful confusion raged: The Earth trembled: The storm roared, and the night was lit by the glare of frightful meteors. With unimaginable cruelty the army of spectres tore the young limbs of the living apart. A funeral pyre was erected and, amid the most fearful lamentations, the children of Life were consumed by the flames. Suddenly, from the heap of black ash, a milky-blue stream sprang forth in all directions. The spectres made to flee, but the flood grew visibly and engulfed the hideous brood. Soon each horror was destroyed. Heaven and Earth commingled in sweet music. A beautiful, wondrous flower gleamed and floated on the gentle waves. A shining bow arched over the waters, peopled on either side with god-like beings seated on resplendent thrones. At the zenith sat Sophia holding the bowl in her hand and, beside her, a forceful man with a wreath of oak-leaves in his hair and a palm of peace carried in place of a sceptre in his right hand. A lily leaf dipped over the calyx of the floating flower and upon it sat little Fable singing the sweetest songs to the accompaniment of her harp. In the bowl of the flower lay Eros himself, bent over a beautiful, sleeping maiden who held him tightly in her arms. A smaller blossom closed over them, so that below the waist they appeared transformed into a flower.

The enraptured Eros thanked Ginnistan profusely. He took her lovingly in his arms, and she returned his caresses. Exhausted by the rigours of the journey and the great variety of the scenes he had witnessed, he longed for comfort and rest. Ginnistan, who felt warmly attracted to the handsome youth, was careful to make no mention of the water Sophia had given him to carry. She led him to a distant bathing place, took off his armour, and arrayed herself in a night-gown in which she looked mysterious and seductive. Eros plunged into the stormy waves and emerged exultant. Ginnistan dried him and rubbed his strong limbs which were taut with youthful freshness. In the heat of desire he recalled his beloved and, in sweet delusion, embraced the alluring Ginnistan. Without further thought he

succumbed to a heedless passion and at last, after the most voluptuous delights, he fell asleep on her enchanting breast.

During this time a sad transformation had come about at home. The Scribe had enlisted the servants in a dangerous conspiracy. His hostile mind had long sought the opportunity to take control of the household management and to relieve himself of his burdens. He had discovered it. Firstly his underlings seized the Mother and put her in chains of iron. The Father was held likewise, kept on bread and water. Little Fable heard the uproar in the room. She crept behind the altar and, discovering a secret door in its rear side, managed with great skill to open it and find a stairway leading down inside. She pulled the door closed behind her and climbed down the steps in darkness. The Scribe burst violently into the chamber to revenge himself on little Fable and to take Sophia captive. Neither was to be found. The bowl was also missing. In his fury he shattered the altar in a thousand pieces without, however, remarking the secret stairway.

Little Fable descended for quite some time. Finally she emerged into an open courtyard enclosed by a majestic colonnade and shut off by a huge gate. Everything was dark here. The air was like a monstrous shadow: Black rays beamed from a body in the sky. All the forms were clearly distinguishable, since each object presented a different shade of black and cast a faint radiance behind. It seemed that light and shade had reversed their roles here. Fable was delighted to be in this novel world. She examined everything with childlike curiosity. At last she came to the gate before which, on a massy pedestal, there lay a beautiful Sphinx.

"What is it you seek?" said the Sphinx.

"My own inheritance," replied Fable.

"Where do you come from?"

"From ancient times."

"You are still a child."

"And shall stay a child forever."

"Who will stand by you?"

"I stand alone. Where are the Sisters?" asked Fable.

"Everywhere and nowhere," answered the Sphinx.

"Do you know me?"

"Not yet."

"Where is Love?"

"In the imagination."

"And Sophia?"

The Sphinx muttered inaudibly to herself and rustled her wings.

"Sophia and Love!" cried Fable triumphantly, and passed through the gate.

She stepped into an awesome cavern and went cheerfully towards the ancient Sisters who plied at their mysterious labour by the miserly light of a lamp which gave forth darkness. They pretended ignorance of their small visitor, who moved busily from one to another with sweet endearments. Finally one of them, eyeing her askant, croaked in a harsh voice:

"What do you want here, you n'er-do-well? Who lets you in? Your childish prancing disturbs this steady flame and the oil is used up to no purpose. Can you not be seated and find some work?"

"Dear kinswoman," said Fable, "It matters little to me if I am idle. I really had to laugh at your doorkeeper. She would have like to hug me to her breast, but she must have eaten too much: She was unable to stand. Let me sit beyond the door and give me something to spin: I cannot see very well here and, what is more, I need leave to sing and chatter, and that might disturb you in your profound meditations."

"You shall not go outside, but, in the side room a ray of light from the upper world breaks through a crack in the rocks. You may spin there if you have skill enough. There are great heaps of scraps and oddments here. Twist them together. But be wary; if you are lackadaisical, or if the thread snaps, then the twine will bind you and strangle you." The old woman chuckled maliciously and continued her spinning. Fable gathered an armful of threads, took a distaff and spindle, and skipped singing into the side room. She looked through the crevice and saw the constellation of Phoenix. Pleased with this good omen she began to spin joyfully and, with the door left ajar, sang in a quiet voice:

Children of the past,

Within your cells awake:

Leave the beds of rest,

For soon the dawn will break.

I weave your threads of life

Into one web alone!

Farewell, the years of strife:

Your being shall be one!
Each in the other dwell
And, in the one, live all:
One heart within you swell:
One breath arise and fall.
Sorcery and Dream
And things of Spirit yet,
Into the cavern stream:
The holy Sisters fret!

The spindle whirled with unbelievable proficiency between her little feet while she twisted the slender thread with both hands. As she sang, numerous tiny flames appeared slipping through the opening in the door and swarming through the cavern in the semblance of hideous spectres. The old crones meanwhile, had kept on with their spinning in a bad temper, waiting for the abject cries of little Fable; how terrified they were when, without warning, a monstrous nose peered over their shoulders and, on looking around, they saw the entire cavern filled with grotesque beings bent on every kind of mischief. The Sisters clung to each other, wailing in fearful chorus, and would have turned to stone from sheer fright had not the Scribe entered the cavern at this moment bearing a mandrake root. The tiny flames withdrew into the cleft in the rock and, because the black lamp had been overturned in the confusion and extinguished, the cavern itself became bright. The old hags were pleased when they heard the Scribe approaching, but filled with hatred for little Fable. They called her forth, snarled fiercely at her, and forbade her to spin anymore. The Scribe sneered complacently because he thought that little Fable was now in his power and he said:

"It is fortunate that you are here and can be put to work. I hope that there will be no lack of punishments. Your good genius guided you here. I wish you long life and great satisfaction."

"I thank you for your good wishes," said Fable. "It seems apparent that the day is yours. All you require is an hourglass and scythe to look just like the brother of my kinswomen here. If you should ever have need of goose-quills, just pluck a handful of that soft down from your cheeks."

The Scribe seemed on the point of attacking her, but she smiled and said:

"If you value that fine heads of hair and your bright eyes, be careful and consider my nails; you have little else to lose."

Suppressing his rage he turned to the Sisters who were wiping their eyes and groping for their distaffs; for, since the lamp had been extinguished, they could find nothing and so heaped insults on Fable.

"Give her leave to catch Tarantulas for the preparation of your oil," he said cunningly. "I am happy to tell you, by way of consolation, that Eros flies about ceaselessly and will keep your shears in good use. His Mother, who so often forced you to spin the threads longer, will fall a prey to the flames tomorrow."

When he saw that Fable shed a few tears at this news, he tickled himself to induce laughter and, handing part of the root to the old crones, he walked away with his nose in the air. With angry voices the Sisters ordered Fable to search out Tarantulas, albeit they kept a store of oil, and she hurried away. She pretended to open the gate but, instead, slammed it shut noisily and slipped silently to the back of the cavern where a ladder hung down. She climbed it rapidly and soon reached a trapdoor which opened on the chamber of Arcturus.

The King sat surrounded by his counsellors when Fable appeared. The Northern Crown graced his head. In his left hand he held the Lily, in his right hand the Scales. The Eagle and the Lion sat at his feet.

"Monarch," said Fable, as she bowed to him respectfully: "Hail to your well-founded throne! Glad news for your suffering heart! A speedy return of Wisdom! An eternal awakening to peace! Rest to restless love! Transfiguration of the heart! Long life to antiquity and form to futurity!"

The King touched her with the Lily on her guileless brow.

"Whatever you ask will be granted you."

"I will ask three times. When the fourth time comes, Love will be at the door. Now, give me the Lyre."

"Eridanus! Bring it here!" cried the King.

Eridanus streamed from the ceiling with a rushing sound, and Fable drew the Lyre from his sparkling waters.

Several times Fable sounded the Lyre prophetically. The King ordered a goblet to be passed to her. She drank a little from it and then, with many expressions of thanks, hastened away. She glided across the sea of ice in beautiful curves and sweeps, invoking a joyous music from the strings. Beneath her feet the ice gave forth the most glorious sounds. The Rock of Grief took them for the voices of his returning children searching out their way and answered with a thousand-fold echo.

Fable soon arrived at the shore. She met with her mother, who looked haggard and wan, and had become thin and solemn, revealing in her noble features traces of hopeless sorrow and touching faith.

"What has happened to you, dear mother?" said Fable. "You appear to have changed completely. But for my intuition I would not have recognised you. I had hoped to refresh myself once again at your breast. I have pined a long time for you."

"I thought from the first," she said, "that the Scribe would not catch you. The sight of you restores me. My circumstances are wretched and poor enough but I shall soon find consolation. Perhaps a moment of rest will fall to me. Eros is close by: If he sees you and you distract him with idle conversation perhaps he will stay for a while. In the meantime, you may come to my breast. I will give you what I have."

She took the little one upon her lap, gave her the breast and, as she smiled down on the child enjoying her refreshment, continued:

"It is I who am to blame for the wildness and inconstancy of Eros. Yet I cannot regret it, for the hours that I spent in his arms have made me immortal. I thought I would melt away beneath his fiery caresses. Like a god-like brigand it seemed as if he wished to destroy me cruelly and to triumph proudly over his quivering prey. We awoke late from our forbidden frenzy in a state of curious transformation. Long silver-white wings covered his pale shoulders and hid the delicious fullness and curves of his body. The power which had surged to speed his growth from boy to youth seemed to have passed into those splendid wings, as he had become a boy again. The constant ardour of his face was transformed into the wayward fire of a will-of-the-wisp, his profound earnestness into artful roguery, his thoughtful calm into childish whimsicality, his noble poise into clownish restlessness.

"I was drawn irresistibly to this wilful boy by a powerful compulsion, and felt keenly his mocking smiles and indifference to my pitiable entreaties. I saw my aspect change. My carefree contentment disappeared and gave way to a sad affliction, a sensitive timidity. I would have preferred to conceal myself with Eros from the eyes of the world. I did not have the courage to meet his quizzical gaze and felt horribly shamed and humiliated. I thought of nothing but him and would have sacrificed my life to deliver him from his hurtful ways. Yet I could only adore him, however deeply he might wound my feelings.

"Since the time when he arose and deserted me, however touchingly I called on him with burning tears to remain, I have followed him everywhere. He seems fully determined to torment me. Hardly do I catch up with him when away he flies, maliciously. His bow plants confusion everywhere. Although in need of comfort myself I can do nothing but comfort the unhappy ones. The voices which cry to me point out his way and their woeful lamentation when I am forced to leave them cuts me to the heart. The Scribe pursues us in a terrible fury and vents his spite on the wretched stricken ones.

"The fruit of that strange night was a host of mysterious children who resemble their grandfather and who take their name from him. Winged like their father they accompany him constantly and torment the poor creatures who are struck by his arrows.

"But here comes the procession of the happy ones. I must leave. Farewell, sweet child. His nearness fires my passion. May you prosper in your undertaking."

Eros swept by without so much as a friendly glance for Ginnistan, who hastened towards him. But he turned to Fable amiably and his small companions danced happily around her. Fable was delighted to see her foster-brother again and sang a merry song to the accomplishment of her Lyre. Eros seemed to verge upon reflection and let fall his bow. The little ones fell asleep on the grass. Ginnistan was able to hold him, and he suffered her tender caresses. Finally, Eros himself began to sway, nestled in Ginnistan's lap, and drifted into slumber, covering her with his wings. The weary Ginnistan was filled with joy and never took her eyes away from the handsome sleeper.

During the singing, Tarantulas appeared on every side, drawing a glittering net over the blades of grass and moving nimbly along their threads in time to the rhythm. At this point Fable comforted her mother and promised her help soon. The music echoed softly from the cliff: A lullaby for those who slept. Ginnistan sprinkled a few droplets from the closely guarded vessel and the sweetest dreams descended on them. Fable took the vial and proceeded on her journey. The strings of her Lyre were never stilled and the Tarantulas followed the enchanting sounds on hastily spun thread.

Presently she saw the leaping flames of the funeral pyre in the distance, towering above the green forest. Sadly, she looked up to the sky and was heartened to catch a sight of Sophia's blue veil which floated and swirled over the earth, covering the vast depths eternally. The Sun hung in the sky, fiery red with anger; but the powerful flame sucked at the light and stole it and, however hard the Sun tried to hold its own, it grew paler and more flecked. The conflagration became white and intense as the Sun went into its decline. It drew off the light with increasing power and soon the glory of the daystar was consumed and it remained merely as a faint glowing disc whose every convulsion of envy and rage hastened the flight of the escaping rays of light. Finally nothing was left of the sun but a black, burnt-out cinder, which fell into the sea. The flame had become brilliant beyond words. The funeral pyre was consumed. The flame lifted slowly and moved towards the North.

Fable went into the courtyard, which looked desolate: The house, also, was fallen into ruin. Briars grew from the cracks in the window ledges and all manner of vermin swarmed over the fallen stairways. In the chamber she heard a fearful uproar. The Scribe and his followers had been gloating over the Mother's death in the flames, but were now in an awful panic witnessing the destruction of the Sun.

They had striven in vain to quell the flame and had not escaped without injury from their enterprise. Pain and fear drew fearsome curses and lamentations from them. Their terror increased when Fable stepped into the room and they rushed at her with cries of rage in order to vent their fury on her. Fable slipped behind the cradle and her pursuers rushed blindly into the web of the Tarantulas, which took vengeance on them with countless bites. The whole assembly began at once to dance wildly; at which Fable played a sprightly tune. Laughing roundly at their ludicrous antics she walked to the altar and cleared the ruins to uncover the hidden stairway, down which she passed with her retinue of Tarantulas.

The Sphinx asked: "What strikes more suddenly than lightning?"

"Vengeance," said Fable.

"What is most transitory?"

"Wrongful possession."

"Who knows the world?"

"He who knows himself."

"What is the eternal mystery?"

"Love."

"With whom does it reside?"

"With Sophia."

The Sphinx drew back abjectly and Fable entered the cavern.

"I have brought Tarantulas for you," she said to the old Sisters, who had lit their lamp again and were very busy at their work. They started with fear, and one of them ran to her to stab her with the shears. Inadvertently, she stepped on a Tarantula which stung her in the foot. She screamed piteously. The others attempted to help her and were likewise stung by the enraged Tarantulas. Hereafter they could not lay hands upon Fable, but sprang about wildly.

"Spin us light dancing clothes at once," they cried furiously to the little girl. "We cannot move in these stiff skirts and we are stifling in the heat. But be sure to soak the thread in spider-juice so that it will not snap. And weave into it flowers that have grown in fire, otherwise your life is forfeit."

"Gladly," said Fable, and stepped into the side room.

"I will bring you three choice flies," she said to the garden spiders which had fastened their delicate webs all around the ceiling and walls. "But first you must spin me three light and pretty dresses. I will fetch the flowers that are to be woven into them at once."

The garden spiders were willing and began to weave rapidly. Fable stole across to the ladder and made her way to Arcturus.

"Monarch," she said. "The wicked are dancing and the good rest. Has the flame arrived?"

"It has arrived," said the King. "The night is passed and the ice is melting. My consort can be seen in the distance: She who was my enemy is burned. Everything begins to live. I may not show myself yet, for by myself I am no King. Ask what you will."

"I need," said Fable, "flowers that have grown in fire. I understand you have a skilful gardener who knows how to grow them."

"Zinc!" cried the King. "Give us flowers!"

The flower gardener came forward from the ranks, brought a pot full of fire, and sowed it with gleaming pollen. In a short while the flowers sprang up. Fable gathered them in her apron and started back. The spiders had worked hard and nothing remained but to fasten on the flowers; a task which they undertook at once with taste and skill. Fable was careful not to snap the ends of the threads which still held to the weavers.

She carried the dresses through to the exhausted dancers, who had collapsed, dripping with perspiration, to recover awhile from their novel exertions. With great dexterity she undressed the scrawny beauties, who were not without abuse for their little handmaid, and clothed them in the new garments which were neatly made and fitted perfectly. While thus occupied, she praised the charm and sweet disposition of her mistresses, and the crones were well pleased with her flattery and the daintiness of the dresses. They had found their breath again, meanwhile, and inspired by a fresh desire to dance they whirled around jauntily, artfully promising the young child a long life and great reward.

Fable went into the side room and addressed the garden spiders: "You may now feast on the flies I have put into your webs."

The spiders were already impatient with the pulling and tugging, for the ends of the threads were still inside them and the old crones leapt about wildly, so they ran out and fell upon the dancers. The old women looked to defend themselves with their shears but Fable had silently made away with them. As a result, they succumbed to their hungry fellow-craftsmen, who had not tasted such delicious fare for a long time and sucked them to the very marrow. Fable looked up through the cleft in the rock and caught sight of Perseus with his mighty iron shield. The shears flew to the shield of their own accord, and Fable requested him to clip Eros' wings with them, and then to immortalise the Sisters with his shield and so finish his great work. She then left the subterranean realm and ascended joyously to the palace of Arcturus.

"The Flax is spun: The lifeless is again without Life: The living will rule, shaping and using the lifeless: The inward will be revealed and the outward hidden: The curtain will rise soon and the play commence. I shall petition you once more, and then spin days of eternity."

"Blessed child," said the Monarch, touched. "You are our liberator."

"I am merely the godchild of Sophia," said the little girl. "Grant that Turmaline, the flower gardener, and Gold may accompany me. I must gather up the ashes of my foster-mother, and the ancient Bearer must rise again so that the Earth may float and not lie upon Chaos."

The King summoned all three and commanded them to attend on little Fable. The city was bright and the streets were bustling. The sea broke with a roar against the hollow crags and Fable travelled across in the Kings' chariot with her companions. Turmaline gathered the flying ashes carefully. They circled the Earth until they reached the old Giant, down whose shoulders they climbed. He seemed to be paralysed by a stroke and could not move a limb. Gold placed a coin in his mouth and the flower gardener thrust a bowl below his loins. Fable touched his eyes and emptied her small jug on his brow. As soon as the water had flowed over his eyes, into his mouth, and down his body into the bowl, a spark of life quivered through all his muscles. He opened his eyes and drew himself up vigorously. Fable sprang back to join her companions on the rising Earth and bade him a friendly good morning. "Are you here once again, dear child?" said the old Giant. "I have dreamed of you time and again. I had always thought you would appear before the Earth any my eyes grew too heavy for me. I must have been sleeping for a long time."

"The Earth is light again, as it always has been for the good," said Fable. "The ancient times are returning. Soon you will be amongst old acquaintances. I shall spin happy days for you, and you will not be without a helper, moreover, so that you may sometimes share in our joys, and breathe youth and strength in the arms of a lover. Where are our old, generous friends, the Hesperides?"

"At Sophia's side. Soon their garden will bloom again and the golden fruits send forth their fragrance. Even now they move about and gather the drooping plants."

Fable departed and hurried to the house. It had fallen into complete ruin. Ivy grew over the walls. High bushes cast their shade on the former courtyard and soft moss cushioned the ancient stairways. She entered the room. Sophia was standing by the resurrected altar. Eros lay at her feet in full armour, looking grave and nobler than ever before. A magnificent chandelier hung from the ceiling. The floor was paved with a variety of stone, and a wide circle, consisting entirely of noble and apposite figures, was inlaid around the altar. Ginnistan was bending over a bier on which the Father lay, apparently in deep sleep. She was weeping. Her bloom of sweetness was infinitely enhanced by this evidence of devotion and love. Fable offered the urn, in which the ashes were collected, to the holy Sophia who took it tenderly in her arms.

"Sweet child," she said. "Your zeal and loyalty have won a place for you among the eternal stars. You chose that part of you which is immortal. The Phoenix belongs to you. You will be the soul to our life. Rouse the bridegroom now. The herald will call and Eros must seek out Freya and awaken her."

Fable was indescribably happy to hear these words. She called her companions, Gold and Zinc, and approached the bier. Ginnistan followed their actions expectantly. Gold melted a coin and filled the hollow in which the father lay with a glittering flood. Zinc wound a chain around Ginnistan's breast. The body floated on the shimmering waves.

"Bend down, dear mother," said Fable, "and lay your hand on the heart of your beloved."

Ginnistan leant forward. She saw her reflection multiplied many times. The chain touched the waves, her hand his heart. He awoke and drew the enraptured bride to his bosom. The metal was becalmed and became a bright mirror. The Father rose, his eyes flashed and, handsome and regular as his form was, his whole body seemed nonetheless to be an exquisite infinitely mobile liquid which revealed each impression by the most sensitive movements.

The happy pair approached Sophia who pronounced blessing over them and admonished them to take due counsel of the mirror, which reflected everything in its true state, destroyed all illusion and held fast eternally to the primal archetypes. She then took up the urn and emptied the ashes into the bowl on the altar. A gentle turbulence signalled their dissolution and a light breeze ruffled the garments and tresses of the bystanders.

Sophia handed the bowl to Eros, who passed it to the others. All partook of the divine drink and, with ineffable joy, were inwardly aware of the Mother's friendly greeting. She was there in all, and here mysterious presence seemed to transfigure everyone.

Their expectation was fulfilled and surpassed. They perceived what hitherto they had lacked, and the room became an assembly of the blessed. Sophia said: "The great mystery has been revealed to all, and yet remains eternally unfathomed. The new world is born from suffering and the ashes are dissolved in tears to become the drink of eternal life. The heavenly Mother dwells in everyone, in order that each child be born eternally. Do you feel the sweet birth in the beating of your hearts?"

She poured the remnants in the bowl down into the altar. The Earth quaked in its depths. Sophia said: "Eros, hasten with your sister to your beloved. You will see me again presently."

Fable and Eros hurried away with their companions.

A mighty springtime had spread across the Earth. Everything rose up and stirred. The Earth floated closer beneath the veil. The moon and clouds moved Northwards in joyful turmoil. The castle of the King shone with radiant splendour over the sea, and the King stood at the parapet with his retainers in all his magnificence. Everywhere they could see whirlwinds of dust in which familiar figures seemed to be forming. They met numerous bands of youths and maidens who streamed to the castle and welcomed them with shouts of delight. On many a hill sat a happy, newly-risen couple in a long-awaited embrace, taking the new world for a dream and ceaselessly reassuring themselves of the beautiful truth.

The flowers and trees grew, putting forth greenery with all their might. Everything was renewed in spirit. Everyone talked and sang. Fable greeted old acquaintances everywhere. Animals drew near to the awakened humans in friendly deference, and plants waited on them with fruit and fragrance, adorning them most prettily. No stone lay any longer on a human heart, and very burden fell away to form a solid footing.

Fable and Eros came to the sea. A barque of polished steel was moored by the shore. They went on board and slipped the rope. The prow turned itself to the North, and the vessel cut through the dallying waves as if it were flying. Whispering reeds checked the headlong flight, and it touched gently ashore.

They hurried up the broad steps. Eros marvelled at the regal city and its treasures. The fountain, come to life again, played in the courtyard: The grove murmured with the sweetest music, and a wondrous life seemed to wake and pulse through its ardent stems and leaves, its fruits and brilliant flowers. The aged Hero received them at the gates of the palace.

"Venerable ancient," said Fable. "Eros has need of your sword. Gold has given him a chain, one end of which reaches down to the sea, whilst the other winds about his heart. Take hold of it with me, and lead us into the hall where the princess rests."

Eros took the sword from the Hero's hand, placed the hilt against his breast, and set the point forward. The double doors of the hall flew open and Eros approached the sleeping Freya in ecstasy. Suddenly there was a crash of thunder. A glowing spark leapt from the princess to the sword; the sword and chain grew bright. The Hero caught up little Fable, who was close to fainting. The plume of Eros' helmet waved erect.

"Cast down the sword," cried Fable, "and awaken your beloved."

Eros let the sword fall, flew to the princess, and kissed her sweet lips passionately. She opened her large, dark eyes and recognised her beloved. A long kiss sealed the eternal union.

The King descended from the dome, leading Sophia by the hand. The constellations and the spirits of Nature followed in glittering ranks. Inexpressibly bright daylight filled the hall, the palace, the city, and the sky. A countless throng crowded into the wide, royal hall and in silent reverence watched the lovers kneel before the King and Queen, who blessed them solemnly. The King took from his head a diadem and set it on the golden locks of Eros. The aged Hero dismantled Eros' armour and the King wrapped his cloak around him. Then he placed the Lily in his left hand and Sophia fastened a rich bracelet over the clasped hands of the lovers. At the same time, she set her crown to Freya's brown hair.

"Hail to our sovereigns of old!" the people cried: "They dwelt among us always, and we did not know them! Blessings upon us! They will reign over us for ever! Bless us also!"

Sophia said to the new Queen: "Cast the bracelet of your union into the air so that the people and the world may remain united with you."

The bracelet dissolved on the air, and presently, circlets of light could be seen around every head, and a shining aureole formed over the city and the sea and the Earth, which celebrated an eternal festival of spring.

Perseus entered, carrying a spindle and a small basket. He presented the basket to the new King. "Here," he said, "are the remains of your enemies." Within it lay a slab of stone, in squares of black and white, and beside it a number of figures of alabaster and black marble.

"It is a chess set," said Sophia. "All war is conjured onto this board and into these pieces. It is a memorial of the past, fraught times."

Perseus turned to Fable and gave her the spindle.

"In your hands this spindle will delight us for ever, and from your own being you will spin an unbreakable golden thread for us."

The Phoenix flew with a melodious sound to her feet and spread its wings before her, whereupon Fable mounted and it soared with her above the throne and hovered there. She sang a heavenly song and began to spin: Thread which seemingly unwound from her own breast. The people succumbed to further ecstasy and all eyes fastened on the sweet child. A fresh shout of joy came from those by the door. The old Moon entered with his strange retinue, and behind him the people bore Ginnistan and her bridegroom in a triumphal entry.

They were garlanded with flowers. The regal family received them with the most heartfelt tenderness, and the new royal couple proclaimed them their regents on Earth.

"Grant me," said the Moon, "the realm of the Fates, whose strange dwellings are at this moment newly risen in the courtyard of the palace. There I will delight you with festivities, in which Fable shall aid me."

The King granted his request; Fable nodded her assent; and the people looked forward with pleasure to the odd and entertaining diversions.

The Hesperides congratulated the new monarchs on their accession and asked for protection in their gardens. The King made them welcome, and countless joyful ambassadors came likewise in their turn. At the same time, the throne had changed imperceptibly into a magnificent bridal bed, over whose canopy hovered the Phoenix with little Fable. Three caryatids of dark porphyry held up the rear, whilst the front was borne on a sphinx of basalt.

The King embraced his blushing beloved, and the people, following the King's example, embraced each other.

Nothing could be heard but sweet endearments and the whisper of kisses.

Finally Sophia said: "The Mother is among us. Her presence will gladden us for ever. Follow us into our dwelling: There, in the temple, we shall dwell eternally and guard the mystery of the world."

The empire of Eternity is founded;

In Love and Peace all opposition ended.

Gone forever is the woeful dream of pain:

Sophia, priestess of all hearts, will ever reign.

The Mystic Tower

This intricate allegory is included in Fairfax Cartwright's *The Mystic Rose from the Garden of the King*.

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In my wanderings in the Strange Land this did I see:

A Temple built like a Tower, rising to a great height, surrounded at its base by a circular colonnade.

Impelled by desire to learn, I knocked at the Gate of the Temple and prayed for admittance. A venerable old man - the Sage of that Temple - opened the Gate and said to me, 'What seekest thou?' I replied, 'Knowledge.' He said, 'Hast thou the strength and determination to climb to the topmost chamber of the Tower!' I said, 'The desire have I if thou wilt be my guide to show me the way.' Then he stretched out his hand and raised me up, saying: (If thy heart is stout, cross the threshold of the Temple of Human Knowledge.' I seized the proffered hand, and with the Sage I passed under the mighty Gateway of the Temple. When I had entered the precincts of the building, I saw that a stately colonnade ran in a circle round the triangular Tower, which seemed to rise to a giddy height above me; and presently as I looked I perceived that the wall behind the colonnade was covered with representations of human figures, and my Guide spoke: 'Behold, the Cycle of Human Life! See Man as he appeareth to the human eye!'

Then I looked again, and I saw that the first picture, by the Entrance Gate, represented the Childhood of Man, and the Angel of Life was drawing back the Veil, beyond which lay the World with all its dangers and possibilities, and the children full of joyance were marching forward to enter the Promised Land; but I saw that there was a look of pity on the face of the Angel, for in the darkness by the Veil crouched the figure of Satan, marking with his claws upon the sand the number of those whom he would devour. And as I gazed longer at the children, I began to perceive that each child represented some type of Humanity. There I saw the young King approaching the Veil with firm step, but with awe upon his face, as he gazed upon that unknown World which he would be called upon to govern, and by his side was a youth with vicious face and envy in his heart, seeking to Push aside the young King that he might enter first into possession of the World. Many children I saw bubbling over with the exuberance of

youth, pleased with what lay around them, and looking not far ahead into that mysterious World which was being disclosed to them. One maiden I noticed gazing earnestly at the Star of Love, which from above shone down upon the World of Youth, and another maiden - in whom was the Soul of the wanton - was bending down to the ground to pluck a rose, and in her haste to seize it a thorn had pricked her finger.

I followed my Guide around the colonnade, and at each step I saw the same children grown older - having advanced a little on the Journey of Life; and I saw many fall by the way, and when I came to the last Picture I saw that few were left - the ascetic Dervish, worn and emaciated - the man who had sought for God through the Spirit - and the aged King, full of gravity - the man who had sought for God by striving to act according to his lights in the World; loneliness was around these two, but they heeded it not, and behind the throne of the King stood, with her arms crossed and on her face a look of impenetrableness, the Angel of Life, now changed into the Angel of Death. Saddened by what I had seen, I withdrew from the colonnade, and in the sunshine 'of the pleasant garden round the base of the Tower I sat for a long while meditating on the vanity of human existence.

Then my Guide touched me upon the shoulder and said: 'Thine eye hath seen but the outer shell of Humanity, and thou art depressed thereby. Seekest thou now to know what hath been revealed to the Soul of Man, and what are the limits of Human Knowledge!'

I replied: 'I am willing, for my heart thirsteth for Knowledge.'

My Guide with his wand touched a small and hidden door in the rugged walls of the triangular Tower, which opened and admitted us; then he turned to me and said: 'The Tower is high and it containeth seven levels, and on each level are three Chambers, and above all lieth one Chamber, and the ascent thereto is long and wearisome.' I replied: 'My Master, thy footsteps will I follow. Then we began the ascent, and when we had reached the first level my Guide turned to me and said: 'Behold the First Chamber!' A heavy veil closed the entrance; my Guide pushed it aside and we entered within the Chamber. There we found ourselves in darkness, and awe seized me, so that I poured my Soul out in prayer, craving in humility of spirit for illumination. And when I had been there some time I lifted up my eyes, and it seemed to me that my head was encircled by soul-inspiring light, while my feet remained lost in the darkness of Unreality; and my Intelligence was quickened by a message from above, and I knew that the Soul of Man - the reflection of the Unity - is suspended between the Light and the Darkness, and through the opposition of the Light and the Darkness the Soul of Man gains consciousness of the Unknown which veils the Eternal Unity. And the mystic symbol of the Unity shone forth upon the walls of this Chamber.

When I retired my Guide led me to the Second Chamber. There I saw a stately Woman deeply veiled, wearing on her head a crown with the crescent moon at top, and on her lap lay a great book closed. With deep respect I prostrated myself before her, saying: 'Teach me, thou noble woman, that I may learn.' She replied: 'I am the Recipient - the Passive; I am the complement of that which thou hast seen in the First Chamber. I am the Link between the Unity and Man. I am the Holy Sanctuary. I hold the Book of Knowledge which he can only read who has the power to lift my veil.' And as I contemplated her more steadfastly I saw that her veil grew dimmer and dimmer, until for an instant I beheld the beauty of her face; then she vanished from my sight.

My Guide then seized my hand and bade me follow him to the next Chamber. When I had penetrated through the veil which closed the entrance, again I saw a throne upon which a Woman was seated, clothed in Majesty, and wearing the Crown of Authority. By her side was an Eagle, and above her was a canopy which seemed to be formed of the Wings of Angels.

When I had made obeisance to her, she opened her lips and said: 'I am the termination of the First and the Second; in me is the Equilibrium completed. I am the Law of the World; with my Sceptre do I govern it. With one hand do I draw down the Spirit and with the other do I raise up its Negation, and in my Womb is Man conceived.'

When with my Guide I had issued from the last Chamber, he bade me for a while to meditate on what I had seen; then he led me up a steep flight of steps to the Second Level of the Tower. When we had reached it he said to me: 'We have now attained to another plane of thought, to another aspect of things. Enter now the Fourth Chamber which lies above the First Chamber below.

I did as I was bidden, and when I had penetrated into the Chamber I beheld a King upon his throne, and before the Majesty of his face I prostrated myself. Presently I heard him say: 'I am not the Absolute Absolute; I am for Humanity the Realization of the Absolute; I am the will of the Unity; my Sceptre is the sign of Power; with it I rule Mankind, for my Law shall be his Law; to me man must turn for all that relateth to the World in which he moveth.' Then I withdrew from the presence of the King, and followed my Guide into the Fifth Chamber. Here likewise I beheld a man seated upon a throne, but he wore not on his head the crown of a King of this World but a Mystic Sign, and he was arrayed in the white robes of Sanctity. And these words he spoke to me: 'Kneel and worship, for I am not a King of this World; my Sceptre is the Sign of Authority; with it I rule the Souls of Men. I am the Voice of the Law of the Spirit. I am the bond of Reunion between man created and the Breath from which his creation proceeded.'

When he had ceased speaking, with awe in my heart I withdrew, following my Guide to the Sixth Chamber, which lay in the third angle of the Second Level of the Tower. When I had entered it I found myself in darkness, but gradually a dim light seemed to descend from the summit of the Chamber, and it grew in intensity, and when I looked up I beheld with astonishment as it were the Eye of a Spiritual Being looking down upon me. Then my Guide said unto me: 'Behold the Eye of the World! Through it the mind realizes the Beauty of the Manifestation of the Unity - through it Love reaches the Soul, bringing Man and Woman to the completion of their Destinies. Learn and understand the Mystery of this Sign. This is the Point from which two Roads diverge; along the one descends the Spirit of Light; along the other descends the Spirit of Darkness.'

The Vision faded from my sight, and meditating deeply on what I had seen, I followed my Guide, who led me out of the Chamber.

With my Guide I began the ascent to the Third Level of the Tower, and when we had reached it we entered together the Seventh Chamber, which lay above the Fourth Chamber and the First Chamber below. Therein I saw nothing for a time; then I heard the whizz of an arrow, and beheld in the misty distance a noble stag struck down by it. Looking round, there appeared to me the majestic vision of a man, radiant like a conqueror, holding in his extended hand the bow of Power from which the arrow had been discharged. He said to me: 'What seest thou' I said: 'I saw the weak overcome by the strong.' He said to me: 'Behold, I am the Man Conqueror; Man as the Emblem of the Creator. I am more than Nature, I am Nature illuminated by the Spirit of the Eternal, and therefore do I overcome mere Nature.' When this Vision had disappeared from my sight, I passed with my Guide to the Eighth Chamber. Herein I saw a Sword standing unsupported on the point of its hilt, and in astonishment I exclaimed: 'What meaneth this Sign!' My Guide replied: 'Between Man and Nature a permanent struggle exists; what man attaineth by labour he loseth again if his labour should cease. This is the Sign of Equilibrium, the balance between opposing Forces, between Good and Evil in the Created World. This is the Sign of the Spirit of Justice which with the Power of the Sword separates the opposing combatants.

When I had gazed for some time upon this symbol, I proceeded to the last Chamber on this Level of the Tower, which was the Ninth Chamber. When the veil by the entrance had fallen behind me, I found myself face to face with an aged Dervish, whose countenance was serene and radiant; for him age seemed to have no afflictions, and Wisdom shone forth from his eyes. In his right hand he held aloft a burning lamp, and in his left hand he held a staff, on which he leant. I saluted him with reverence, and he addressed me thus: 'When I was young I selected the Path of Light, and my reward has been great. Wisdom have I imprisoned in the lamp which illuminates my Path. Round my Soul have I drawn the Mantle of Protection which shall ward off Evil when it shall assail it. This staff of strength have I found upon my path, and on it I can lean with security in the ascent towards Truth.'

The serenity of this old man filled my Soul with elation, and the glow of Divine Love seemed to penetrate into myself like a precious gift from his presence.

When I issued from the last Chamber I followed my Guide up the ascent to the next Level of the Tower, where with him I entered the Tenth Chamber, which lay above the Seventh and the Fourth and the First Chamber below. Here I beheld a Circle turning upon no visible axis, and my Guide said to me: 'Behold the Symbol of Eternity, the Symbol of the incessant action of Time. The Circle is ever moving; it ascendeth and descendeth; so ascendeth the Spirit of God to the summit, so descendeth the Spirit of Evil to the abyss; yet the Circle is unbroken: so from Good the descent to Evil is possible, so from Evil the ascent to Good is possible. This is a Chamber of Equilibrium. Below in the Seventh Chamber hast thou seen the Conqueror - the Holder of Power, the Symbol of Creative Force. In the Chamber above thou shalt see the Symbol of Destruction. Here thou seest the ascent and the descent, yet the Circle is one and unbroken; but a vaster Circle existeth which the eye of man cannot see; it turneth and turneth through Eternity without ceasing; the Spirit of Creation createth, and the Spirit of Destruction destroyeth; and the Circle is the Equilibrium without which there would be no Manifestation of the Unity, and if there were no Manifestation of the Unity the Unity would be dead and Unconscious of Himself.'

When my Guide had ceased speaking he led me to the Eleventh Chamber, and there I saw a Virgin standing before me radiant in all the splendour of youth and strength. With a voice which had the ring of silver without tremor and without fear she spoke to me thus: 'In me lies hid the germ of Vitality. To thee my hand seems weak, but strength lieth in the Spirit, and because my heart is pure, know I no fear, and with my foot do I curb the Dragon beneath me.' It was so sweet a vision that it made my heart leap with joy, and when it vanished from my sight, pensively I followed my Guide to the Twelfth Chamber, with my mind still full of the beautiful young Virgin who had appeared to me.

In this Chamber I found myself in complete obscurity, but as I gazed into the darkness a sign appeared to me by degrees in the form of a Cross. My Guide said: 'Behold the Sign of the Revealed Law; out of the Darkness it proceedeth, and Man must bow to it.' As I gazed more intently, the face of a man seemed to appear to me enclosed by a triangle hanging downwards at the base of the Cross, and I marvelled and exclaimed: 'What meaneth this

transformation!' My Guide replied: 'Woe unto the man who filled with Pride presumeth to rebel against the Revealed Law, for on him waiteth destruction. Vain is it of Man to seek to rebel against that which the Eternal hath revealed unto him; by submission he will rise, by rebellion his face will be turned away from the Light, and his advancement delayed.'

When my Guide had ceased speaking, we left the Chamber and proceeded to ascend to the Fifth Level of the Tower; there we entered together the Thirteenth Chamber, and this Vision appeared to me. A luxuriant meadow spread out before my eyes like the plain of the World; it was filled with variety, and the luxuriant flowers nodded to each other in their joy of existence. Presently, however, the breath of winter approached and its icy blast chilled my Soul; and as I gazed I saw the Vision of Death looming up before me; in one hand he held a scimitar, and in the other an empty basket; and he mowed down the flowers and threw them into the basket; and it seemed to me that they turned into dead men's heads; and some wore crowns and others the humble hood of the Dervish; and some had the golden hair of youth, and others the whitened locks of old age. And in my fear I cried aloud: 'O Terror of the World! what art thou?' And a Voice replied: 'I am the Link between the Known and the Unknown. That which seems gold in the World I will turn it into base metal, and that which seems base metal I will turn into gold. As the Ocean dissolveth and absorbeth the Salt of the World, so do I, for I am the Solvent of Humanity, and out of that which is do I make that which shall be.'

When the Voice ceased, the Vision of Death departed from me, and I saw again the green meadow filled with flowers. Then my Guide said to me:

The Spirit of Life is the antagonist of the Spirit of Stagnation, for Stagnation is the Negation of Life. In the Unity nothing is created, nothing is destroyed. To the Sage, therefore, Death hath no terrors, for he knoweth that without Death there could be no Life, without Darkness no Light, without the Negation no Manifestation of the Reality. Death is the Key which opens unto Man a further stage on the Path of the Manifestation of the Unity.

From this Chamber my Guide led me to the Fourteenth Chamber, where I saw before me an Angel who poured out of a pitcher into a receiver beneath the Water of Life. My Guide said to me: 'The meaning is this. In the World in which thou livest, the mind perceiveth the existence of Individuality, which is caused by the Water of Life descending in varying degrees into Matter, its Opposite. Now the Angel, when fertilizing the World by pouring upon it the Water of Life, giveth unto Man the conception of justice, which is to be the Light which is to guide him upon the path through the Material World. The Angel whom thou seest is, therefore, the Emblem of Temperance, which is the principle which should govern the individual creature in the World.'

Then with my Guide I proceeded to the last Chamber on this level of the Tower, which was the Fifteenth in Number. Here I found myself in complete darkness, but Presently out of the profundity of the gloom glowed forth the Beast of Evil, the Dragon biting his tail. Seized with fear I clung to my Guide, who threw around me the Mantle of Protection, and said: 'Behold the Sign! This is the Circle of Evil. Woe unto the man who steppeth into the shadow of the Light, for the gloom shall grow greater and greater, and against the fatal power of the Dragon's Ring man's will struggleth in vain. Who falleth into the Magic Circle him no regrets can avail, for an Eternity seemeth to separate him from the Path of Reunion.'

Overcome with dread, I issued from the last Chamber, and began the ascent to the next Level of the Tower, where when I had reached it I entered with my Guide the Sixteenth Chamber. Here I saw before me a Tower of great strength, and the Master of the Tower and his attendants were enjoying their security behind the battlements of their stronghold. And I said to myself: 'So cunning seemeth to have been the skill of the architect that this Tower will not perish but with the destruction of the World.' But presently I heard a great roar, and I beheld a thunderbolt descending from a cloud, and it struck the mighty Tower, and the battlements parted asunder, and the Master and his attendants were hurled to the ground. In amazement I exclaimed: 'What meaneth this Sign?' My Guide replied: 'Behold the Sign of the Fall! Man who was Spiritual has entered the World and put on the burden of the material body. Behold the Symbol of the Spirit of the Unity, which to thine eyes is invisible, incarnated in the World which lieth open unto thy senses.'

When the Vision had passed away I followed my Guide to the Seventeenth Chamber, and as I entered it I felt the Breath of Spring upon me, and my heart, which had been saddened at the sight of the ruined Tower, leapt for joy; and as I looked I saw before me the Vision of a lovely maiden, and her golden tresses were crowned with a diadem of seven stars; she sat in the midst of a green meadow enamelled with the glory of flowers, and by her side was a fountain from which poured forth the pure Water of the Earth. Presently the lovely maiden opened her lips and spoke, and my Soul was so stirred, that tears flowed from my eyes for joy of the softness of her voice, which was like the music of a harp in the stillness of the night. And she said: 'I am the Voice of Hope in the World. I am the Eternal Youth of Nature. In the depth of the Material World lieth hid the Water which wellet up in the Fountain of Immortality. The Glory of the Sun have I absorbed in my golden tresses: from my diadem of stars do I draw down

the Spirit into the Body of Man; into his fallen Soul I breathe the Hope of Redemption; through me cometh to man the Courage to struggle against the bondage in which he is placed.'

I tarried long in contemplation of this beautiful Vision, until my Guide with his wand of Power caused it to vanish; then I followed him to the last Chamber on this Level of the Tower, which was the Eighteenth in Number. Here again I found myself in utter darkness, but after a few moments I heard my Guide saying to me: 'Watch, and thou shalt see.' Then I gazed again into the gloom, and there grew before me a Vision which filled my Soul with despondency, for it seemed to me that I saw the World spread out before me, illuminated only by the pale and sickly light of the Moon; and man was struggling against man, and wild beast against wild beast; and the reptiles of the Earth came out of their hiding places to gather their spoil. And in my sorrow I exclaimed aloud: 'What meaneth this Sign?' My Guide replied: 'This is the last Term. This is the ultimate descent of the Spirit of the Unity into the depths of the Abyss of Negation. This is the Realm of Chaos; in the World the Kingdom of the Passions let loose. This is the Triumph of Matter, Matter absorbing the Spirit and on the verge of throttling it.

The sight of this Vision inspired me with so great a terror that my eyes had no tears to weep, and I felt as if a mountain of Matter were piled upon my Soul to crush it, so that beneath the strain my mind gave way and I fell back in a swoon into the arms of my Guide. When I recovered the use of my senses the Vision had departed, and like a child I was led without this Chamber of Despair; but when I sought to begin the ascent to the next Level of the Tower, my Guide checked me and said: 'Ere we proceed any further pause and reflect. Thus far hast thou ascended through Six Levels of the Tower, and thou hast visited Eighteen Chambers therein. Now this is the meaning of what thou hast seen. In the first Six Chambers thou hast gained Knowledge of the Principles of the Universe; in the next Six Chambers thou hast moved in the World of Law and gained Knowledge of the Spirit of Preservation; in the last Six Chambers thou hast gained Knowledge of the World of Facts. The total which thou hast seen hath had this for meaning: the Breath of the Unity descending towards the Abyss of Darkness; what thou shalt see now is the Yearning for Reunion raising the Spirit of the Eternal back to the Unity from which it proceeded.'

When he had spoken thus my Guide led the way up a long flight of steps, narrow and steep at the beginning but broadening out and more easy as we advanced, and when we had reached the top of them we found ourselves on a higher Level of the Tower, and here we entered the Nineteenth Chamber. Here at first I saw nothing, but surrounding me lay as it were a shapeless mist permeated by a vivifying luminosity. Presently in the uniformity of the mist I saw as it were a germ forming, a point of condensation; gradually it assumed a more definite shape, and then it appeared to me like a pure crystal of salt suspended in the Ocean. Then the crystal vanished slowly, and through the spot where it had been I saw the hills forming; then they became more distinct and I saw the shapes of trees appearing, and flowers of every hue, with butterflies and insects buzzing among them, and the fishes were leaping in the rivers; and as I marvelled the glory of the Light broke through the mist, and I saw beneath me a lovely Garden in which the children of men, youths and maidens, played among the flowers, rejoicing in the gift of Life. Then I heard my Guide exclaim: 'Behold, the Spirit of the Eternal through the Chaos of the Material World hath reached to the Manifestation of Humanity!'

When the Mist began to close round me again I followed my Guide to the Twentieth Chamber. Here I saw spread out before me the Field of Solitude-the Burial Place of Humanity - and no living thing stirred therein and no noise was known to be. And as I gazed upon the waste of Life I heard the sound of a great trumpet, the voice of Israfael calling to Humanity. And I saw in the centre of the Field of Solitude Azrael - the Angel of Death - sitting in meditation; and at the sound of the trumpet he rose and flapped his sable pinions like a tired bird about to retire to his rest, and then he drew his great wings around his form, for the sleep of Eternity was upon him. And in the Field of Solitude I saw the graves open and the dead rising therefrom, and the rending of their grave-clothes was like the roar of the sea seeking to break down the barrier of the land.

My Guide seizing my trembling hand, said to me: 'Fear not; it is the Voice of the Eternal calling to Humanity. Behold the Breath of the Unity rising to the Spirit World and casting aside the shackles of the Material World!'

When the vision had faded away I followed my Guide to the last Chamber on this elevated Level of the Tower, and it was the Twenty-first in Number. Here there appeared to me a young man riding on a fine horse, and with eyes burning with desire he gazed steadfastly at a Young girl who danced before him glorious in her nakedness, and her hair was adorned with garlands of roses. By his side an old hag hobbled along, holding his stirrup with one hand, while she held an hour-glass in the other, in which I saw that the sand was fast running out. As I looked I saw of a sudden a deep precipice ahead, and at that moment a hideous dog rushed forth and bit the legs of the horse to urge him on his career. As the rider grew closer to the precipice, the young girl who danced before him changed in my sight, and the colour in her cheek changed into the waxen hue of Death, while the petals of the roses on her head shrivelled and fell to the ground, and I saw her hair spreading out across the sky like the grey threads of a spider's web. Then the young man, having no power to check the fury of his steed, passed away and was lost in the abyss. While my heart was heavy with pity for this young man, I heard my Guide saying to me: 'Watch and behold!'

Again a young man appeared to me, and he was clad in armour, and in his hand was a goodly spear. Wild and dangerous beasts I saw striding across his path, but he looked neither to the right hand nor to the left hand, but with the power of his spear he drove them away. And I saw him begin the ascent of a steep mountain full of obstacles, but they seemed to cede before him, and as he reached the summit the sun shone forth illuminating his armour, and in the glory of that light the vision faded from my sight.

Then my Guide said to me: 'In the First Chamber on this Level of the Tower thou sawest the Divine Spirit rising through Matter to the Human World. In the next Chamber thou wast shown the rise of the Divine Spirit from the Human World to the Spiritual World. Now this is the meaning of what thou hast seen in this Chamber. In the World in which thou livest an Equilibrium existeth between Matter and the Divine Spirit. Now in the heart of each man a point lieth hid on which this Equilibrium is poised, and this point is the Mystery of his Individuality, which hath the power of turning the balance to the right hand or to the left hand, towards Matter which leadeth to the Abyss, or towards the Divine Spirit which accelerates the moment of Reunion with the Unity. Woe unto him therefore who in the Human World letteth the idleness of one hour impair the power of his Individuality to turn the balance towards the Light.'

Then my Guide led me without the Chamber, and said to me: 'All have I shown thee, yet one Chamber remaineth.' I said to him: 'Are my eyes worthy to see what is therein?' He replied: 'If thou desirest to see, thou must rise to it alone.' Then he Pointed the way to a steep and tortuous flight of steps which led to the highest pinnacle of the Tower; these with toil and pain I began to ascend alone, and when I had reached to a great height I saw before me the entrance to a Chamber closed by a heavy Veil. I pushed it aside and penetrated within, and when the Veil had fallen back behind me it seemed to me that the gravestone had fallen upon the grave, and that I was severed for ever from the World of Humanity. A feeling of solitude crept upon me and a desire to pray, and kneeling down I worshipped the Unknown, seeking for Illumination, and by degrees the knowledge of the things which I had seen increased within me, and when I lifted up my eyes I saw that the Chamber in which I was formed like an Ellipse, and that in the centre thereof a Figure sat upon a Throne, neither Man nor Woman, but- Humanity in the Womb of Time - the Ellipse of the Absolute. And as I gazed and marvelled, I saw a Mystic Flower at the summit of the Chamber open its four great petals, on each of which a Sign was burnt in fire, and from the depths of the Flower three rays of light descended upon the Figure beneath illuminating it with splendour, so that I saw the overpowering serenity of its face - ever youthful - on which no wrinkle was writ. Then the Figure crossed its hands, so that forefinger was extended against forefinger, and with the tips of the forefingers it touched its lips, placing thereon the Seal of Silence. Then my soul grew bewildered with the beauty of that face, and I covered myself with my hands, and when again I opened my eyes I felt the breath of dawn upon my face, and I heard the lark singing above, and the joy of calm was in my heart, and the morning star shone in all its glory above the Solitude of the Desert.

Rosicrucianism

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Fama fraternitatis

This is the key document on which the Rosicrucian phenomenon was based. It was first published in 1614 in German and in 1615 in Latin, though there are some manuscript copies in existence dating from about 1611.

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To the Wise and Understanding Reader.

Wisdom (saith Solomon) is to a man an infinite Treasure, for she is the Breath of the Power of God, and a pure Influence that floweth from the Glory of the Almighty; she is the Brightness of Eternal Light, and an undefiled Mirror of the Majesty of God, and an Image of his Goodness; she teacheth us Soberness and Prudence, Righteousness and Strength; she understands the Subtilty of words, and Solution of dark sentences; she foreknoweth Signs and Wonders, and what shall happen in time to come; with this Treasure was our first Father Adam fully endued: Hence it doth appear, that after God had brought before him all the Creatures of the Field, and the Fowls under Heaven, he gave to every one of them their proper names, according to their nature.

Although now through the sorrowful fall into sin this excellent Jewel Wisdom hath been lost, and meer Darkness and Ignorance is come into the World, yet notwithstanding hath the Lord God sometimes hitherto bestowed, and made manifest the same, to some of his Friends: For the wise King Solomon doth testifie of himself, that he upon earnest prayer and desire did get and obtain such Wisdom of God, that thereby he knew how the World was created, thereby he understood the Nature of the Elements, also the time, beginning, middle and end, the increase and decrease, the change of times through the whole Year, the Revolution of the Year, and Ordinance of the Stars; he understood also the properties of tame and wilde Beasts, the cause of the raining of the Winds, and minds and intents of men, all sorts and natures of Plants, vertues of Roots, and others, was not unknown to him. Now I do not think that there can be found any one who would not wish and desire with all his heart to be a Partaker of this noble Treasure; but seeing the same Felicity can happen to none, except God himself give Wisdom, and send his holy Spirit from above, we have therefore set forth in print this little Treatise, to wit, Famam & Confessionem, of the Laudable Fraternity of the Rosie Cross, to be read by every one, because in them is clearly shewn and discovered, what concerning it the World hath to expect.

Although these things may seem somewhat strange, and many may esteem it to be but a Philosophical shew, and no true History, which is published and spoken of the Fraternity of the Rosie Cross; it shall here sufficiently appear by our Confession, that there is more in recessu then may be imagined; and it shall be easily understood, and observed by every one (if he be not altogether voyd of understanding) what now adays, and at these times, is meant thereby.

Those who are true Disciples of Wisdom, and true Followers of the Spherical Art, will consider better of these things, and have them in greater estimation, as also judg far otherwise of them, as hath been done by some principal Persons, but especially of Adam Haselmeyer, Notarius Publicus to the Arch Duke Maximilian, who likewise hath made an Extract ex scriptis Theologicis Theophrasti, and written a Treatise under the Title of Jesuiter, wherein he willeth, that every Christian should be a true Jesuit, that is, to walk, live, be, and remain in Jesus: He was but ill rewarded of the Jesuits, because in his answer written upon the Famam, he did name those of the Fraternity of the Rosie Cross, The highly illuminated men, and undeceiving Jesuits; for they not able to brook this, layd hands on him, and put him into the Galleis, for which they likewise have to expect their reward.

Blessed Aurora will now henceforth begin to appear, who (after the passing away of the dark Night of Saturn) with her Brightness altogether extinguisheth the shining of the Moon, or the small Sparks of Heavenly Wisdom, which yet remaineth with men, and is a Forerunner of pleasant Phebus, who with his clear and fiery glistening Beams brings forth that blessed Day, long wished for, of many true-hearted; by which Day-light then shall truly be known, and shall be seen all heavenly Treasures of godly Wisdom, as also the Secrets of all hidden and invisible things in the World, according to the Doctrine of our Forefathers, and ancient Wisemen.

This will be the right kingly Ruby, and most excellent shining Carbuncle, of the which it is said, That he doth shine and give light in darkness, and to be a perfect Medicine of all imperfect Bodies, and to change them into the best Gold, and to cure all Diseases of Men, easing them of all pains and miseries.

Be therefore, gentle Reader, admonished, that with me you do earnestly pray to God, that it please him to open the hearts and ears of all ill hearing people, and to grant unto them his blessing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honour and praise, and to the love, help, comfort and strengthening of our Neighbors, and to the restoring of all the diseased.

**Fama Fraternitatis,
or, A
Discovery
of the
Fraternity of the most laudable Order
of the Rosy Cross.**

Seeing the only Wise and Merciful God in these latter days hath poured out so richly his mercy and goodness to Mankind, wherby we do attain more and more to the perfect knowledg of his Son Jesus Christ and Nature, that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the World, which was heretofore unknown & hidden, but he hath also made manifest unto us many wonderful, and never-heretofore see, Works and Creatures of Nature, and moreover hath raised men, indued with great Wisdom, which might partly renew and reduce all Arts (in this our Age spotted and imperfect) to perfection; so that finally Man might thereby understand his own Nobleness and Worth, and why he is called Microcosmus, and how far his knowledg extendeth in Nature.

Although the rude World herewith will be but little pleased, but rather smile and scoff thereat; also the Pride and Covetousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in this our Age God doth so richly bestow upon us, collect *Librum Naturae*, or a perfect Method of all Arts: but such is their opposition, that they still keep, and are loth to leave the old course, esteeming Porphyry, Aristotle, and Galen, yea and that which hath but a meer shew of learning, more then the clear and manifested Light and Truth; who if they were now living, with much joy would leave their erroneous Doctrines. But here is too great weaknesses for such a great Work: And although in Theologie, Physic, and the Mathematic, the Truth doth oppose it self; nevertheless the old Enemy by his subtilty and craft doth shew himself in hindering every good purpose by his Instruments and contentious wavering people. To such an intent of a general Reformation, the most godly and highly illuminated Father, our Brother, C.R. a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of Noble Parents) in the fifth year of his age was placed in a Cloyster, where he had learned indifferently the Greek and Latin Tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a Brother, P.A.L. who had determined to go to the Holy Land.

Although this Brother dyed in Ciprus, and so never came to Jerusalem, yet our Brother C.R. did not return, but shipped himself over, and went to Damasco, minding from thence to go to Jerusalem; but by reason of the feebleness of his body he remained still there, and by his skill in Physick he obtained much favour with the Turks: In the mean time he became by chance acquainted with the Wise men of Damasco in Arabia, and beheld what great Wonders they wrought, and how Nature was discovered unto them; hereby was that high and noble Spirit of Brother C.R. so stired up, that Jerusalem was not so much now in his mind as Damasco; also he could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damasco; he was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution; there the Wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected, they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but mightily wonder: He learned there better the Arabian Tongue; so that the year following he translated the Book M. into good Latin, which he afterwards brought with him. This is the place where he did learn his Physick, and his Mathematicks, whereof the World hath just cause to rejoyce, if there were more Love, and less Envy. After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into Egypt, where he remained not long, but only took better notice there of the Plants and Creatures; he sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him. And it is a great shame unto us, that wise men, so far remote th'one from th'other, should not only be of one opinion, hating all contentious Writings, but also be so willing and ready under

the seal of secrecy to impart their secrets to others.

Every year the Arabians and Affricans do send one to another, inquiring one of another out of their Arts, if happily they had found out some better things, or if Experience had weakened their Reasons. Yearly there came something to light, whereby the Mathematica, Physic and Magic (for in those are they of Fez most skilful) were amended; as there is now adays in Germany no want of learned Men, Magicians, Cabalists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At Fez he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets: As we Germans likewise might gather together many things, if there were the like unity, and desire of searching out of secrets amongst us.

Of these of Fez he often did confess, that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion; but notwithstanding he knew how to make good use of the same, and found still more better grounds of his Faith, altogether agreeable with the Harmony of the whole World, and wonderfully impressed in all Periods of times, and thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of Man the whole great World, whose Religion, policy, health, members, nature, language, words and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven and Earth; and that which is dis-agreeing with them, is error, falsehood and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the World: Also, might one examine all and several persons upon the Earth, he should find that which is good and right, is always agreeing with it self; but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R.C. departed the City Fez, and sailed with many costly things into Spain, hoping well, he himself had so well and so profitably spent his time in his travel, that the learned in Europe would highly rejoyce with him, and begin to rule, and order all their Studies, according to those sound and sure Foundations. He therefore conferred with the Learned in Spain, shewing unto them the Errors of our Arts, and how they might be corrected, and from whence they should gather the true Inditia of the Times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole Philosophia Moralis was to be amended: He shewed them new Growths, new Fruits, and Beasts, which did concord with old Philosophy, and prescribed them new Axiomata, whereby all things might fully be restored: But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened, if they should now again begin to learn and acknowledge their many years Errors, to which they were accustomed, and wherewith they had gained them enough: Who so loveth unquietness, let him be reformed.

The same Song was also sang to him by other Nations, the which moved him the more (because it happened to him contrary to his expectation,) being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write the true and infallible Axiomata, out of all Faculties, Sciences and Arts, and whole Nature, as that which he knew would direct them, like a Globe, or Circle, to the onely middle Point, and Centrum, and (as it is usual among the Arabians) it should onely serve to the wise and learned for a Rule, that also there might be a Society in Europe, which might have Gold, Silver, and precious Stones, sufficient for to bestow them on Kings, for their necessary uses, and lawful purposes: with which such as be Governors might be brought up, for to learn all that which God hath suffered Man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles: Verily we must confess that the world in those days was already big with those great Commotions, laboring to be delivered of them; and did bring forth painful, worthy men, who brake with all force through Darkness and Barbarism, and left us who succeeded to follow them: and assuredly they have been the uppermost point in Trygono igneo, whose flame now should be more and more brighter, and shall undoubtedly give to the World the last Light.

Such a one likewise hath Theophrastus been in Vocation and Callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book M: whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of his Knowledg and Understanding he had of Nature. And therefore in his writing he rather mocked these busie bodies, and doth not shew them altogether what he was: yet nevertheless there is found with him well grounded the aforementioned Harmonia, which without doubt he had imparted to the Learned, if he had not found them rather worthy of subtil vexation, then to be instructed in greater Arts and Sciences; he then with a free and careless life lost his time, and left unto the World their foolish pleasures.

But that we do not forget our loving Father, Brother C.R. he after many painful Travels, and his fruitless true Instructions, returned again into Germany, the which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved: There, although he could have bragged with his Art, but specially of the transmutations of Metals; yet did he esteem more Heaven, and the Citizens thereof, Man, then all vain glory and pomp.

Nevertheless he builded a fitting and neat inhabitation, in the which he ruminated his Voyage, and Philosophy, and reduced them together in a true Memorial. In this house he spent a great time in the Mathematicks, and made many fine Instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand. After five years came again into his mind the wished for Reformation; and in regard he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom, he undertook, with some few adjoynd with him, to attempt the same: wherefore he desired to that end, to have out of his first Cloyster (to the which he bare a great affection) three of his Brethren, Brother G.V. Brother J.A. and Brother J.O. who besides that, they had some more knowledg in the Arts, then at that time many others had, he did binde those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this Fraternity, might not be deceived of the least sillable and word.

After this manner began the Fraternity of the Rosie Cross; first, by four persons onely, and by them was made the Magical Language and writing, with a large Dictionary, which we yet dayly use to Gods praise and glory, and do finde great wisdom therein; they made also the first part of the Book M: but in respect that the labor was too heavy, and the unspeakable concourse of the sick hindred them, and also whilst his new building (called Sancti spiritus) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R.C. his deceased fathers brothers son, brother B. a skilful Painter, G. and P.D. their Secretary, all Germains except J.A. so in all they were eight in number, all batchelors and of vowed virginity, by those was collected a book or volumn of all that which man can desire, wish, or hope for.

Although we do now freely confess, that the World is much amended within an hundred years, yet we are assured, that our Axiomata shall unmovably remain unto the Worlds End, and also the world in her highest and last Age shall not attain to see any thing else; for our Rota takes her beginning from that day when God spake Fiat, and shall end when he shall speak Pereat; yet Gods Clock striketh every minute, where ours scarce striketh perfect hours. We also stedfastly beleeve, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, Scribes, Artists, and Sophisters, and had shewed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed, and able perfectly to discourse of secret and manifest Philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several Countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some Country or other they observed anything, or perceived some Error, they might inform one another of it.

Their agreement was this: First, That none of them should profess any other thing, then to cure the sick, and that gratis. 2. None of the Posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the Country. 3. That every year upon the day C. they should meet together at the house S. Spiritus, or to write the cause of his absence. 4. Every Brother should look out for a worthy person, who after his discease might succeed him. 5. The word C.R. should be their Seal, Mark, and Character. 6. The Fraternity should remain secret one hundred years. These six Articles they bound themselves one to another to keep; and five of the Brethren departed, only the Brethren B. and D. remained with the Father Fra: R.C. a whole year; when these likewise departed, then remained by him his Cousen and Brother J.O. so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and with what longing desire they looked for: Every year they assembled together with joy, and made a full resolution of that which they had done; there must certainly have been great pleasure, to hear truly and without invention related and rehearsed all the Wonders which God hath poured out here and there through the World. Every one may hold it out for certain, that such persons as were sent, and joined together by God, and the Heavens, and chosen out of the

wisest of men, as have lived in many Ages, did live together above all others in highest Unity, greatest Secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was J.O. as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his Book called H. witnesseth: In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the Leprosie. They had concluded, that as much as possibly could be their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every ones place was supplied with a fit successor; but this we wil confesse publickly by these presents to the honour of God, That what secret soever we have learned out of the book M. (although before our eyes we beheld the image and pattern of all the world) yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness; but hereof more in our Confession, where we do set down 37 Reasons wherefore we now do make known our Fraternity, and proffer such high Mysteries freely, and without constraint and reward: also we do promise more gold then both the Indies bring to the King of Spain; for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfathers gift.

After the death of I.O. Brother R.C. rested not, but as soon as he could, called the rest together, (and as we suppose) then his grave was made; although hitherto we (who were the latest) did not know when our loving father R.C. died, and had no more but the bare names of the beginners, and all their successors to us; yet there came into our memory, a secret, which through dark and hidden words, and speeches of the 100 years, brother A. the successor of D. (who was of the last and second row and succession), and had lived amongst many of us,) did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said A. none of us had in any manner known anything of Brother R.C. and of his first fellow-brethren, then that which was extant of them in our Philosophical Bibliotheca, amongst which our Axiomata was held for the chiefest Rota Mundi, for the most artificial, and Protheus the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader, not onely what we have heard of the burial of R.C. but also made manifest publickly by the foresight, sufferance and commandement of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publickly in Print, our names, and sirnames, our meetings, or any thing else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, Fra: C.R.C. is this; After that A. in Gallia Narbonensi was deceased, then succeeded in his place, our loving Brother N.N. this man after he had repaired unto us to take the solemn oath of fidelity and scerecy, he informed us bona fide, That A. had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole German Nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following after he had performed his School right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus purse, he thought (he being a good Architect) to alter something of his building, and to make it more fit: in such renewing he lighted upon the memorial Table which was cast of brasse, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault: for where or when Fra: R.C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this Table stuck a great naile somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaistering of the hidden door, and so unlooked for uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, Post 120 annos patebo, with the year of the Lord under it: therefore we gave God thanks and let it rest that same night, because first we would overlook our Rotam; but we refer our selves again to the confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit: For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a Vault of seven sides and corners, every side five foor broad, and the height of eight foot; Although the Sun never shined in this Vault, nevertheless it was enlightened with another sun, which had learned this from the Sun, and was scituated in the upper part in the Center of the sieling; in the midst, in stead of a Tomb-stone, was a round Altar covered over with a plate of brass,

and thereon this engraven:

A.C. R.C. Hoc universi compendium unius mihi sepulchrum feci.

Round about the first Circle or Brim stood,

Jesus mihi omnia.

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

1. Nequaquam vacuum.
2. Legis Jugum.
3. Libertas Evangelij.
4. Dei gloria intacta.

This is all clear and bright, as also the seventh side and the two Heptagoni: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more then all mens wit could have found out, praised be his holy name. This Vault we parted in three parts, the upper part or sieling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center; but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewed, and set forth Concentratum here in our book.

The bottom again is parted in the triangle, but because therein is discribed the power and rule of the inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt, tread on, and bruise the head of the old and evil serpent, which this our age is well fitted for: every side or wall had a door for a chest, wherein there lay diverse things, especially all our books, which otherwise we had, besides the Vocabular of Theoph: Par. Ho. and these which daily unfalsifieth we do participate. Herein also we found his Itinerarium, and vitam, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, & chiefly wonderful artificial Songs; generally al done to that end, that if it should happen after many hundred years, the Order or Fraternity should come to nothing, they might by this onely Vault be restored again.

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

Granum pectori Jesu insitum.

C. Ros. C. ex nobili atque splendida Germaniae R.C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefessis laboribus ad coelestia, atque humana mysteria ; arcanave admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custo divisset et jam suarum Artium, ut et nominis, fides acconjunctissimos herides instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, et futurarum, rerum compendio extracto, centenario major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus et ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Fra: suavissimus, praeceptor fidelissimus amicus integerimus, a suis ad 120 annos hic absconditus est.

Underneath they had subscribed themselves,

1. Fra: I.A. Fr.C.H. electione Fraternalitatis caput.
2. Fr: G.V. M.P.C.
3. Fra: R.C. Iunior haeres S. spiritus.
4. Fra: B.M. P.A. Pictor et Architectus.
5. Fr: G.G. M.P.I. Cabalista.

Secundi Circuli.

1. Fra: P.A. Successor, Fr: I.O. Mathematicus.
2. Fra: A. Successor, Fra. P.D.
3. Fra: R. Successor patris C.R.C. cum Christo triumphant.

At the end was written :-

Ex Deo Nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.

At that time was already dead Brother I.O. and Fra: D. but their burial place where is it to be found? we doubt not but our Fra: Senior hath the same, and some especial thing layd in Earth, and perhaps likewise hidden: we also hope that this our Example will stir up others more diligently to enquire after their names (whom we have therefore published) and to search for the place of their burial; for the most part of them, by reason of their practice and physick, are yet known, and praised among very old folks; so might perhaps our Gaza be enlarged, or at least be better cleared.

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

Howbeit we know after a time there wil now be a general reformation, both of divine and humane things, according to our desire, and the expectation of others: for it's fitting, that before the rising of the Sun, there should appear and break forth Aurora, or some clearness, or divine light in the sky; and so in the mean time some few, which shall give their names, may joyn together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our brother R.C. and be partakers with us of our treasures (which never can fail or be wasted) in all humility, and love to be eased of this worlds labor, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, Hereticks, and false Prophets,) in certain and noted Countries maintained, defended and propagated: Also we use two Sacraments, as they are instituted with all Forms and Ceremonies of the first renewed Church. In Politia we acknowledge the Roman Empire and Quartam Monarchiam for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts, to other godly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shal permit or hinder us: For our God is not blinde, as the Heathens Fortuna, but is the Churches Ornament, and the honor of the Temple. Our Philosophy also is not a new Invention, but as Adam after his fall hath received it, and as Moses and Solomon used it: also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with Jesus in omni parte and all members. And as he is the true Image of the Father, so is she his Image; It shall not be said, this is true according to Philosophy, but true according to Theologie; And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon did excel; but especially wherewith that wonderful book the Bible agreeth. All that same concurrerth together, and make a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large and more plain shal be

spoken of in Christianly Conference.

But now concerning (and chiefly in this our age) the ungodly and accursed Gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies, and cozen and abuse the credit, which is given them: yea now adays men of discretion do hold the transmutation of Mettals to be the highest point, and fastigium in Philosophy, this is all their intent, and desire, and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the alknowing God, and searcher of all hearts: we therefore do by these presents publickly testifie, That the true Philosophers are far of another minde, esteeming little the making of Gold, which is but a paragon; for besides that they have a thousand better things.

And we say with our loving Father R.C.C. Phy: aureum nisi quantum aurum, for unto them the whole nature is detected: he doth not rejoyce, that he can make Gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the book of life. Also we do testifie that under the name of Chymia many books and pictures are set forth in Contumeliam gloriae Dei, as we wil name them in their due season, and wil give to the pure-hearted a Catalogue, or Register of them: And we pray all learned men to take heed of these kinde of Books; for the enemy never resteth, but soweth his weeds, til a stronger one doth root it out. So according to the wil and meaning of Fra: C.R.C. we his brethren request again all the learned in Europe, who shal read (sent forth in five languages) this our Famam and Confessionem, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their Arts, and behold the present time with all diligence, and to declare their minde, either Cummunicate consilio, or singulatim by Print.

And although at this time we make no mention either of our names, or meetings, yet nevertheless every ones opinion shal assuredly come to our hands, in what language so ever it be; nor any body shal fail, who so gives but his name to speak with some of us, either by word of mouth, or else if there be some lett in writing. And this we say for a truth, That whosoever shall earnestly, and from his heart, bear affection unto us, it shal be beneficial to him in goods, body and soul; but he that is false-hearted, or onely greedy of riches, the same first of all shal not be able in any manner of wise to hurt us, but bring him to utter ruine and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shall for ever remain untouched, undestroyed, and hidden to the wicked world, sub umbra alarum tuarum Jehova.

Confessio Fraternitatis

The second Rosicrucian manifesto, the *Confessio fraternitatis*, was first published in 1615 in Latin (together with the *Consideratio brevis*) and later that same year in German. Although some manuscripts exist of English translations dating from the 1620's, an English version was not published till 1652. This was issued under the name of Thomas Vaughan, the alchemical writer.

I am indebted to [Kevin Day](#) for allowing me to use his transcription.

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Confessio Fraternitatis

or

The Confession of the Laudable Fraternity of the Most Honorable Order

of the Rosy Cross, Written to All the Learned of Europe

Whatsoever is published, and made known to everyone, concerning our Fraternity, by the foresaid Fama, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same, as though it were only a mere conceit of ours. It is the Lord Jehovah (who seeing the Lord's Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of Nature; and what heretofore hath been sought with great pains, and daily labour, is now manifested unto those who make small account, or scarcely once think upon it; but those which desire it, it is in a manner forced and thrust upon them, that thereby the life of the godly may be eased of all their toil and labour, and be no more subject to the storms of inconstant Fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least heresy, or of any wicked beginning, or purpose against the worldly government, we do condemn the East and the West (meaning the Pope and Mahomet) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold.

Yet we have thought good, and fit for the learned's sakes, to add somewhat more to this, and make a better explanation if there be anything too deep, hidden, and set down over dark in the Fama, or for certain reasons were altogether omitted, and left out; hoping herewith the learned will be more addicted unto us, and be made far more fit and willing for our purpose.

Concerning the alteration and amendment of Philosophy, we have (as much as this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsely do allege that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or country where there breaketh forth a new unaccustomed disease, Nature also there discovereth a medicine against the same; so there doth appear for so manifold infirmities of Philosophy the right means, and unto our Patria sufficiently offered, whereby she may become sound again, which is now to be renewed and altogether new.

No other Philosophy we have, than that which is the head and sum, the foundations and contents of all faculties, sciences, and arts, the which (if we will behold our age) containeth much of Theology and medicine, but little of the wisdom of the law, and doth diligently search both heaven and earth: or, to speak briefly thereof, which doth manifest and declare sufficiently Man, whereof all learned who will make themselves known unto us, and come into our brotherhood, shall find more wonderful secrets by us than heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labour carefully that there be not only a wondering at our meeting and adhortation, but that likewise everyone may know, that although we do not lightly esteem and regard such mysteries and secrets, we nevertheless holde it fit, that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed, that this our unhoped (for), willing offer will raise many and divers thoughts in men, unto whom (as yet) be unknown Miranda sexta aetatis, or those which by reason of the course of the world, esteem the things to come like unto the present, and are hindered through all manner of importunities of this our time, so that they live no otherwise in the world, than blind fools, who can, in the clear sun-shine day discern and know nothing, than only by feeling.

Now concerning the first part, we hold this, that the meditations, knowledge and inventions of our loving Christian Father (of all that, which from the beginning of the world, Man's wisdom, either through God's revelation, or through the service of the angels and spirits, or through the sharpness and depth of understanding, or through long observation, use, and experience, hath found out, invented, brought forth, corrected, and till now hath been

propagated and transplanted) are so excellent, worthy and great, that if all books should perish, and by God's almighty sufferance, all writings and all learnings should be lost, yet the posterity will be able only thereby to lay a new foundation, and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then to enlarge the fore court, afterwards bring lights into the lodgings, and then change the doors, stair, and other things according to our intention.

But to whom would not this be acceptable, for to be manifested to everyone rather than to have it kept and spared, as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the only truth (which men through so many erroneous and crooked ways do seek) if it had only pleased God to lighten unto us the sixth Candelbrium? Were it not good that we needed not to care, not to fear hunger, poverty, sickness and age?

Were it not a precious thing, that you could always live so, as if you had lived from the beginning of the world, and, moreover, as you should still live to the end thereof? Were it not excellent you dwell in one place, that neither the people which dwell beyond the River Ganges in the Indies could Hide anything, nor those which in Peru might be able to keep secret their counsels from thee?

Were it not a precious thing, that you could so read in one only book, and withal by reading understand and remember, all that which in all other books (which heretofore have been, and are now, and hereafter shall come out) hath been, is, and shall be learned and found out of them?

How pleasant were it, that you could so sing, that instead of stony rocks you could draw the pearls and precious stones, instead of wild beasts, spirits, and instead of hellish Pluto, move the might princes of the world.

O ye people, God's counsel is far otherwise, who hath concluded now to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without our hopes, and thoughts, and purpose with the like fidelity to put the same in practice, that neither the compassion nor pity of our own children (which some of us in the Fraternity have) shall draw us from it, because we know these unhop'd for goods cannot be inherited, nor by chance be obtained.

If there be somebody now, which on the other side will complain of our discretion, that we offer our treasure so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, than the common people; those we do not contradict, seeing it is not a slight and easy matter; but withal we signify so much, that our Arcana or secrets will no ways be common, and generally made known.

Although the Fama be set forth in five languages, and is manifested to everyone, yet we do partly very well know that the unlearned and gross wits will not receive nor regard the same; as also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known of us by Man's carefulness, but by the Rule of our Revelation and Manifestation. Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears, that they should hear none of them: yea God hath so compassed us about with his clouds, that unto us his servants no violence or force can be done or committed; wherefore we neither can be seen or known by anybody, except he had the eyes of an eagle. It hath been necessary that the Fama be set forth in everyone's mother tongue, because those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, the which shall be divided and parted into certain degrees; as those which dwell in the city of Damascus in Arabia, who have a far different politick order from the other Arabians. For there do govern only wise and understanding men, who by the king's permission make particular laws; according unto which example also the government shall be instituted in Europe (whereof we have a description set down by our Christianly Father) when first is done and come to pass that which is to precede. And thenceforth our Trumpet shall publicly sound with a loud sound, and great noise, when namely the same (which at this present is shown by few, and is secretly, as a thing to come, declared in figures and pictures) shall be free and publicly proclaimed, and the whole world shall be filled withal.

Even in such manner as heretofore, many godly people have secretly and altogether desperately pushed at the Pope's tyranny, which afterwards, with great, earnest, and especial zeal in Germany, was thrown from his seat, and trodden underfoot, whose final fall is delayed, and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his ass's cry, by a new voice. The which we know is already reasonable manifest and known to many learned men in Germany, as their writings and secret congratulations do sufficiently witness the same.

We could here relate and declare what all the time, from the year of Our Lord 1378 (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in these one hundred and six years of his life, which he hath left to our brethren and us after his decease to peruse. But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time. At this time it is enough for those which do not despise our declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us.

Yet to whom it is permitted that he may see, and for his instruction use, those great letters and characters which the Lord God hath written and imprinted in heaven and earth's edifice, through the alteration of government, which hath been from time to time altered and reviewed, the same is already (although as yet unknown to himself) ours. And as we know he will not despise our inviting and calling, so none shall fear any deceit, for we promise and openly say, that no man's uprightness and hopes shall deceive him, whosoever shall make himself known unto us under the seal of secrecy, and desire our Fraternity.

But to the false hypocrites, and to those that seek other things than wisdom, we say and witness by these presents publicly, we cannot be made known, and be betrayed unto them; and much less they shall be able to hurt in any manner of way without the will of God; but they shall certainly be partakers of all the punishment spoken of in our Fama; so their wicked counsels shall light upon themselves, and our treasures shall remain untouched and unstirred, until the Lion doth come, who will ask them for his use, and employ them for the confirmation and establishment of his kingdom. We ought therefore here to observe well, and make it known unto everyone, that God hath certainly and most assuredly concluded to send and grant to the world before her end, which presently thereupon shall ensue, such a truth, light, life, and glory, as the first man Adam had, which he lost in Paradise, after which his successors were put and driven, with him, to misery. Wherefore there shall cease all servitude, falsehood, lies, and darkness, which by little and little, with the great world's revolution, was crept into all arts, works, and governments of men, and have darkened the most part of them. For from thence are proceeded an innumerable sort of all manner of false opinions and heresies, that scarce the wisest of all was able to know whose doctrine and opinion he should follow and embrace, and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into errors through the respect of the philosophers and learned men, and on the other part through true experience. All the which, when it shall once be abolished and removed, and instead thereof a right and true rule instituted, then there will remain thanks unto them which have taken pains therein. But the work itself shall be attributed to the blessedness of our age.

As we now willingly confess, that many principal men by their writings will be a great furtherance unto this Reformation which is to come; so we desire not to have this honour ascribed to us, as if such work were only commanded and imposed upon us. But we confess, and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise, and offer their service, before there shall be any want of executors and accomplisners of God's counsel; yea, the Lord God hath already sent before certain messengers, which should testify his will, to wit, some new stars, which do appear and are seen in the firmament in Serpentario and Cygno, which signify and give themselves known to everyone, that they are powerful Signacula of great weighty matters. So then, the secret his writings and characters are most necessary for all such things which are found out by men. Although that great book of nature stands open to all men, yet there are but few that can read and understand the same. For as there is given to man two instruments to hear, likewise two to see, and two to smell, but only one to speak, and it were but vain to expect speech from the ears, or hearing from the eyes. So there hath been ages or times which have seen, there have also been ages that have heard, smelt, and tasted. Now there remains yet that which in short time, honour shall be likewise given to the tongue, and by the same; what before times hath been seen, heard, and smelt, now finally shall be spoken and uttered forth, when the World shall awake out of her heavy and drowsy sleep, and with an open heart, bare-head, and bare-foot, shall merrily and joyfully meet the new arising Sun.

These characters and letters, as God hath here and there incorporated them in the Holy Scriptures, the Bible, so hath he imprinted them in all beasts. So that like as the mathematician and astronomer can long before see and know the eclipses which are to come, so we may verily foreknow and foresee the darkness of obscurations of the Church, and how long they shall last. From the which characters or letters we have borrowed our magic writing, and have found out, and made, a new language for ourselves, in the which withal is expressed and declared the nature of all things. So that it is no wonder that we are not so eloquent in other languages, the which we know that they are altogether disagreeing to the language of our forefathers, Adam and Enoch, and were through the Babylonical confusion wholly hidden.

But we must also let you understand that there are yet some Eagles' Feathers in our way, the which do hinder our purpose. Wherefore we do admonish everyone for to read diligently and continually the Holy Bible, for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come to our Fraternity. For as this is the whole sum and content of our rule, that every letter or character which is in the world ought to be learned and regarded well; so those are like unto us, and are very near allied unto us, who do make the Holy Bible a rule of their life, and an aim and end of all their studies: yea to let it be a compendium and content of the whole world. And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and ages of the world. Also, it is not our custom to prostitute and make so common the Holy Scriptures; for there are innumerable expounders of the same; some alleging and wresting it to serve for their opinion, some to scandal it, and most wickedly do like it to a nose of wax, which alike should serve the divines,

philosophers, physicians, and mathematicians, against all the which we do openly witness and acknowledge, that from the beginning of the world there hath not been given unto men a more worthy, a more excellent, and more admirable and wholesome Book than the Holy Bible. Blessed is he that hath the same, yet more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God, and doth truly understandeth the same, for his most like to God, and doth come most near to him. But whatsoever hath been said in the Fama concerning the deceivers against the transmutation of metals, and the highest medicine in the world, the same is thus to be understood, that this so great gift of God we do in no manner set at naught, or dispise it. But because she bringeth not with her always the knowledge of Nature, but this bringeth forth not only medicine, but also maketh manifest and open unto us innumerable secrets and wonders. Therefore it is requisite, that we be earnest to attain to the understanding and knowledge of philosophy. And moreover, excellent wits ought not to be drawn to the tincture of metals, before they be exercised well in the knowledge of Nature. He must needs be an insatiable creature, who is come so far, that neither poverty nor sickness can hurt him, yea, who is exalted above all other men, and hath rule over that, the which doth anguish, trouble and pain others, yet will give himself again to idle things, as to build houses, make wars, and use al manner of pride, because he hath gold and silver infinite store. God is far otherwise pleased, for he exalteth the lowly, and pulleth down the proud with disdain; to those which are of few works, he sendeth his holy Angel to speak with them, but the unclean babblers he driveth in the wilderness and solitary places. The which is the right reward of the Romish seducers, who have vomited forth their blasphemies against Christ, and as yet do not abstain from their lies in this clear shining light. In Germany all their abominations and detestable tricks have been disclosed, that thereby he may fully fulfill the measure of sin, and draw near to the end of his punishment. Therefore one day it will come to pass, that the mouth of those vipers will be stopped and the triple crown will be brought to nought, as thereof at our meeting shall more plain and at large be discoursed.

For conclusion of our Confession, we must earnestly admonish you, that you put away, if not all, yet the most books written by false Alchemists, who do think it but a jest, or a pastime, when they either misuse the Holy Trinity, when they do apply it to vain things, or deceive the people with most strange figures, and dark sentences and speeches, and cozen the simple of their money; as there are nowadays too many such books set forth, which the Enemy of man's welfare doth daily, and will to the end, mingle among the good seed, thereby to make the Truth more difficult to be believed, which in herself is simple, easy, and naked, but contrarily Falsehood is proud, haughty, and coloured with a kind of lustre of seeming godly and of humane wisdom. Ye that are wise eschew such books, and turn unto us, who seek not your moneys, but offer unto you most willingly our great treasures. We hunt not after your goods with invented lying tinctures, but desire to make you partakes of our goods. We speak unto you by parables, but would willingly bring you to the right, simple, easy and ingenuous exposition, understanding, declaration, and knowledge of all secrets. We desire not to be received by you, but invite you unto our more than kingly houses and palaces, and that verily not by our own proper motion, but (that you likewise may know it) as forced unto it, by the instigation of the Spirit of God, by his admonitions, and by the occasion of this present time.

What think you, loving people, and how seem you affected, seeing that you now understand and know, that we acknowledge ourselves truly and sincerely to profess Christ, condemn the Pope, addict ourselves to the true Philosophy, lead a Christian life, and daily call, entreat and invite many more unto our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not at length how you might begin with us, not only by pondering the Gifts which are in you, and by experience which you have in the word of God, beside the careful consideration of the imperfection of all arts, and many other unfitting things, to seek for an amendment therein; to appease God, and to accommodate you for the time wherein you live. Certainly if you will perform the same, this profit will follow, that all those goods which Nature hath in all parts of the world wonderfully dispersed, shall at one time altogether be given unto you, and shall easily disburden you of all that which obscureth the understanding of man, and hindereth the working thereof, like unto the vain eccentrics and epicycles.

But those pragmatikal and busy-headed men, who either are blinded with the glittering of gold, or (to say more truly) who are now honest, but by; thinking such great riches should never fail, might easily be corrupted, and brought to idleness, and to riotous proud living, those we desire that they would not trouble us with their idle and vain crying. But let them think, that although there be a medicine to be had which might fully cure all diseases, nevertheless those whom God hath destined to plague with diseases, nevertheless those whom God hath destined to plague with diseases, and to keep under the rod of correction, such shall never obtain any such medicine.

Even in such manner, although we might enrich the whole world, and endue them with learning, and might release it from innumerable miseries, yet shall we never be manifested and made known unto any many, without the especial pleasure of God; yea, it shall be so far from him whosoever thinks to get the benefit and be partaker of our riches and knowledge, without and against the will of God, that he shall sooner lose his life in seeking and searching for us, than to find us, and attain to come to the wished happiness of the Fraternity of the Rosy Cross.

Chymical Wedding - First Day

This version was edited, from the Foxcroft English edition of 1690, into modern English by Adam McLean and Deirdre Green, and formed the basis of the Magnum Opus Edition, published in 1984.

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On an evening before Easter Day, I sat at a table, and having (as my custom was) in my humble prayer sufficiently conversed with my Creator, and considered many great mysteries (whereof the Father of Lights his Majesty had shown me not a few) and being now ready to prepare in my heart, together with my dear Paschal Lamb, a small, unleavened, undefiled cake; all of a sudden arose so horrible a tempest, that I imagined no other but that through its mighty force, the hill on which my little house was founded would fly into pieces.

But inasmuch as this, and the like from the Devil (who had done me many a spite) was no new thing to me, I took courage, and persisted in my meditation, till somebody in an unusual manner touched me on the back; whereupon I was so hugely terrified, that I dared hardly look about me; yet I showed myself as cheerful as (in such occurrences) human frailty would permit. Now the same thing still twitching me several times by the coat, I looked back, and behold it was a fair and glorious lady, whose garments were all sky-coloured, and curiously (like Heaven) bespangled with golden stars; in her right hand she bore a trumpet of beaten gold, on which a Name was engraved which I could well read but am as yet forbidden to reveal it. In her left hand she had a great bundle of letters of all languages, which she (as I afterwards understood) was to carry to all countries. She also had large and beautiful wings, full of eyes throughout, with which she could mount aloft, and fly swifter than any eagle.

I might perhaps have been able to take further notice of her, but because she stayed so little time with me, and terror and amazement still possessed me, I had to be content. For as soon as I turned about, she turned her letters over and over, and at length drew out a small one, which with great reverence she laid down upon the table, and without giving one word, departed from me. But in her mounting upward, she gave so mighty a blast on her gallant trumpet, that the whole hill echoed from it, and for a full quarter of an hour after, I could hardly hear my own words.

In so unlooked for an adventure I was at a loss, how either to advise or to assist my poor self, and therefore fell upon my knees and besought my Creator to permit nothing contrary to my eternal happiness to befall me. Whereupon with fear and trembling, I went to the letter, which was now so heavy, that had it been mere gold it could hardly have been so weighty. Now as I was diligently viewing it, I found a little seal, on which a curious cross with this inscription, IN HOC SIGNO VINCES, was engraved.

Now as soon as I espied this sign I was the more comforted, as not being ignorant that such a seal was little acceptable, and much less useful, to the Devil. Whereupon I tenderly opened the letter, and within it, in an azure field, in golden letters, found the following verses written.

This day, today
Is the Royal Wedding day.
For this thou wast born
And chosen of God for joy
Thou mayest go to the mountain
Whereon three temples stand,
And see there this affair.
Keep watch
Inspect thyself
And shouldst thou not bathe thoroughly
The Wedding may work thy bane.
Bane comes to him who faileth here
Let him beware who is too light.

Below was written : Sponsus and Sponsa.

As soon as I had read this letter, I was presently like to have fainted away, all my hair stood on end, and a cold sweat tricked down my whole body. For although I well perceived that this was the appointed wedding, of which seven years before I was acquainted in a bodily vision, and which now for so long a time I had with great earnestness

awaited, and which lastly, by the account and calculation of the planets, I had most diligently observed, I found so to be, yet could I never foresee that it must happen under such grievous perilous conditions. For whereas I before imagined, that to be a welcome and acceptable guest, I needed only to be ready to appear at the wedding, I was now directed to Divine Providence, of which until this time I was never certain.

I also found by myself, the more I examined my self, that in my head there was nothing but gross misunderstanding, and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet, and which I daily conversed with, much less that I should be born to the searching out and understanding of the secrets of Nature, since in my opinion Nature might everywhere find a more virtuous disciple, to whom to entrust her precious, though temporary and changeable, treasures.

I found also that my bodily behaviour, and outward good conversation, and brotherly love towards my neighbour, was not duly purged and cleansed. Moreover the tickling of the flesh manifested itself, whose affection was bent only to pomp and bravery, and worldly pride, and not to the good of mankind: and I was always contriving how by this art I might in a short time abundantly increase my profit and advantage, rear up stately palaces, make myself an everlasting name in the world, and other similar carnal designs. But the obscure words concerning the three temples particularly afflicted me, which I was not able to make out by any after-speculation, and perhaps should not have done so yet, had they not been wonderfully revealed to me.

Thus stuck between hope and fear, examining my self again and again, and finding only my own frailty and impotence, not being in any way able to succour myself, and exceedingly amazed at the forementioned threatening, at length I betook myself to my usual and most secure course - after I had finished my earnest and most fervent prayer, I laid myself down in my bed, so that perchance my good angel by the Divine permission might appear, and (as it had sometimes formerly happened) instruct me in this doubtful affair. Which to the praise of God, my own good, and my neighbours' faithful and hearty warning and amendment, did now likewise come about.

For I was yet scarcely fallen asleep, when I thought that I, together with an innumerable multitude of men, lay fettered with great chains in a dark dungeon, in which, without the least glimpse of light, we swarmed like bees one over another, and thus rendered each other's affliction more grievous. But although neither I nor any of the rest could see one jot, yet I continually heard one heaving himself above the other, when his chains and fetters had become ever so slightly lighter, though none of us had much reason to shove up above the other, since we were all captive wretches.

Now when I with the rest had continued a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many trumpets sounding together and kettle drums beating in such a masterly fashion, that it even revived us in our calamity and made us rejoice. During this noise the cover of the dungeon was lifted up from above, and a little light let down to us. Then first might truly have been discerned the bustle we kept, for all went pell-mell, and he who perchance had heaved himself up too much, was forced down again under the others' feet. In brief, each one strove to be uppermost. Neither did I myself linger, but with my weighty fetters slipped up from under the rest, and then heaved myself upon a stone, which I laid hold of; howbeit, I was caught at several times by others, from whom yet as well as I might, I still guarded myself with hands and feet. For we imagined no other but that we should all be set at liberty, which yet fell out quite otherwise.

For after the nobles who looked upon us from above through the hole had recreated themselves a while with our struggling and lamenting, a certain hoary-headed ancient man called to us to be quiet, and having scarcely obtained this, began (as I still remember) to speak on thus:

If the poor human race
Were not so arrogant
It would have been given much good
From my mother's heritage,
But because the human race will not take heed
It lies in such straits
And must be held in prison.
And yet my dearest mother
Will not regard their mischief,
She leaves her lovely gifts
That many a man might come to the light,
Though this may chance but seldom
That they be better prized
Nor reckoned as mere fable.

Therefore in honour of the feast
Which we shall hold today,
That her grace may be multiplied
A good work will she do :
The rope will now be lowered
Whoever may hang on to it
He shall be freed.

He had scarcely finished speaking when an ancient matron commanded her servants to let down the cord seven times into the dungeon, and draw up whosoever could hang upon it. Good God! that I could sufficiently describe the hurry and disquiet that then arose amongst us; for everyone strove to get to the cord, and yet only hindered each other. But after seven minutes a sign was given by a little bell, whereupon at the first pull the servants drew up four. At that time I could not get very near the cord, having (as is beforementioned) to my huge misfortune, betaken myself to a stone at the wall of the dungeon; and thereby I was made unable to get to the cord which descended in the middle.

The cord was let down the second time, but many, because their chains were too heavy, and their hands too tender, could not keep their hold on the cord, but with themselves beat down many another who else perhaps might have held fast enough; nay, many a one was forcibly pulled off by another, who yet could not himself get at it, so mutually envious were we even in this our great misery. But they of all others most moved my compassion whose weight was so heavy that they tore their very hands from their bodies, and yet could not get up. Thus it came to pass that at those five times very few were drawn up. For as soon as the sign was given, the servants were so nimble at drawing the cord up, that the most part tumbled one upon another, and the cord, this time especially, was drawn up very empty.

Whereupon the greatest part, and even I myself, despaired of redemption, and called upon God that he would have pity on us, and (if possible) deliver us out of this obscurity; who then also heard some of us. For when the cord came down the sixth time, some of them hung themselves fast upon it; and whilst being drawn up, the cord swung from one side to the other, and (perhaps by the will of God) came to me, and I suddenly caught it, uppermost above all the rest, and so at length beyond hope came out. At which I rejoiced exceedingly, so that I did not perceive the wound which during the drawing up I had received on my head from a sharp stone, until I, with the rest who were released (as was always done before) had to help with the seventh and last pull; at which time through straining, the blood ran down all over my clothes, which I nevertheless because of my joy did not take notice of. Now when the last drawing up on which the most of all hung was finished, the matron caused the cord to be laid aside, and asked her aged son to declare her resolution to the rest of the prisoners, who after he had thought a little spoke thus unto them.

Ye childer dear
Ye who are here,
It is completed
What long hath been known,
The great favour which my mother
Hath here shown you twain
Ye should not disdain :
A joyful time shall soon be come.
When each shall be the other's equal,
No one be poor or rich,
And who was given great commands
Must bring much with him now,
And who was much entrusted with
Stripped to the skin will be,
Wherefore leave off your lamentation
Which is but for a few days.

As soon as he had finished these words, the cover was again put to and locked down, and the trumpets and kettle-drums began afresh, yet the noise of them could not be so loud but that the bitter lamentation of the prisoners which arose in the dungeon was heard above all, which soon also caused my eyes to run over.

Presently afterwards the ancient matron, together with her son, sat down on seats before prepared, and commanded the redeemed should be told. Now as soon as she had demanded everyone's name, which were also written down by

a little page; having viewed us all, one after another, she sighed, and spoke to her son, so that I could well hear her, "Ah, how heartily I am grieved for the poor men in the dungeon! I would to God I could release them all." To which her son replied, "It is, mother, thus ordained by God, against whom we may not contend. If we were all of us lords, and possessed all the goods upon Earth, and were seated at table, who would there then be to bring up the service?"

Whereupon his mother held her peace, but soon after she said, "Well, however, let these be freed from their fetters," which was likewise presently done, and I was the last except a few; yet I could not refrain (though I still looked upon the rest) but bowed myself before the ancient matron, and thanked God that through her, he had graciously and fatherly vouchsafed to bring me out of such darkness into the light. After me the rest did likewise, to the satisfaction of the matron.

Lastly, to everyone was given a piece of gold for a remembrance, and to spend by the way, on the one side of which was stamped the rising sun, and on the other (as I remember) these three letters, D.L.S.; and therewith everyone had license to depart, and was sent to his own business with this annexed limitation, that we to the glory of God should benefit our neighbours, and reserve in silence what we had been entrusted with; which we also promised to do, and so departed one from another. But because of the wounds which the fetters had caused me, I could not well go forward, but halted on both feet, which the matron presently espied, laughing at it, and calling me again to her said thus to me: "My son, do not let this defect afflict you, but call to mind your infirmities, and therewith thank God who has permitted you even in this world, and in your state of imperfection, to come into so high a light; and keep these wounds for my sake."

Whereupon the trumpets began to sound again, which gave me such a shock that I woke up, and then first perceived that it was only a dream, but it so strongly impressed my imagination that I was still perpetually troubled about it, and I thought I still felt the wounds on my feet. Howbeit, by all these things I understood well that God had vouchsafed that I should be present at this mysterious and bidden wedding. Wherefore with childlike confidence I returned thanks to his Divine Majesty, and besought him that he would further preserve me in fear of him, that he would daily fill my heart with wisdom and understanding, and at length graciously (without deserting me) conduct me to the desired end.

Hereupon I prepared myself for the way, put on my white linen coat, girded my loins, with a blood-red ribbon bound cross-ways over my shoulder. In my hat I stuck four red roses, so that I might sooner be noticed amongst the throng by this token. For food I took bread, salt and water, which by the counsel of an understanding person I had at certain times used, not without profit, in similar occurrences.

But before I left my cottage, I first, in this my dress and wedding garment, fell down upon my knees, and besought God that in case such a thing were, he would vouchsafe me a good issue. And thereupon in the presence of God I made a vow that if anything through his grace should be revealed to me, I would employ it to neither my own honour nor my own authority in the world, but to the spreading of his Name, and the service of my neighbour. And with this vow, and good hope, I departed out of my cell with joy.

Chymical Wedding - Second Day

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I had hardly got out of my cell into a forest when I thought the whole heaven and all the elements had already trimmed themselves in preparation for this wedding. For even the birds chanted more pleasantly than before, and the young fawns skipped so merrily that they made my heart rejoice, and moved me to sing; wherefore with a loud voice I thus began:

Rejoice dear bird
And praise thy Maker,
Raise bright and clear thy voice,
Thy God is most exalted,
Thy food he hath prepared for thee
To give thee in due season.
So be content therewith,
Wherefore shalt thou not be glad,
Wilt thou arraign thy God

That he hath made thee bird?
Wilt trouble thy wee head
That he made thee not a man?
Be still, he hath it well bethought
And be content therewith.
What do I then, a worm of earth
To judge along with God?
That I in this heaven's storm
Do wrestle with all art.
Thou canst not fight with God.
And whoso is not fit for this, let him be sped away
O Man, be satisfied
That he hath made thee not the King
And take it not amiss,
Perchance hadst thou despised his name,
That were a sorry matter :
For God hath clearer eyes than that
He looks into thy heart,
Thou canst not God deceive.

This I sang now from the bottom of my heart throughout the whole forest, so that it resounded from all parts, and the hills repeated my last words, until at length I saw a curious green heath, to which I betook myself out of the forest. Upon this heath stood three lovely tall cedars, which by reason of their breadth afforded excellent and desired shade, at which I greatly rejoiced. For although I had not hitherto gone far, yet my earnest longing made me very faint, whereupon I hastened to the trees to rest a little under them. But as soon as I came somewhat closer, I saw a tablet fastened to one of them, on which (as afterwards I read) in curious letters the following words were written:

"God save you, stranger! If you have heard anything concerning the nuptials of the King, consider these words. By us the Bridegroom offers you a choice between four ways, all of which, if you do not sink down in the way, can bring you to his royal court. The first is short but dangerous, and one which will lead you into rocky places, through which it will scarcely be possible to pass. The second is longer, and takes you circuitously; it is plain and easy, if by the help of the Magnet you turn neither to left nor right. The third is that truly royal way which through various pleasures and pageants of our King, affords you a joyful journey; but this so far has scarcely been allotted to one in a thousand. By the fourth no man shall reach the place, because it is a consuming way, practicable only for incorruptible bodies. Choose now which one you will of the three, and persevere constantly therein, for know whichever you will enter, that is the one destined for you by immutable Fate, nor can you go back in it save at great peril to life. These are the things which we would have you know. But, ho, beware! you know not with how much danger you commit yourself to this way, for if you know yourself to be obnoxious by the smallest fault to the laws of our King, I beseech you, while it is still possible, to return swiftly to your house by the way you came."

As soon as I read this writing all my joy nearly vanished again, and I who before sang merrily, began now inwardly to lament. For although I saw all the three ways before me, and understood that henceforward it was vouchsafed to me to choose one of them, yet it troubled me that if I went the stony and rocky way, I might get a miserable and deadly fall, or if I took the long one, I might wander out of it through byways, or be in other ways detained in the great journey. Neither could I hope that I amongst thousands should be the very one who should choose the royal way. I saw likewise the fourth before me, but it was so environed with fire and exaltations, that I did not dare draw near it by much, and therefore again and again considered whether I should turn back, or take any of the ways before me. I considered well my own unworthiness, but the dream still comforted me that I was delivered out of the tower; and yet I did not dare confidently rely upon a dream; whereupon I was so perplexed in various ways, that very great weariness, hunger and thirst seized me.

Whereupon I presently drew out my bread and cut a slice of it; which a snow-white dove of whom I was not aware, sitting upon the tree, saw, and therewith (perhaps according to her usual manner) came down. She betook herself very familiarly with me, and I willingly imparted my food to her, which she received, and so with her prettiness she again refreshed me a little. But as soon as her enemy, a most black raven, perceived it, he straightaway darted down upon the dove, and taking no notice of me, would force away the dove's food, and she could not guard herself otherwise than by flight. Whereupon they both flew together towards the south, at which I was so hugely incensed

and grieved that without thinking what I did, I hastened after the filthy raven, and so against my will ran into one of the forementioned ways a whole field's length. And thus the raven having been chased away, and the dove delivered, I then first observed what I had inconsiderately done, and that I was already entered into a way, from which under peril of great punishment I could not retire. And though I had still wherewith in some measure to comfort myself, yet that which was worst of all to me was that I had left my bag and bread at the tree, and could never retrieve them. For as soon as I turned myself about, a contrary wind was so strong against me that it was ready to fell me. But if I went forward on the way, I perceived no hindrance at all. From which I could easily conclude that it would cost me my life if I should set myself against the wind, wherefore I patiently took up my cross, got up onto my feet, and resolved, since so it must be, that I would use my utmost endeavour to get to my journey's end before night. Now although many apparent byways showed themselves, yet I still proceeded with my compass, and would not budge one step from the Meridian Line; howbeit the way was often so rugged and impassable, that I was in no little doubt of it. On this way I constantly thought upon the dove and the raven, and yet could not search out the meaning; until at length upon a high hill afar off I saw a stately portal, to which, not regarding how far it was distant both from me and from the way I was on, I hastened, because the sun had already hid himself under the hills, and I could see no abiding place elsewhere; and this verily I ascribe only to God, who might well have permitted me to go forward in this way, and withheld my eyes that so I might have gazed beside this gate.

To this I now made great haste, and reached it in so much daylight as to take a very competent view of it. Now it was an exceedingly royal beautiful portal, on which were carved a multitude of most noble figures and devices, every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large tablet, with these words, "Procul hinc, procul ite profani" ("keep away, you who are profane"), and other things more, that I was earnestly forbidden to relate.

Now as soon as I came under the portal, there straightaway stepped forth one in a sky-coloured habit, whom I saluted in a friendly manner; and though he thankfully returned this salute, yet he instantly demanded of me my letter of invitation. O how glad was I that I had then brought it with me! For how easily might I have forgotten it (as it also chanced to others) as he himself told me! I quickly presented it, wherewith he was not only satisfied, but (at which I much wondered) showed me abundance of respect, saying, "Come in my brother, you are an acceptable guest to me"; and entreated me not to withhold my name from him. Now I having replied that I was a Brother of the Red-Rosy Cross, he both wondered and seemed to rejoice at it, and then proceeded thus: "My brother, have you nothing about you with which to purchase a token?" I answered that my ability was small, but if he saw anything about me he had a mind to, it was at his service. Now he having requested of me my bottle of water, and I having granted it, he gave me a golden token on which stood no more than these two letters, S.C., entreating me that when it stood me in good stead, I would remember him. After which I asked him how many had come in before me, which he also told me, and lastly out of mere friendship gave me a sealed letter to the second Porter.

Now having lingered some time with him, the night grew on. Whereupon a great beacon upon the gates was immediately fired, so that if any were still upon the way, he might make haste thither. But the way, where it finished at the castle, was enclosed on both sides with walls, and planted with all sorts of excellent fruit trees, and on every third tree on each side lanterns were hung up, in which all the candles were lighted with a glorious touch by a beautiful Virgin, dressed in sky-colour, which was so noble and majestic a spectacle that I yet delayed somewhat longer than was requisite. But at length after sufficient information, and an advantageous instruction, I departed friendlily from the first Porter.

On the way, I would gladly have known what was written in my letter, yet since I had no reason to mistrust the Porter, I forbore my purpose, and so went on the way, until I came likewise to the second gate, which though it was very like the other, yet it was adorned with images and mystic significations. On the affixed tablet was "Date et dabitur vobis" ("give and it shall be given unto you"). Under this gate lay a terrible grim lion chained, who as soon as he saw me arose and made at me with great roaring; whereupon the second Porter who lay upon a stone of marble woke up, and asked me not to be troubled or afraid, and then drove back the lion; and having received the latter which I gave him with trembling, he read it, and with very great respect said thus to me: "Now welcome in God's Name to me the man who for a long time I would gladly have seen." Meanwhile he also drew out a token and asked me whether I could purchase it. But having nothing else left but my salt, I presented it to him, which he thankfully accepted. Upon this token again stood only two letters, namely, S.M.

I was just about to enter into discourse with him, when it began to ring in the castle, whereupon the Porter counseled me to run, or else all the pains and labour I had hitherto undergone would serve to no purpose, for the lights above were already beginning to be extinguished. Whereupon I went with such haste that I did not heed the Porter, I was in such anguish; and truly it was necessary, for I could not run so fast but that the Virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had she not given me some light with her torch. I was moreover constrained to enter right next to her, and the gate was suddenly clapped to, so that a part of my coat

was locked out, which I was verily forced to leave behind me. For neither I, nor they who stood ready without and called at the gate, could prevail with the Porter to open it again, but he delivered the keys to the Virgin, who took them with her into the court.

Meanwhile I again surveyed the gate, which now appeared so rich that the whole world could not equal it. Just by the door were two columns, on one of which stood a pleasant figure with this inscription, "Congratulor". The other, which had its countenance veiled, was sad, and beneath was written, "Condoleo". In brief, the inscriptions and figures were so dark and mysterious that the most dextrous man on earth could not have expounded them. But all these (if God permits) I shall before long publish and explain.

Under this gate I was again to give my name, which was this last time written down in a little vellum book, and immediately with the rest despatched to the Lord Bridegroom. It was here where I first received the true guest token, which was somewhat smaller than the former, but yet much heavier. Upon this stood these letters, S.P.N. Besides this, a new pair of shoes were given me, for the floor of the castle was laid with pure shining marble. My old shoes I was to give away to one of the poor who sat in throngs, although in very good order, under the gate. I then bestowed them upon an old man, after which two pages with as many torches conducted me into a little room.

There they asked me to sit down on a form, which I did, but they, sticking their torches in two holes, made in the pavement, departed and thus left me sitting alone. Soon after I heard a noise, but saw nothing, and it proved to be certain men who stumbled in upon me; but since I could see nothing, I had to suffer, and wait to see what they would do with me. But presently perceiving them to be barbers, I entreated them not to jostle me so, for I was content to do whatever they desired; whereupon they quickly let me go, and so one of them (whom I could not yet see) finely and gently cut away the hair round about from the crown of my head, but over my forehead, ears and eyes he permitted my ice-grey locks to hang. In this first encounter (I must confess) I was ready to despair, for inasmuch as some of them shoved me so forcefully, and yet I could see nothing, I could think nothing other but that God for my curiosity had suffered me to miscarry. Now these invisible barbers carefully gathered up the hair which was cut off, and carried it away with them.

After which the two pages entered again, and heartily laughed at me for being so terrified. But they had scarcely spoken a few words with me when again a little bell began to ring, which (as the pages informed me) was to give notice for assembling. Whereupon they asked me to rise, and through many walks, doors and winding stairs lit my way into a spacious hall. In this room was a great multitude of guests, emperors, kings, princes, and lords, noble and ignoble, rich and poor, and all sorts of people, at which I greatly marvelled, and thought to myself, 'ah, how gross a fool you have been to engage upon this journey with so much bitterness and toil, when (behold) here are even those fellows whom you know well, and yet never had any reason to esteem. They are now all here, and you with all your prayers and supplications have hardly got in at last'. This and more the Devil at that time injected, while I notwithstanding (as well as I could) directed myself to the issue.

Meanwhile one or other of my acquaintance here and there spoke to me: "Oh Brother Rosencreutz! Are you here too?"

"Yes (my brethren)," I replied, "the grace of God has helped me in too".

At which they raised mighty laughter, looking upon it as ridiculous that there should be need of God in so slight an occasion. Now having demanded each of them concerning his way, and finding that most of them were forced to clamber over the rocks, certain trumpets (none of which we yet saw) began to sound to the table, whereupon they all seated themselves, every one as he judged himself above the rest; so that for me and some other sorry fellows there was hardly a little nook left at the lowermost table.

Presently the two pages entered, and one of them said grace in so handsome and excellent a manner, that it made the very heart in my body rejoice. However, certain great Sr John's made but little reckoning of them, but jeered and winked at one another, biting their lips within their hats, and using other similar unseemly gestures. After this, meat was brought in, and although no one could be seen, yet everything was so orderly managed, that it seemed to me as if every guest had his own attendant. Now my artists having somewhat recreated themselves, and the wine having removed a little shame from their hearts, they presently began to vaunt and brag of their abilities. One would prove this, another that, and commonly the most sorry idiots made the loudest noise. Ah, when I call to mind what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In a word, they never kept in their order, but whenever one rascal here, another there, could insinuate himself in between the nobles, then they pretended to having finished such adventures as neither Samson nor yet Hercules with all their strength could ever have achieved: this one would discharge Atlas of his burden; the other would again draw forth the three-headed Cerberus out of Hell. In brief, every man had his own prate, and yet the greatest lords were so simple that they believed their pretences, and the rogues so audacious, that although one or other of them was here and there rapped over the fingers with a knife, yet they flinched not at it, but when anyone perchance had filched a gold-chain, then they would all hazard for the same.

I saw one who heard the rustling of the heavens. The second could see Plato's Ideas. A third could number Democritus's atoms. There were also not a few pretenders to the perpetual motion. Many a one (in my opinion) had good understanding, but assumed too much to himself, to his own destruction. Lastly, there was one also who found it necessary to persuade us out of hand that he saw the servitors who attended us, and would have persuaded us as to his contention, had not one of these invisible waiters reached him such a handsome cuff upon his lying muzzle, that not only he, but many more who were by him, became as mute as mice.

But it pleased me most of all, that all those of whom I had any esteem were very quiet in their business, and made no loud cry of it, but acknowledged themselves to be misunderstanding men, to whom the mysteries of nature were too high, and they themselves much too small. In this tumult I had almost cursed the day when I came here; for I could not behold but with anguish that those lewd vain people were above at the board, but I in so sorry a place could not rest in quiet, one of those rascals scornfully reproaching me for a motley fool.

Now I did not realise that there was still one gate through which we must pass, but imagined that during the whole wedding I was to continue in this scorn, contempt and indignity, which I had yet at no time deserved, either from the Lord Bridegroom or the Bride. And therefore (in my opinion) he should have done well to sort out some other fool than me to come to his wedding. Behold, to such impatience the iniquity of this world reduces simple hearts. But this really was one part of my lameness, of which (as is before mentioned) I dreamed. And truly the longer this clamour lasted, the more it increased. For there were already those who boasted of false and imaginary visions, and would persuade us of palpably lying dreams.

Now there sat by me a very fine quiet man, who often discoursed of excellent matters. At length he said, "Behold my brother, if anyone should now come who were willing to instruct these blockish people in the right way, would he be heard?"

"No, verily", I replied.

"The world," he said, "is now resolved (whatever comes of it) to be cheated, and cannot abide to give ear to those who intend its good. Do you see that same cocks-comb, with what whimsical figures and foolish conceits he allures others to him. There one makes mouths at the people with unheard-of mysterious words. Yet believe me in this, the time is now coming when those shameful vizards shall be plucked off, and all the world shall know what vagabond impostors were concealed behind them. Then perhaps that will be valued which at present is not esteemed."

Whilst he was speaking in this way, and the longer the clamour lasted the worse it was, all of a sudden there began in the hall such excellent and stately music such as I never heard all the days of my life; whereupon everyone held his peace, and waited to see what would become of it. Now in this music there were all the sorts of stringed instruments imaginable, which sounded together in such harmony that I forgot myself, and sat so immovable that those who sat by me were amazed at me; and this lasted nearly half an hour, during which time none of us spoke one word. For as soon as anyone at all was about to open his mouth, he got an unexpected blow, nor did he know where it came from. I thought since we were not permitted to see the musicians, I should have been glad to view just all the instruments they were using. After half an hour this music ceased unexpectedly, and we could neither see or hear anything more.

Presently after, a great noise began before the door of the hall, with sounding and beating of trumpets, shalms and kettle-drums, as majestic as if the Emperor of Rome had been entering; whereupon the door opened by itself, and then the noise of the trumpets was so loud that we were hardly able to endure it. Meanwhile (to my thinking) many thousand small tapers came into the hall, all of which themselves marched in so very exact an order as altogether amazed us, till at last the two aforementioned pages with bright torches entered the hall, lighting the way of a most beautiful Virgin, all drawn on a gloriously gilded triumphant self-moving throne. It seemed to me that she was the very same who before on the way kindled and put out the lights, and that these attendants of hers were the very same whom she formerly placed at the trees. She was not now, as before, in sky-colour, but arrayed in a snow-white glittering robe, which sparkled with pure gold, and cast such a lustre that we could not steadily look at it. Both the pages were dressed in the same manner (although somewhat more modestly). As soon as they came into the middle of the hall, and had descended from the throne, all the small tapers made obeisance before her. Whereupon we all stood up from our benches, yet everyone stayed in his own place. Now she having showed to us, and we again to her, all respect and reverence, in a most pleasant tone she began to speak as follows:

The King, my gracious lord
He is not far away,
Nor is his dearest bride,
Betrothed to him in honour.
They have now with the greatest joy
Beheld your coming hither.

Wherefore especially they would proffer
Their favour to each one of you,
And they desire from their heart's depth
That ye at all times fare ye well,
That ye have the coming wedding's joy
Unmixed with others' sorrow.

Hereupon with all her small tapers she courteously bowed again, and soon after began as follows:

Ye know what in the invitation stands :
No man hath been called hither
Who hath not got from God already
All gifts most beautiful,
And hath himself adorned aright
As well befits him here,
Though some may not believe it,
That any one so wayward be
That on such hard conditions
Should dare to make appearance
When he hath not prepared himself
For this wedding long before.
So now they stand in hope
That ye be well furnished with all good things,
Be glad that in such hard times
So many folk be found
But men are yet so forward that
They care not for their boorishness
And thrust themselves in places where
They are not called to be.
Let no knave be smuggled in
No rogue slip in with others.
They will declare right openly
That they a wedding pure will have,
So shall upon the morrow's morn
The artist's scales be set
Wherein each one be weighed
And found what he forgotten hath.
Of all the host assembled here
Who trusts him not in this
Let him now stand aside.
And should he bide here longer
Then he will lose all grace and favour
Be trodden underfoot,
And he whose conscience pricketh him
Shall be left in this hall today
And by tomorrow he'll be freed
But let him come hither never again.
But he who knows what is behind him
Let him go with his servant
Who shall attend him to his room
And there shall rest him for this day,
For he awaits the scales with praise
Else will his sleep be mighty hard.
Let the others make their comfort here
For he who goes beyond his means
'Twere better he had hid away.

And now the best from each be hoped.

As soon as she had finished saying this, she again made reverence, and sprung cheerfully into her throne, after which the trumpets began to sound again, which yet was not forceful enough to take the grievous sighs away from many. So they conducted her invisibly away again, but most of the small tapers remained in the room, and one of them accompanied each of us.

In such perturbation it is not really possible to express what pensive thoughts and gestures were among us. Yet most of us were resolved to await the scale, and in case things did not work out well, to depart (as they hoped) in peace. I had soon cast up my reckoning, and since my conscience convinced me of all ignorance, and unworthiness, I purposed to stay with the rest in the hall, and chose rather to content myself with the meal I had already taken, than to run the risk of a future repulse. Now after everyone had each been conducted into a chamber (each, as I since understood, into a particular one) by his small taper, there remained nine of us, and among the rest he who discoursed with me at the table too. But although our small tapers did not leave us, yet soon after an hour's time one of the aforementioned pages came in, and, bringing a great bundle of cords with him, first demanded of us whether we had concluded to stay there; when we had affirmed this with sighs, he bound each of us in a particular place, and so went away with our small tapers, and left us poor wretches in darkness.

Then some first began to perceive the imminent danger, and I myself could not refrain from tears. For although we were not forbidden to speak, yet anguish and affliction allowed none of us to utter one word. For the cords were so wonderfully made that none could cut them, much less get them off his feet. Yet this comforted me, that still the future gain of many a one who had now taken himself to rest, would prove very little to his satisfaction. But we by only one night's penance might expiate all our presumption. Till at length in my sorrowful thoughts I fell asleep, during which I had a dream. Now although there is no great matter in it, yet I think it not impertinent to recount it. I thought I was upon a high mountain, and saw before me a great and large valley. In this valley were gathered together an unspeakable multitude of people, each of which had at his head a thread, by which he was hanged from Heaven; now one hung high, another low, some stood even almost upon the earth. But through the air flew up and down an ancient man, who had in his hand a pair of shears, with which he cut here one's, there another's thread. Now he that was close to the earth was so much more ready, and fell without noise, but when it happened to one of the high ones, he fell so that the earth quaked. To some it came to pass that their thread was so stretched that they came to the earth before the thread was cut. I took pleasure in this tumbling, and it gave my heart joy, when he who had over-exalted himself in the air about his wedding got so shameful a fall that it even carried some of his neighbours along with him. In a similar way it also made me rejoice that he who had all this while kept himself near the earth could come down so finely and gently that even the men next to him did not perceive it.

But being now in my highest fit of jollity, I was jogged unawares by one of my fellow captives, upon which I was awakened, and was very much discontented with him. However, I considered my dream, and recounted it to my brother, lying by me on the other side, who was not dissatisfied with it, but hoped that some comfort might be meant by it. In such discourse we spent the remaining part of the night, and with longing awaited the day.

Chymical Wedding - Third Day

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Now as soon as the lovely day was broken, and the bright Sun, having raised himself above the hills, had again took himself to his appointed office in the high Heaven, my good champions began to rise out of their beds, and leisurely to make themselves ready for the Inquisition. Whereupon, one after another, they came again into the hall, and saying good morning, demanded how we had slept that night; and having seen our bonds, there were some that reproved us for being so cowardly, and because we had not, rather, like them, hazarded upon all adventures. However, some of them whose hearts still smote them made no loud cry of the business. We excused ourselves with our ignorance, hoping we should now soon be set at liberty, and learn wisdom by this disgrace, that they on the contrary had not yet altogether escaped; and perhaps their greatest danger was still to come.

At length everyone being assembled again, the trumpets began again to sound and the kettle drums to beat as formerly, and we then imagined nothing other but that the Bridegroom was ready to present himself; which nevertheless was a huge mistake. For it was again the Virgin of yesterday, who had arrayed herself all in red velvet, and girded herself with a white scarf. On her head she had a green wreath of laurel, which greatly suited her. Her train was now no more of small tapers, but consisted of two hundred men in armour, who were all (like her) clothed

in red and white.

Now as soon as they were alighted from the throne, she came straight to us prisoners, and after she had saluted us, she said in few words: "That some of you have been aware of your wretched condition is hugely pleasing to my most mighty Lord, and he is also resolved you shall fare the better for it".

And having seen me in my habit, she laughed and said, "Goodness! Have you also submitted yourself to the yoke? I imagined you would have made yourself very smug". With which words she caused my eyes to run over. After which she commanded that we should be unbound, and coupled together and placed in a station where we might easily see the Scales. For, she said, it may yet fare better with them, than with the presumptuous who still stand here at liberty.

Meanwhile the scales, which were entirely of gold, were hung up in the middle of the hall; there was also a little table covered with red velvet, and seven weights placed on it. First of all there was a pretty big one, next four little ones, lastly two great ones. And these weights were so heavy in proportion to their bulk, that no man can believe or comprehend it. But each of the armoured men had, together with a naked sword, a strong rope; these she distributed according to the number of weights into seven bands, and out of every band chose one for their own weight; and then again sprang up into her high throne. Now as soon as she had made her reverence, in a very shrill tone she began to speak as follows:

Whoever goes into an artist's room
And nothing knows of painting
And yet will speak with much display
Will yet be mocked by everyone.
And he who enters artist's orders
Who hath not been selected
And begins to paint with much display
Will yet be mocked by everyone.
And who will to a wedding come
And hath not bidden been,
And yet doth come with much display
Will yet be mocked by everyone.
And who will climb upon these scales
And find he weigheth not,
But is shot up with mighty crash
Will yet be mocked by everyone.

As soon as the Virgin had finished speaking, one of the pages commanded each one to place himself according to his order, and one after another to step in. Which one of the Emperors made no scruple of, but first of all bowed himself a little towards the Virgin, and afterwards in all his stately attire went up: whereupon each Captain put in his weight, against which (to the wonder of all) he held out. But the last was too heavy for him, so that he must go forth; and that he did with so much anguish that (as it seemed to me) the Virgin herself had pity on him, and beckoned to her people to hold their peace; yet the good Emperor was bound and delivered over to the Sixth Band. Next after him again there came another Emperor, who stepped haughtily into the Scale, and, having a great thick book under his gown, he imagined he would not fail; but he was scarcely able to abide the third weight, and was unmercifully flung down, and his book in that upheaval fell from him, and all the soldiers began to laugh, and he was delivered up bound to the Third Band. Thus it went also with some of the other Emperors, who were all shamefully laughed at and put in captivity.

After these there came forth a short little man with a curled brown beard, also an Emperor, who after the usual reverence got up, and held out so steadfastly, that I thought that had there been more weights ready he would have outstood them. To him the Virgin immediately arose, and bowed before him, making him put on a gown of red velvet, and finally gave him a branch of laurel, of which she had a good store upon her throne, upon the steps of which she asked him to sit down. Now how it fared with the rest of the Emperors, Kings and Lords after him, would take too long to recount; but I cannot leave unmentioned that few of those great personages held out. However, various eminent virtues (beyond my hopes) were found in many. One could stand out this, the second another, some two, some three, four or five, but few could attain to the just perfection; and everyone who failed was miserably laughed at by the bands.

After the Inquisition had also passed over the gentry, the learned, and unlearned, and all the rest, and in each condition perhaps one, it may be two, but for the most part none, was found perfect, it came at length to those honest

gentlemen the vagabond cheaters, and rascally Lapidem Spitalanficum makers, who were set upon the Scale with such scorn that I myself, in spite of all my grief, was ready to burst my belly with laughing, nor could the very prisoners themselves refrain. For the most part could not abide that severe trial, but were jerked out of the Scale with whips and scourges, and led to the other prisoners, but to a suitable band. Thus of so great a throng so few remained, that I am ashamed to reveal their number. However, there were persons of quality also amongst them, who notwithstanding were (like the rest) honoured with velvet robes and wreaths of laurel.

The Inquisition being completely finished, and none but we poor coupled hounds standing aside, at length one of the Captains stepped forth, and said, "Gracious Madam, if it please your Ladyship, let these poor men who acknowledged their misunderstanding be set upon the Scale too, without their incurring any danger of penalty, and only for recreation's sake, if perhaps anything that is right may be found amongst them".

In the first place I was in great perplexity, for in my anguish this was my only comfort, that I was not to stand in such ignominy, or to be lashed out of the Scale. For I did not doubt that many of the prisoners wished that they had stayed ten nights with us in the hall. Yet since the Virgin consented, so it must be, and we were untied and one after another set up. Now although the most part miscarried, they were neither laughed at, nor scourged, but peaceably placed on one side. My companion was the fifth, and he held out bravely, whereupon all, but especially the Captain who made the request for us, applauded him, and the Virgin showed him the usual respect. After him again two more were dispatched in an instant. But I was the eighth.

Now as soon as (with trembling) I stepped up, my companion who already sat by in his velvet looked friendlily upon me, and the Virgin herself smiled a little. But for as much as I outstood all the weights, the Virgin commanded them to draw me up by force, wherefore three men also hung on the other side of the beam, and yet nothing could prevail. Whereupon one of the pages immediately stood up, and cried out exceedingly loud, "THAT'S HE": upon which the other replied, "Then let him gain his liberty"; which the Virgin accorded. And, being received with due ceremonies, the choice was given me to release one of the captives, whosoever I pleased; whereupon I made no long deliberation, but elected the first Emperor whom I had long pitied, who was immediately set free, and with all respect seated amongst us.

Now the last being set up, and the weights proving too heavy for him, in the meantime the Virgin had spotted my roses, which I had taken out of my hat into my hands, and thereupon presently through her page graciously requested them of me, and I readily sent them to her.

And so this first Act was finished about ten in the morning. Whereupon the trumpets began to sound again, which nevertheless we could not as yet see. Meantime the bands were to step aside with their prisoners, and await the judgement. After which a council of the seven captains and us was set, and the business was propounded by the Virgin as President, who desired each one to give his opinion how the prisoners were to be dealt with. The first opinion was that they should all be put to death, yet one more severely than another, namely those who had presumptuously intruded themselves contrary to the express conditions. Others would have them kept close prisoners. Both of which pleased neither the President, nor me. At length by one of the Emperors (the same whom I had freed), my companion, and myself, the affair was brought to this point: that first of all the principal Lords should with a fitting respect be led out of the Castle; others might be carried out somewhat more scornfully. These would be stripped, and caused to run out naked; the fourth should be hunted out with rods, whips or dogs. Those who the day before willingly surrendered themselves, might be allowed to depart without any blame. And last of all those presumptuous ones, and they who behaved themselves so unseemly at dinner the day before, should be punished in body and life according to each man's demerit. This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another dinner vouchsafed them, which they were soon told about. But the execution was deferred till twelve noon.

Herewith the Senate arose, and the Virgin also, together with her attendants, returned to her usual quarter. But the uppermost table in the room was allotted to us, they requesting us to take it in good part until the business was fully dispatched. And then we should be conducted to the Lord Bridegroom and the Bride, with which we were at present well content. Meanwhile the prisoners were again brought into the hall, and each man seated according to his quality. They were likewise told to behave themselves somewhat more civilly than they had done the day before, about which they yet did not need to have been admonished, for without this, they had already put up their pipes. And this I can boldly say, not with flattery, but in the love of truth, that commonly those persons who were of the highest rank best understood how to behave themselves in so unexpected a misfortune. Their treatment was but indifferent, yet respectful; neither could they yet see their attendants, but to us they were visible, at which I was exceedingly joyful. Now although Fortune had exalted us, yet we did not take upon us more than the rest, advising them to be of good cheer, the event would not be so bad. Now although they would gladly have us reveal their sentence, yet we were so deeply obligated that none of us dared open his mouth about it.

Nevertheless we comforted them as well as we could, drinking with them to see if the wine might make them any

more cheerful. Our table was covered with red velvet, beset with drinking cups of pure silver and gold, which the rest could not behold without amazement and very great anguish. But before we had seated ourselves, in came the two pages, presenting everyone on the Bridegroom's behalf with the Golden Fleece with a flying Lion, requesting us to wear them at the table, and as became us, to observe the reputation and dignity of the Order which his Majesty had now vouchsafed us; and we should be ratified with suitable ceremonies. This we received with profoundest submission, promising obediently to perform whatsoever his Majesty should please. Besides these, the noble page had a schedule in which we were set down in order. And for my part I should not otherwise wish to conceal my place, if perhaps it might not be interpreted as pride in me, which is expressly against the fourth weight.

Now because our entertainment was exceedingly stately, we demanded of one of the pages whether we might not have leave to send some choice bit to our friends and acquaintances; he made no difficulty of it, and everyone sent plentifully to his acquaintances by the waiters, although they saw none of them; and because they did not know where it came from, I myself wished to carry something to one of them. But as soon as I had risen, one of the waiters was at my elbow, saying he desired me to take friendly warning, for if one of the pages had seen it, it would have come to the King's ear, who would certainly have taken it amiss of me; but since none had observed it but himself, he did not intend to betray me, but that I ought for the time to come to have better regard for the dignity of the order. With which words the servant really astonished me so much that for a long time afterwards I scarcely moved in my seat, yet I returned him thanks for his faithful warning, as well as I was able in my haste and fear. Soon after, the drums began to beat again, to which we were already accustomed: for we knew well it was the Virgin, so we prepared ourselves to receive her; she was now coming in with her usual train, upon her high seat, one of the pages bearing before her a very tall goblet of gold, and the other a patent in parchment. Having alighted from the seat in a marvellous skillful manner, she took the goblet from the page, and presented the same on the King's behalf, saying that it was brought from his Majesty, and that in honour of him we should cause it to go round. Upon the cover of this goblet stood Fortune curiously cast in gold, who had in her hand a red flying ensign, because of which I drunk somewhat more sadly, having been all too well acquainted with Fortune's waywardness. But the Virgin as well as us was adorned with the Golden Fleece and Lion, from which I observed that perhaps she was the president of the Order. So we asked of her how the Order might be named. She answered that it was not yet the right time to reveal this, till the affair with the prisoners was dispatched. And therefore their eyes were still veiled; and what had hitherto happened to us, was to them only like an offence and scandal, although it was to be accounted as nothing in regard to the honour that attended us. Hereupon she began to distinguish the patent which the other page held into two different parts, out of which about this much was read before the first company:

"That they should confess that they had too lightly given credit to false fictitious books, had assumed too much to themselves, and so come into this Castle, although they were never invited into it, and perhaps the most part had presented themselves with design to make their market here, and afterwards to live in greater pride and lordliness; and thus one had seduced another, and plunged him into this disgrace and ignominy, wherefore they were deservedly to be soundly punished."

Which they with great humility readily acknowledged, and gave their hands upon it. After which a severe check was given to the rest, much to this purpose:

"That they very well knew, and were in their consciences convinced, that they had forged false fictitious books, had fooled others, and cheated them, and thereby had diminished regal dignity amongst all. They knew likewise what ungodly deceitful figures they had made use of, in so much as they spared not even the Divine Trinity, but accustomed themselves to cheat people all the country over. It was also now as clear as day with what practices they had endeavoured to ensnare the true guests, and introduce the ignorant: in such a manner that it was manifest to all the world that they wallowed in open whoredom, adultery, gluttony, and other uncleannesses: All which was against the express orders of our Kingdom. In brief, they knew they had disparaged Kingly Majesty, even amongst the common sort, and therefore they should confess themselves to be manifest convicted vagabond-cheaters, knaves and rascals, whereby they deserved to be kept from the company of civil people, and severely punished."

The good artists were loath to come to this confession, but inasmuch as not only the Virgin herself threatened them, and swore that they would die, but the other party also vehemently raged at them, and unanimously cried out that they had most wickedly seduced them out of the Light, they at length, to prevent a huge misfortune, confessed the same with sadness, and yet withal alleged that what had happened here was not to be animadverted upon them in the worst sense. For inasmuch as the Lords were absolutely resolved to get into the Castle, and had promised great sums of money to that effect, each one had used all craft to seize upon something, and so things were brought to that state that was now manifest before their eyes. But just because it had not succeeded, "They", in their opinion, "had deserved no less than the Lords themselves; Who should have had so much understanding as to consider that, if anyone could be sure of getting in, he should not have clambered over the wall with them, that there should be so great peril for the sake of a slight gain?"

Their books also sold so well, that whoever had no other means to maintain himself, had to engage in such a deception. They hoped moreover, that if a right judgement were made, they should be found in no way to have miscarried, for they had behaved themselves towards the Lords, as became Servants, upon their earnest entreaty. But answer was made to them that his Royal Majesty had determined to punish them all, every man, although one more severely than another. For although what had been alleged by them was partly true, and therefore the Lords should not wholly be indulged, yet they had good reason to prepare themselves for death, they who had so presumptuously obtruded themselves, and perhaps seduced the more ignorant against their will; as likewise those who had violated Royal Majesty with false books, for the same might be shown from their very writings and books. Hereupon many began to lament, cry, weep, entreat and prostrate themselves most piteously, all of which notwithstanding could avail them nothing, and I marvelled much how the Virgin could be so resolute, when their misery caused our eyes to run over, and moved our compassion (although the most part of them had procured us much trouble and vexation). For she presently dispatched her page, who brought with him all the Curiassiers who had this day been appointed at the Scales, who were each of them commanded to take his own to him, and in an orderly procession, so that each Curiassier should go with one of the prisoners, to conduct them into her great garden. At which time each one so exactly recognised his own man, that I marvelled at it. Leave was also likewise given to my companions of yesterday to go out into the garden unbound, and to be present at the execution of the sentence. Now as soon as every man had come forth, the Virgin mounted up into her high throne, requesting us to sit down upon the steps, and to appear at the judgement; which we did not refuse, but left everything standing upon the table (except the goblet, which the Virgin committed to the pages' keeping) and went forth in our robes, upon the throne, which moved by itself as gently as if we passed through the air, till in this manner we came into the garden, where we all arose together.

This garden was not extraordinarily curious, but it pleased me that the trees were planted in such good order. Besides, there ran in it a most costly fountain, adorned with wonderful figures and inscriptions and strange characters (which, God willing, I shall mention in a future book). In this garden was raised a wooden scaffold, hung about with curiously painted figured coverlets. Now there were four galleries made one over another; the first was more glorious than any of the rest, and therefore covered with a white taffeta curtain, so that at that time we could not perceive who was behind it. The second was empty and uncovered. Again the last two were covered with red and blue taffeta. Now as soon as we had come to the scaffold, the Virgin bowed herself down to the ground, at which we were mightily terrified, for we could easily guess that the King and Queen must not be far off. Now we also having duly performed our reverence, the Virgin led us up by the winding stairs into the second gallery, where she placed herself uppermost, and us in our former order. But how the Emperor whom I had released behaved himself towards me, both at this time and also before at the table, I cannot well relate without slander of wicked tongues. For he might well have imagined in what anguish and solicitude he should now have been, in case he were at present to attend the judgement with such ignominy, and that only through me he had now attained such dignity and worthiness.

Meanwhile the Virgin who first of all brought me the invitation, and whom until now I had never since seen, came in. First she gave one blast upon her trumpet, and then with a very loud voice declared the sentence in this manner: "The King's Majesty my most gracious Lord could wish with all his heart that each and every one here assembled had upon his Majesty's invitation presented themselves so qualified as that they might (to his honour) with greatest frequency have adorned this his appointed nuptial and joyful feast. But since it has otherwise pleased Almighty God, his Majesty has nothing about which to murmur, but must be forced, contrary to his own inclination, to abide by the ancient and laudable constitutions of this Kingdom. But now, so that his Majesty's innate clemency may be celebrated all over the world, he has so far absolutely dealt with his Council and estates, that the usual sentence shall be considerably lenified.

So in the first place he is willing to vouchsafe to the Lords and Potentates, not only their lives entirely, but also that he will freely and frankly dismiss them; friendlily and courteously entreating your Lordships not at all to take it in evil part that you cannot be present at his Majesty's Feast of Honour; but to remember that there is notwithstanding more imposed upon your Lordships by God Almighty (who in the distribution of his gifts has an incomprehensible consideration) than you can duly and easily sustain. Neither is your reputation hereby prejudiced, although you be rejected by this our Order, since we cannot all of us do all things at once. But for as much as your Lordships have been seduced by base rascals, it shall not, on their part, pass unrevenged. And furthermore his Majesty resolves shortly to communicate to your Lordships a catalogue of heretics or Index Expurgatorius, that you may henceforth be able to discern between the good and the evil with better judgement. And because his Majesty before long also intends to rummage his library, and offer up the seductive writings to Vulcan, he friendlily, humbly, and courteously entreats every one of your Lordships to do the same with your own, whereby it is to be hoped that all evil and mischief may for the time to come be remedied. And you are withal to be admonished, never henceforth to covet an

entrance here so inconsiderately, lest the former excuse about seducers be taken from you, and you fall into disgrace and contempt with all men. Finally, for as much as the estates of the land still have something to demand of your Lordships, his Majesty hopes that no man will think much to redeem himself with a chain or whatever else he has about him, and so in friendly manner to depart from us, and through our safe conduct to take himself home again. The others who did not stand up to the first, third and fourth weight, his Majesty will not so lightly dismiss. But so that they also may now experience his Majesty's gentleness, it is his command to strip them stark naked and so send them forth.

Those who in the second and fifth weight were found too light, shall besides stripping, be noted with one, two or more brand-marks, according as each one was lighter or heavier.

They who were drawn up by the sixth or seventh, and not by the rest, shall be somewhat more graciously dealt with, and so forward. (For to every combination there was a certain punishment ordained, which is here too long to recount.)

They who yesterday separated themselves freely of their own accord, shall go out at liberty without any blame.

Finally, the convicted vagabond-cheaters who could move up none of the weights, shall as occasion serves be punished in body and life, with the sword, halter, water and rods. And such execution of judgement shall be inviolably observed as an example to others."

Herewith our Virgin broke her wand, and the other who read the sentence blew her trumpet, and stepped with most profound reverence towards those who stood behind the curtain.

But here I cannot omit to reveal something to the reader concerning the number of our prisoners, of whom those who weighed one, were seven; those who weighed two, were twenty one; they who three, thirty five; they who four, thirty five; those who five, twenty one; those who six, seven; but he that came to the seventh, and yet could not well raise it, he was only one, and indeed the same whom I released. Besides these, of them who wholly failed there were many; but of those who drew all the weights from the ground, but few. And as these each stood before us, so I diligently numbered them and noted them down in my table-book; and it is very admirable that amongst all those who weighed anything, none was equal to another. For although amongst those who weighed three, there were thirty five, yet one of them weighed the first, second, and third, another the third, fourth, and fifth, a third, the fifth, sixth, and seventh, and so on. It is likewise very wonderful that amongst one hundred and twenty six who weighed anything, none was equal to another; and I would very willingly name them all, with each man's weight, were it not as yet forbidden me. But I hope it may hereafter be published with the Interpretation.

Now this judgement being read over, the Lords in the first place were well satisfied, because in such severity they did not dare look for a mild sentence. So they gave more than was desired of them, and each one redeemed himself with chains, jewels, gold, money and other things, as much as they had about them, and with reverence took leave. Now although the King's servants were forbidden to jeer at any at his going away, yet some unlucky birds could not hold their laughter, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them. Some desired that the promised catalogue might at once be dispatched after them, and then they would take such order with their books as should be pleasing to his Majesty; which was again assured. At the door was given to each of them out of a cup a draught of FORGETFULNESS, so that he might have no further memory of misfortune.

After these the Voluntiers departed, who because of their ingenuity were allowed to pass, but yet so as never to return again in the same fashion. But if to them (as likewise to the others) anything further were revealed, then they should be welcome guests.

Meanwhile others were stripping, in which also an inequality (according to each man's demerit) was observed. Some were sent away naked, without other hurt. Others were driven out with small bells. Some were scourged forth. In brief the punishments were so various, that I am not able to recount them all. In the end it came to the last, with whom a somewhat longer time was spent, for while some were being hung, some beheaded, some forced to leap into the water, and the rest otherwise being dispatched, much time was consumed. Verily at this execution my eyes ran over, not indeed in regard of the punishment, which they for their impudency well deserved, but in contemplation of human blindness, in that we are continually busying ourselves in that which ever since the first Fall has been hitherto sealed up to us. Thus the garden which so recently was quite full, was soon emptied, so that besides the soldiers there was not a man left.

Now as soon as this was done, and silence had been kept for the space of five minutes, there came forth a beautiful snow-white unicorn with a golden collar (having on it certain letters) about his neck. In the same place he bowed himself down upon both his forefeet, as if hereby he had shown honour to the lion, who stood so immoveably upon the fountain, that I had taken him to be of stone or brass. The lion immediately took the naked sword which he had in his paw, and broke it in two in the middle, and the pieces of it, it seemed to me, sunk into the fountain; after which he roared for so long, until a white dove brought a branch of olive in her bill, which the lion devoured in an

instant, and so was quieted. And so the unicorn returned to his place with joy.

Hereupon our Virgin led us down again by the winding stairs from the scaffold, and so we again made our reverence towards the curtain. We were to wash our hands and heads in the fountain, and there to wait a little while in our order, till the King was again returned into his hall through a certain secret gallery, and then we were also conducted into our former lodging with choice music, pomp, state, and pleasant discourse. And this was done about four in the afternoon. But so that in the meantime the time might not seem too long to us, the Virgin bestowed on each of us a noble page, who were not only richly dressed, but also exceedingly learned, so that they could so aptly discourse upon all subjects that we had good reason to be ashamed of ourselves. These were commanded to lead us up and down the Castle, but only into certain places, and if possible, to shorten the time according to our desire. Meanwhile the Virgin took leave with this consolation, that at supper she would be with us again, and after that celebrate the ceremonies of the hanging up of the weights, requesting that we would in patience wait till the next day, for on the morrow we must be presented to the King.

She having thus departed from us, each of us did what best pleased him. One part viewed the excellent paintings, which they copied out for themselves, and considered also what the wonderful characters might signify. Others wanted to occupy themselves again with meat and drink.

I caused my page to conduct me (together with my companion) up and down the Castle, which walk I shall never regret as long as I have a day to live. For besides many other glorious antiquities, the Royal Sepulchre was also showed to me, by which I learned more than is extant in all books. There in the same place stands also the glorious phoenix (about which, two years ago, I published a particular small discourse). And I am resolved (in case this narration shall prove useful) to set forth several particular treatises concerning the lion, eagle, griffin, falcon and the like, together with their draughts and inscriptions. It grieves me for my other companions, that they neglected such precious treasures. And yet I cannot but think it was the special will of God that it should be so. I indeed reaped the most benefit from my page, for according as each one's genius lay, so he led whoever was entrusted to him into the quarters and places which were pleasing to him. Now the keys belonging hereunto were committed to my page, and therefore this good fortune happened to me before the rest; for although he invited others to come in, yet they imagining such tombs to be only in the churchyard, thought they should get there well enough, whenever anything was to be seen there. Neither shall these monuments (as both of us copied and transcribed them) be withheld from my thankful scholars.

The other thing that was shown to us two was the noble library as it was all together before the Reformation. Of which (although it makes my heart rejoice as often as I call it to mind) I have so much the less to say, because the catalogue of it is very shortly to be published. At the entry to this room stands a great book, the like of which I never saw, in which all the figures, rooms, portals, also all the writings, riddles and the like, to be seen in the whole Castle, are delineated. Now although we made a promise concerning this also, yet at present I must contain myself, and first learn to know the world better. In every book stands its author painted; of which (as I understood) many were to be burnt, so that even their memory might be blotted out from amongst the righteous.

Now having taken a full view of this, and having scarcely gone forth, another page came running to us, and having whispered something in our page's ear, he delivered up the keys to him, who immediately carried them up the winding stairs. But our page was very much out of countenance, and we having set hard upon him with entreaties, he declared to us that the King's Majesty would by no means permit that either of the two, namely the library and sepulchres, should be seen by any man, and therefore he besought us as we cared for his life, to reveal this to no man, he having already utterly denied it. Whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further enquiry about it. Thus in both places we passed three hours, which I do not at all repent.

Now although it had already struck seven, yet nothing had so far been given us to eat; however, our hunger was easy to abate by constant revivings, and I could be well content to fast all my life long with such entertainment. About this time the curious fountains, mines, and all kinds of art-shops, were also shown to us, of which there was none but surpassed all our arts, even if they should all be melted into one mass. All their chambers were built in a semi-circle, so that they might have before their eyes the costly clockwork which was erected upon a fair turret in the centre, and regulate themselves according to the course of the planets, which were to be seen on it in a glorious manner. And hence I could easily conjecture where our artists failed; however it's none of my duty to inform them.

At length I came into a spacious room (shown indeed to the rest a great while before) in the middle of which stood a terrestrial globe, whose diameter was thirty feet, although nearly half of it, except a little which was covered with the steps, was let into the earth. Two men might readily turn this globe about with all its furniture, so that no more of it was ever to be seen, just so much as was above the horizon. Now although I could easily conceive that this was of some special use, yet I could not understand what those ringlets of gold (which were upon it in several places) served for; at which my page laughed, and advised me to view them more closely. In brief, I found there my native

country noted in gold also; whereupon my companion sought his, and found that so too. Now for as much as the same happened in a similar way to the rest who stood by, the page told us for certain that it was yesterday declared to the King's Majesty by their old Atlas (so is the Astronomer named) that all the gilded points exactly answered to their native countries, according as had been shown to each of them. And therefore he also, as soon as he perceived that I undervalued myself and that nevertheless there stood a point upon my native country, moved one of the Captains to entreat for us that we should be set upon the scale (without peril) at all adventures; especially seeing one of our native countries had a notable good mark. And truly it was not without reason that he, the page who had the greatest power of all the rest, was bestowed on me. For this I then returned him thanks, and immediately looked more diligently upon my native country, and found moreover that besides the ringlet, there were also certain delicate streaks upon it, which nevertheless I would not be thought to speak about to my own praise and glory.

I saw much more too upon this globe than I am willing to reveal. Let each man take into consideration why every city does not produce a philosopher. After this he led us right into the globe, which was thus made: on the sea (there being a large square beside it) was a tablet, on which stood three dedications and the author's name, which a man might gently lift up and by a little joined board go into the centre, which was capable of holding four persons, being nothing but a round board on which we could sit, and at ease, by broad daylight (it was now already dark) contemplate the stars. To my thinking they were mere carbuncles which glittered in an agreeable order, and moved so gallantly that I had scarcely any mind ever to go out again, as the page afterwards told the Virgin, with which she often teased me.

For it was already supper-time, and I had so much amused myself in the globe, that I was almost the last at the table; so I made no more delay, but having put on my gown again (which I had before laid aside) and stepping to the table, the waiters treated me with so much reverence and honour, that for shame I dared not look up, and so unawares permitted the Virgin, who attended me on one side, to stand, which she soon perceiving, twitched me by the gown, and so led me to the table. To speak any further concerning the music, or the rest of that magnificent entertainment, I hold it needless, both because it is not possible to express it well enough, and because I have reported it above according to my power. In brief, there was nothing there but art and amenity.

Now after we had related our employment since noon to each other (however, not a word was spoken of the library and monuments), being already merry with the wine, the Virgin began thus: "My Lords, I have a great contention with one of my sisters. In our chamber we have an eagle. Now we cherish him with such diligence, that each of us is desirous to be the best beloved, and upon that score we have many a squabble. One day we concluded to go both together to him, and toward whom he should show himself most friendly, hers should he properly be. This we need, and I (as commonly) carried in my hand a branch of laurel, but my sister had none. Now as soon as he saw us both, he immediately gave my sister another branch which he had in his beak, and reached for mine, which I gave him. Now each of us hereupon imagined herself to be best beloved of him; which way am I to resolve myself?"

This modest proposal of the Virgin pleased us all mighty well, and each one would gladly have heard the solution, but inasmuch as they all looked to me, and wanted me to begin, my mind was so extremely confounded that I knew not what else to do with it but propound another in its stead, and therefore said: "Gracious Lady, your Ladyship's question would easily be resolved if one thing did not perplex me. I had two companions, both of which loved me exceedingly; now they being doubtful which of them was most dear to me, concluded to run to me, I unawares, and that he whom I should then embrace should be the right. This they did, yet one of them could not keep pace with the other, so he stayed behind and wept, the other I embraced with amazement. Now when they had afterwards discovered the business to me, I did not know how to resolve myself, and have since then let it rest in this manner, until I may find some good advice herein".

The Virgin wondered at it, and well observed whereabouts I was, whereupon she replied, "Well then, let us both be quit"; and then desired the solution from the rest.

But I had already made them wise. So the next began thus. "In the city where I live, a Virgin was recently condemned to death, but the Judge, being somewhat pitiful towards her, caused it to be proclaimed that if any man desired to become the Virgin's Champion, he should have free leave to do it. Now she had two lovers; the one presently made himself ready, and came into the lists to await his adversary; afterwards the other also presented himself, but coming somewhat too late, he resolved nevertheless to fight, and willingly suffer himself to be vanquished, so that the Virgin's life might be preserved, which also succeeded accordingly".

Whereupon each challenged her: "Now my Lords, instruct me, to which of them of right does she belong?"

The Virgin could hold out no longer, but said, "I thought to have gained much information, and have got myself into the net, but yet would gladly hear whether there are any more to come."

"Yes, that there are", answered the third, "a stranger adventure has not yet been recounted than that which happened to me. In my youth I loved a worthy maid: now so that my love might attain its desired end, I used to employ an ancient matron, who easily brought me to her. Now it happened that the maid's brethren came in upon us just as we

three were together, and were in such a rage that they would have taken my life, but upon my vehement supplication, they at length forced me to swear to take each of them for a year, to be my wedded wife. Now tell me, my Lords, should I take the old, or the young one first?"

We all laughed sufficiently at this riddle, and though some of them muttered to one another about it, yet none would undertake to unfold it.

Hereupon the fourth began: "In a certain city there dwelt an honourable lady, who was beloved of all, but especially by a young nobleman, who was too importunate with her. At length she gave him this determination, that if he could lead her into a fair green garden of roses in a cold winter, then he should obtain what he desired, but if not, he must resolve never to see her again. The nobleman traveled to all countries to find such a man as might perform this, till at length he found a little old man that promised to do it for him, if he would assure him of half his estate; which he having consented to the other, was as good as his word. Whereupon he invited the aforesaid lady to his garden, where, contrary to her expectation, she found all things green, pleasant and warm, and remembering her promise, she only requested that she might once more return to her lord, to whom with sighs and tears she bewailed her lamentable condition. But because he sufficiently perceived her faithfulness, he dispatched her back to her lover who had so dearly purchased her, so that she might give him satisfaction. This husband's integrity did so mightily affect the nobleman, that he thought it a sin to touch so honest a wife; so he sent her home again with honour to her lord. Now the little man perceiving such faith in both these, would not, however poor he was, be the least in honour, but restored to the nobleman all his goods again and went his way. Now, my lords, I know not which of these persons may have shown the greatest ingenuity?"

Here our tongues were quite cut off. Neither would the Virgin make any other reply, but only that another should go on.

So the fifth, without delay, began: "My Lords, I do not wish to make long work of this; who has the greater joy, he that beholds what he loves, or he that only thinks on it?"

"He that beholds it," said the Virgin.

"No," I answered.

Hereupon a debate arose, so the sixth called out, "My lords, I am to take a wife; now I have before me a maid, a married wife, and a widow; ease me of this doubt, and I will afterwards help to order the rest."

"It goes well there," replied the seventh, "where a man has a choice, but with me the case is otherwise. In my youth I loved a fair and virtuous virgin from the bottom of my heart, and she loved me in similar manner; however, because of her friends' denial we could not come together in wedlock. Whereupon she was married to another, yet an honest and discreet person, who maintained her honourably and with affection, until she came to the pains of childbirth, which went so hard for her that all thought she was dead, so with much state and great mourning she was interred. Now I thought to myself, during her life you could have no part in this woman, but now she is dead you may embrace and kiss her sufficiently; so I took my servant with me, who dug her up by night. Now having opened the coffin and locked her in my arms, feeling about her heart, I found some little motion in it still, which increased more and more from my warmth, till at last I perceived that she was indeed still alive. So I quietly bore her home, and after I had warmed her chilled body with a costly bath of herbs, I committed her to my mother until she brought forth a fair son, whom I caused to be nursed faithfully, as for his mother. After two days (she being then in great amazement) I revealed to her all the preceding affair, requesting her for the time to come to live with me as a wife; against which she found exception, in case it should be grievous to her husband who had maintained her well and honourably. But if it could be otherwise, she was obliged in love at present to one as well as the other. Now after two months (being then about to make a journey elsewhere) I invited her husband as a guest, and amongst other things demanded of him whether, if his deceased wife should come home again, he would be content to receive her. He affirmed it with tears and lamentations, and I brought him his wife together with his son, and gave an account of all the preceding business, entreating him to ratify with his consent my intended espousals. After a long dispute he could not deny me my right, but had to leave me his wife. But there was still a debate about the son."

Here the Virgin interrupted him, and said, "It makes me wonder how you could double the afflicted man's grief."

"What," he answered, "Was I not concerned about it?" Upon this there arose a dispute amongst us, yet most affirmed that he had done right. "No," he said, "I freely returned him both his wife and his son. Now tell me, my Lords, was my honesty, or this man's joy, the greater?"

These words had so much cheered the Virgin that (as if it had been for the sake of these two) she caused a health to be drunk.

After which the rest of the proposals went on somewhat perplexedly, so that I could not retain them all; yet this comes to my mind, that one said that a few years before he had seen a physician, who brought a parcel of wood against winter, with which he warmed himself all winter long; but as soon as the spring returned he sold the very same wood again, and so had use of it for nothing.

"Here there must be skill," said the Virgin, "but the time is now past."

"Yes," replied my companion, "whoever does not understand how to resolve all the riddles may give each man notice of it by a proper messenger, and he will not be denied."

At this time they began to say grace, and we arose all together from the table, satisfied and merry rather than satiated; and it is to be wished that all invitations and feastings were kept like this. Having now taken a few turns up and down the hall again, the Virgin asked us whether we desired to begin the wedding.

"Yes, noble and virtuous lady," said one. Whereupon she privately despatched a page, and yet in the meantime proceeded in discourse with us. In brief she had already become so familiar with us, that I ventured to request her Name. The Virgin smiled at my curiosity, but yet was not moved, but replied:

"My Name contains five and fifty, and yet has only eight letters; the third is the third part of the fifth, which added to the sixth will produce a number whose root shall exceed the third itself by just the first, and it is the half of the fourth. Now the fifth and the seventh are equal, the last and the fifth are also equal, and make with the second as much as the sixth, which contains just four more than the third tripled. Now tell me, my lord, what am I called?" The answer was intricate enough to me, yet I did not leave off, but said, "Noble and virtuous lady, may I not have only one letter?"

"Yes", she said, "that may well be done".

"What then," I replied again, "may the seventh contain?"

"It contains", she said, "as many as there are lords here".

With this I was content, and easily found her Name, at which she was very pleased, and assured us that much more should yet be revealed to us.

Meantime certain virgins had made themselves ready, and came in with great ceremony. First of all two youths carried lights before them; one of them was of jocund countenance, sprightly eyes and gentle proportion. The other looked rather angry, and whatever he would have, must be, as I afterwards perceived. After them first followed four virgins. One looked shame-facedly towards the earth, very humble in behaviour. The second also was a modest, bashful virgin. The third, as she entered the room, seemed amazed at something, and as I understood, she cannot easily abide where there is too much mirth. The fourth brought with her certain small wreaths, thereby to manifest her kindness and liberality.

After these four came two who were somewhat more gloriously appareled; they saluted us courteously. One of them had a gown of sky colour spangled with golden stars. The other's was green, beautified with red and white stripes. On their heads they had thin flying tiffaties, which adorned them most becomingly.

At last came one on her own, who had a coronet on her head, but looked up rather towards heaven than towards earth. We all thought it was the Bride, but were much mistaken, although otherwise in honour, riches and state she much surpassed the Bride; and she afterwards ruled the whole Wedding. Now on this occasion we all followed our Virgin, and fell down on our knees; however, she showed herself to be extremely humble, offering everyone her hand, and admonishing us not to be too much surprised at this, for this was one of her smallest bounties; but to lift up our eyes to our Creator, and learn hereby to acknowledge his omnipotency, and so proceed in our enterprised course, employing this grace to the praise of God, and the good of man. In sum, her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced me through even to my bones and marrow.

"And you," she said further to me, "have received more than others, see that you also make a larger return." This to me was a very strange sermon; for as soon as we saw the virgins with the music, we imagined we must soon begin to dance, but that time was not as yet come. Now the weights, which have been mentioned before, stood still in the same place, so the Duchess (I knew not yet who she was) commanded each virgin to take up one, but to our Virgin she gave her own, which was the last and greatest, and commanded us to follow behind. Our majesty was then somewhat abated, for I observed well that our Virgin was too good for us, and we were not so highly reputed as we ourselves were almost in part willing to fantasise. So we went behind in our order, and were brought into the first chamber, where our Virgin in the first place hung up the Duchess' weight, during which an excellent spiritual hymn was sung. There was nothing costly in this room save only curious little prayer books which should never be missing. In the middle was erected a pulpit, very convenient for prayer, in which the Duchess kneeled down, and about her we all had to kneel and pray after the Virgin, who read out of a book, that this Wedding might tend to the honour of God, and our own benefit. Afterwards we came into the second chamber, where the first Virgin hung up her weight too, and so forward until all the ceremonies were finished. Hereupon the Duchess again presented her hand to everyone, and departed hence with her virgin.

Our president stayed yet a while with us. But because it had already been night for two hours, she would no longer detain us. I thought she was glad of our company, yet she bade us good night, and wished us quiet rest, and so departed friendly, although unwillingly, from us. Our pages were well instructed in their business, and therefore showed every man his chamber, and stayed with us too in another bed, so that in case we wanted anything we might

make use of them. My chamber (of the rest I am not able to speak) was royally furnished with rare tapestries, and hung about with paintings. But above all things I delighted in my page, who was so excellently spoken, and experienced in the arts, that he spent yet another hour with me, and it was half past three when I first fell asleep. And this was the first night that I slept in quiet, and yet a scurvy dream would not let me rest; for all the night I was troubled with a door which I could not get open, but at last I did it. With these fantasies I passed the time, till at length towards day I awakened.

Chymical Wedding - Fourth Day

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I was still lying in my bed, and leisurely surveying all the noble images and figures up and down about my chamber, when suddenly I heard the music of coronets, as if they were already in procession. My page jumped out of the bed as if he had been at his wit's end, and looked more like one dead than living. In what state I was then is easily imaginable, for he said, "The rest are already presented to the King." I did not know what else to do but weep outright and curse my own slothfulness; yet I dressed myself, but my page was ready long before me, and ran out of the chamber to see how affairs might yet stand. But he soon returned, and brought with him this joyful news, that indeed the time was not yet, but I had only overslept my breakfast, they being unwilling to awaken me because of my age.

But now it was time for me to go with him to the fountain where most of them were assembled. With this consolation my spirit returned again, so I was soon ready with my habit, and went after the page to the fountain in the aforementioned garden, where I found that the lion, instead of his sword, had a pretty large tablet by him. Now having looked well at it, I found that it was taken out of the ancient monuments, and placed here for some special honour. The inscription was somewhat worn out with age, and therefore I have a mind to set it down here, as it is, and give everyone leave to consider it.

("Hermes the Prince. After so many wounds inflicted on humankind, here by God's counsel and the help of the Art flow I, a healing medicine. Let him drink me who can : let him wash who will : let him trouble me who dare : drink, brethren and live".)

This writing might well be read and understood, and may therefore suitably be placed here, because it is easier than any of the rest.

Now after we had first washed ourselves out of the fountain, and every man had taken a draught out of an entirely golden cup, we were once again to follow the Virgin into the hall, and there put on new apparel, which was all of cloth of gold gloriously set out with flowers. There was also given to everyone another Golden Fleece, which was set about with precious stones, and various workmanship according to the utmost skill of each artificer. On it hung a weighty medal of gold, on which were figured the sun and moon in opposition; but on the other side stood this saying, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven times lighter than at present." But our former jewels were laid in a little casket, and committed to one of the waiters.

After this the Virgin led us out in our order, where the musicians waited ready at the door, all appareled in red velvet with white guards. After which a door (which I never saw open before) to the Royal winding stairs was unlocked. There the Virgin led us, together with the music, up three hundred and sixty five stairs; there we saw nothing that was not of extremely costly workmanship, full of artifice; and the further we went, the more glorious still was the furniture, until at length at the top we came under a painted arch, where the sixty virgins attended us, all richly appareled. Now as soon as they had bowed to us, and we, as well as we could, had returned our reverence, our musicians were sent away, and must go down the stairs again, the door being shut after them. After this a little bell was tolled; then in came in a beautiful Virgin who brought everyone a wreath of laurel. But our virgins had branches given them.

Meanwhile a curtain was drawn up, where I saw the King and Queen as they sat there in their majesty, and had not the Duchess yesterday so faithfully warned me, I should have forgotten myself, and have equaled this unspeakable glory to Heaven. For apart from the fact that the room glistened with gold and precious stones, the Queen's robes were moreover made so that I was not able to behold them. And whereas before I esteemed anything to be handsome, here all things so much surpassed the rest, as the stars in heaven are elevated.

In the meantime the Virgin came in, and so each of the virgins taking one of us by the hand, with most profound

reverence presented us to the King, whereupon the Virgin began to speak thus: "That to honour your Royal Majesties (most gracious King and Queen) these lords here present have ventured here in peril of body and life, your Majesties have reason to rejoice, especially since the greatest part are qualified for the enlarging of your Majesties' Estates and Empire, as you will find by a most gracious and particular examination of each of them. Herewith I desired to have them presented in humility to your Majesties, with most humble suit to discharge myself of this commission of mine, and most graciously to take sufficient information from each of them, concerning both my actions and omissions."

Hereupon she laid down her branch upon the ground. Now it would have been very fitting for one of us to have put in and said something on this occasion, but seeing we were all tongue-tied, at length the old Atlas stepped forward and spoke on the King's behalf:- "Their Royal Majesties do most graciously rejoice at your arrival, and wish that their Royal Grace be assured to all, and every man. And with your administration, gentle Virgin, they are most graciously satisfied, and accordingly a Royal Reward shall therefore be provided for you. Yet it is still their intention that you shall also continue to be with them this day, inasmuch as they have no reason to mistrust you." Hereupon the Virgin humbly took up the branch again. And so we for the first time were to step aside with our Virgin. This room was square on the front, five times broader than it was long; but towards the West it had a great arch like a porch, wherein in a circle stood three glorious royal thrones, yet the middlemost was somewhat higher than the rest. Now in each throne sat two persons. In the first sat a very ancient King with a grey beard, yet his consort was extraordinarily fair and young. In the third throne sat a black King of middle age, and by him a dainty old matron, not crowned, but covered with a veil. But in the middle sat the two young persons, and though they had likewise wreaths of laurel upon their heads, yet over them hung a large and costly crown. Now although they were not at this time so fair as I had before imagined to myself, yet so it was to be. Behind them on a round form sat for the most part ancient men, yet none of them had any sword or other weapon about him, at which I wondered. Neither saw I any other body-guard, but certain Virgins who were with us the day before, who sat on the sides of the arch.

Here I cannot pass over in silence how the little Cupid flew to and fro there, but for the most part he hovered over and played the wanton about the great crown; sometimes he seated himself between the two lovers, somewhat smiling upon them with his bow. Indeed, sometimes he made as if he would shoot one of us. In brief, this knave was so full of his waggery, that we would not even spare the little birds which flew in multitudes up and down the room, but tormented them all he could. The virgins also had their pastimes with him, but whenever they could catch him, it was not so easy a matter for him to get from them again. Thus this little knave made all the sport and mirth.

Before the Queen stood a small but inexpressibly curious altar, on which lay a book covered with black velvet, a little overlaid with gold. By this stood a small taper in an ivory candlestick. Now although it was very small, yet it burnt continually, and was such that had not Cupid, in sport, now and then puffed upon it, we could not have conceived it to be fire. By this stood a sphere or celestial globe, which turned clearly about by itself. Next to this, a small striking-watch, and by that was a little crystal pipe or syphon-fountain, out of which perpetually ran a clear blood-red liquor. And last of all there was a skull, or death's head; in this was a white serpent, who was of such a length that though she wound about the rest of it in a circle, her tail still remained in one of the eyeholes until her head again entered the other; so she never stirred from her skull, unless it happened that Cupid twitched a little at her, for then she slipped in so suddenly that we all could not choose but marvel at it.

Together with this altar, there were up and down the room wonderful images, which moved themselves as if they had been alive, and had so strange a contrivance that it would be impossible for me to relate it all. Likewise, as we were passing out, there began such a marvellous kind of vocal music, that I could not tell for sure whether it was performed by the virgins who still stayed behind, or by the images themselves. Now we being satisfied for the time being, went away with our virgins, who (the musicians being already present) led us down the winding stairs again, and the door was diligently locked and bolted.

As soon as we had come again into the hall, one of the virgins began: "I wonder, Sister, that you dare hazard yourself amongst so many people."

"My Sister," replied our president, "I am afraid of none so much as of this man," pointing at me.

This speech went to my heart, for I well understood that she mocked at my age, and indeed I was the oldest of them all. Yet she comforted me again with the promise that if I behaved myself well towards her, she would easily rid me of this burden.

Meantime a light meal was again brought in, and everyone's Virgin seated by him; they knew well how to shorten the time with handsome discourses, but what their discourses and sports were I dare not blab out of school. But most of the questions were about the arts, whereby I could easily gather that both young and old were conversant in knowledge. But still it ran in my thoughts how I might become young again, whereupon I was somewhat sadder. The Virgin perceived this, and therefore began, "I bet anything, if I lie with him tonight, he shall be pleasanter in the

morning."

Hereupon they all began to laugh, and although I blushed all over, yet I had to laugh too at my own ill-luck.

Now there was one there who had a mind to return my disgrace upon the Virgin again, so he said, "I hope not only we, but the virgins themselves too, will bear witness on behalf of our brother, that our lady president has promised to be his bedfellow tonight."

"I should be well content with it," replied the Virgin, "if I had no reason to be afraid of my sisters here; there would be no hold with them should I choose the best and handsomest for myself, against their will."

"My Sister," began another, "we find by this that your high office doesn't make you proud; so if with your permission we might divide by lot the lords here present among us for bedfellows, you should with our good will have such a prerogative."

We let this pass for a jest, and again began to discourse together. But our Virgin could not leave tormenting us, and therefore began again. "My lords, what about if we should let fortune decide which of us must lie together tonight?"

"Well," I said, "if it may not be otherwise, we cannot refuse such an offer."

Now because it was concluded to make this trial after the meal, we resolved to sit no longer at table, so we arose, and each one walked up and down with his Virgin.

"No," said the Virgin, "it shall not be so yet, but let us see how fortune will couple us," upon which we were separated.

But now first arose a dispute how the business should be carried out; but this was only a premeditated device, for the Virgin instantly made the proposal that we should mix ourselves together in a ring, and that she beginning to count the seventh from herself, was to be content with the following seventh, whether it were a virgin, or a man. For our parts we were not aware of any craft, and therefore permitted it to be so; but when we thought we had mingled ourselves very well, the virgins nevertheless were so clever that each one knew her station beforehand. The Virgin began to reckon; the seventh from her was another virgin, the third seventh a virgin likewise, and this happened so long till (to our amazement) all the virgins came forth, and none of us was hit. Thus we poor pitiful wretches remained standing alone, and were moreover forced to suffer ourselves to be jeered at, and to confess we were very handsomely tricked. In short, whoever had seen us in our order, might sooner have expected the sky to fall, than that it should never have come to our turn. With this our sport was at an end, and we had to satisfy ourselves with the Virgin's waggy.

In the interim, the little wanton Cupid came in to us too. But we could not sport ourselves with him enough, because he presented himself on behalf of their Royal Majesties, and delivered us a health (from them) out of a golden cup, and had to call our virgins to the King, declaring also that he could at this time tarry no longer with them. So with a due return of our most humble thanks we let him fly off again.

Now because (in the interim) the mirth had begun to fall to my consort's feet - and the virgins were not sorry to see it - they quickly started up a civil dance, which I beheld with pleasure rather than taking part; for my mercurialists were so ready with their postures, as if they had long been of the trade. After a few dances our president came in again, and told us how the artists and students had offered themselves to their Royal Majesties, for their honour and pleasure, to act a merry comedy before their departure; and if we thought it good to be present at this, and to wait upon their Royal Majesties to the House of the Sun, it would be acceptable to them, and they would most graciously acknowledge it. Hereupon in the first place we returned our most humble thanks for the honour vouchsafed us; not only this, but moreover we most submissively tendered our humble service.

This the Virgin related again, and presently brought word to attend their Royal Majesties (in our order) in the gallery, where we were soon led; and we did not stay long there, for the Royal Procession was just ready, yet without any music at all. The unknown Duchess who was with us yesterday went in front, wearing a small and costly coronet, appareled in white satin. She carried nothing but a small crucifix which was made of a pearl, and this very day wrought between the young King and his Bride. After her went the six aforementioned virgins in two ranks, who carried the King's jewels belonging to the little altar. Next to these came the three Kings. The Bridegroom was in the midst of them in a plain dress, but in black satin, after the Italian fashion. He had on a small round black hat, with a little pointed black feather, which he courteously took off to us, so to signify his favour towards us. We bowed ourselves to him, as also to the first, as we had been instructed before. After the Kings came the three Queens, two of whom were richly dressed, but she in the middle was likewise all in black, and Cupid held up her train. After this, intimation was given to us to follow, and after us the Virgins, till at last old Atlas brought up the rear.

In such procession, through many stately walks, we at length came to the House of the Sun, there next to the King and Queen, upon a richly furnished scaffold, to behold the previously ordained comedy. We indeed, though separated, stood on the right hand of the Kings, but the virgins stood on the left, except those to whom the Royal Ensigns were committed. To them was allotted their own place at the top of all. But the rest of the attendants had to

stand below between the columns, and to be content with that.

Now because there are many remarkable passages in this comedy, I will not omit to go over it briefly.

First of all a very ancient King came on, with some servants; before his throne was brought a little chest, with mention being made that it was found upon the water. Now it being opened, there appeared in it a lovely baby, together with some jewels, and a small letter of parchment sealed and superscribed to the King, which the King therefore opened; and having read it, wept, and then declared to his servants how injuriously the King of the Moors had deprived his aunt of her country, and had extinguished all the royal seed even to his infant, with the daughter of which country he had now the intention of matching his son. Hereupon he swore to maintain perpetual enmity with the Moor and his allies, and to revenge this upon them; and with this he commanded that the child should be tenderly nursed, and to make preparation against the Moor. Now this provision, and the disciplining of the young lady (who after she had grown up a little was committed to an ancient tutor) took up all the first act, with many very fine and laudable sports besides.

In the interlude a lion and griffin were set at one another to fight, and the lion got the victory, which was also a pretty sight.

In the second act, the Moor, a very black treacherous fellow, came on too. He, having with vexation understood that his murder had been discovered, and that a little lady was craftily stolen from him too, began thereupon to consult how by stratagem he might be able to encounter so powerful an adversary; on which he was eventually advised by certain fugitives who fled to him because of a famine. So the young lady, contrary to everyone's expectations, fell again into his hands; he would have been likely to have caused her to be slain if he had not been wonderfully deceived by his own servants. Thus this act was concluded too, with a marvellous triumph of the Moor.

In the third act a great army of the King's party was raised against the Moor, and put under the conduct of an ancient valiant knight, who fell into the Moor's country, till at length he forcibly rescued the young lady from the tower, and appareled her anew. After this in a trice they erected a glorious scaffold, and placed their young lady upon it.

Presently twelve royal ambassadors came, amongst whom the aforementioned knight made a speech, alleging that the King his most gracious lord had not only delivered her from death earlier, and even caused her to be royally brought up until now (though she had not behaved herself altogether as became her). But moreover his Royal Majesty had, before others, elected her to be a spouse for the young lord his son, and most graciously desired that the said espousals might actually be executed, if they would be sworn to his Majesty upon the following articles. Hereupon out of a patent he caused certain glorious conditions to be read, which if it were not too long, would be well worthy of being recounted here. In brief, the young lady took an oath inviolably to observe the same, returning thanks too in a most seemly way for such a high grace. Whereupon they began to sing to the praise of God, of the King, and the young lady, and so for the time being departed.

For sport, in the meantime, the four beasts of Daniel, as he saw them in the vision and as he described them at length, were brought in, all of which had its certain signification.

In the fourth act the young lady was again restored to her lost kingdom, and crowned, and for a while, in this array, conducted about the place with extraordinary joy. After this many and various ambassadors presented themselves, not only to wish her prosperity, but also to behold her glory. Yet it was not for long that she preserved her integrity, but soon began again to look wantonly about her, and to wink at the ambassadors and lords; in this she truly acted her part to the life.

These manners of hers were soon known to the Moor, who would by no means neglect such an opportunity, and because her steward did not pay sufficient attention to her, she was easily blinded with great promises, so that she did not keep good confidence with her King, but privately submitted herself entirely to the disposal of the Moor. Hereupon the Moor made haste, and having (by her consent) got her into his hands, he gave her good words until all her kingdom had subjected itself to him. After which, in the third scene of this act, he caused her to be led forth, and first to be stripped stark naked, and then to be bound to a post upon a scurvy wooden scaffold, and well scourged, and at last sentenced to death. This was so woeful a spectacle, that it made the eyes of many run over. Hereupon like this, naked as she was, she was cast into prison, there to await her death, which was to be procured by poison, which actually did not kill her, but made her leprous all over. Thus this act was for the most part lamentable.

Between acts, they brought forth Nebuchadnezzar's image, which was adorned with all manner of arms, on the head, breast, belly, legs and feet, and the like, of which more shall be said in the future explanation.

In the fifth act the young King was told of all that had passed between the Moor and his future spouse; he first interceded with his father for her, entreating that she might not be left in that condition; which his father having agreed to, ambassadors were despatched to comfort her in her sickness and captivity, but yet also to make her see her inconsiderateness. But she still would not receive them, but consented to be the Moor's concubine, which was also done, and the young King was acquainted with it.

After this came a band of fools, each of which brought with him a cudgel; within a trice they made a great globe of

the world, and soon undid it again. It was a fine sportive fantasy.

In the sixth act the young King resolved to do battle with the Moor, which was also done. And although the Moor was discomfited, yet all held the young King too to be dead. At length he came to himself again, released his spouse, and committed her to his steward and chaplain. The first of these tormented her greatly; then the tables were turned, and the priest was so insolently wicked that he had to be above all, until this was reported to the young King; who hastily despatched one who broke the neck of the priest's mightiness, and adorned the bride in some measure for the nuptials.

After the act a vast artificial elephant was brought forth. He carried a great tower with musicians, which was also well pleasing to all.

In the last act the bridegroom appeared with such pomp as cannot be believed, and I was amazed how it was brought to pass. The bride met him in similar solemnity, whereupon all the people cried out LONG LIVE THE BRIDEGROOM! LONG LIVE THE BRIDE! - so that by this comedy they also congratulated our King and Queen in the most stately manner, which (as I well observed) pleased them most extraordinarily well.

At length they walked about the stage in this procession, till at last they began to sing altogether as follows:

I

This lovely time
Bringeth much joy
With the king's wedding,
So sing ye all
That it resound
And gladness be to him
who giveth it to us.

II

The beauteous bride
Whom we have long awaited
Shall be betrothed to him,
And we have won
Whereafter we did strive
O happy he
Who looketh to himself.

III

The elders good
Are bidden now,
For Long they were in care,
In honour multiply
That thousands arise
From your own blood

After this thanks were returned, and the comedy was finished with joy, and the particular enjoyment of the Royal Persons, so (the evening also drawing near already) they departed together in their aforementioned order.

But we were to attend the Royal Persons up the winding stairs into the aforementioned hall, where the tables were already richly furnished, and this was the first time that we were invited to the King's table. The little altar was placed in the midst of the hall, and the six royal ensigns previously mentioned were laid upon it. At this time the young King behaved himself very graciously towards us, but yet he could not be heartily merry; although he now and then discoursed a little with us, yet he often sighed, at which the little Cupid only mocked, and played his waggish tricks. The old King and Queen were very serious; only the wife of one of the ancient Kings was gay enough, the reason for which I did not yet understand.

During this time, the Royal Persons took up the first table, at the second only we sat. At the third, some of the principal virgins placed themselves. The rest of the virgins, and men, all had to wait. This was performed with such state and solemn stillness that I am afraid to say very much about it. But I cannot leave untouched upon here, how all the Royal Persons, before the meal, attired themselves in snow-white glittering garments, and so sat down at the table. Over the table hung the great golden crown, the precious stones of which would have sufficiently illuminated the hall without any other light. However, all the lights were kindled at the small taper upon the altar; what the

reason was I did not know for sure. But I took very good notice of this, that the young King frequently sent meat to the white serpent upon the little altar, which caused me to muse.

Almost all the prattle at this banquet was made by little Cupid, who could not leave us (and me, indeed, especially) untormented. He was perpetually producing some strange matter. However, there was no considerable mirth, all went silently on; from which I, myself, could imagine some great imminent peril. For there was no music at all heard; but if we were demanded anything, we had to give short round answers, and so let it rest. In short, all things had so strange a face, that the sweat began to trickle down all over my body; and I am apt to believe that the most stout-hearted man alive would then have lost his courage.

Supper being now almost ended, the young King commanded the book to be reached him from the little altar. This he opened, and caused it once again to be propounded to us by an old man, whether we resolved to abide by him in prosperity and adversity; which we having consented to with trembling, he further had us asked, whether we would give him our hands on it, which, when we could find no evasion, had to be so. Hereupon one after another arose, and with his own hand wrote himself down in this book.

When this also had been performed, the little crystal fountain, together with a very small crystal glass, was brought near, out of which all the Royal Persons drank one after another. Afterwards it was held out to us too, and so to all persons; and this was called the Draught of Silence. Hereupon all the Royal Persons presented us their hands, declaring that if we did not now stick to them, we should nevermore from now on see them; which truly made our eyes run over. But our president engaged herself and promised a great deal on our behalf, which gave them satisfaction.

Meantime a little bell was tolled, at which all the Royal Persons became so incredibly bleak, that we were ready to despair utterly. They quickly took off their white garments again, and put on entirely black ones. The whole hall likewise was hung about with black velvet, the floor was covered with black velvet, with which also the ceiling above was overspread (all this being prepared beforehand). After that the tables were also removed, and all seated themselves round about upon the form, and we also put on black habits. In came our president again, who had before gone out, and she brought with her six black taffeta scarves, with which she bound the six Royal Persons' eyes. Now when they could no longer see, six covered coffins were immediately brought in by the servants, and set down in the hall; also a low black seat was placed in the middle. Finally, there came in a very coal-black, tall man, who bore in his hand a sharp axe. Now after the old King had first been brought to the seat, his head was instantly whipped off, and wrapped in a black cloth; but the blood was received into a great golden goblet, and placed with him in this coffin that stood by; which, being covered, was set aside. Thus it went with the rest also, so that I thought it would at length have come to me too, but it did not. For as soon as the six Royal Persons were beheaded, the black man went out again; another followed after him, and beheaded him too just before the door, and brought back his head together with the axe, which were laid in a little chest. This indeed seemed to me a bloody Wedding, but because I could not tell what was yet to happen, for the time being I had to suspend my understanding until I had further resolved things. For the Virgin too, seeing that some of us were faint-hearted and wept, bid us be content.

"For", she said to us, "The life of these now stands in your hands, and if you follow me, this death shall make many alive."

With this she intimated that we should go to sleep, and trouble ourselves no further on their part, for they should be sure to have their due right. And so she bade us all goodnight, saying that she must watch the dead bodies this night. We did this, and were each of us conducted by our pages into our lodgings. My page talked with me of sundry and various matters (which I still remember very well) and gave me cause enough to admire his understanding. But his intention was to lull me to sleep, which at last I well observed; so I made as though I was fast asleep, but no sleep came into my eyes, and I could not put the beheaded out of my mind.

Now my lodging was directly over against the great lake, so that I could easily look upon it, the windows being near to the bed. About midnight, as soon as it had struck twelve, suddenly I saw a great fire on the lake, so out of fear I quickly opened the window to see what would become of it. Then from afar I saw seven ships making forward, which were all full of lights. Above each of them on the top hovered a flame that passed to and fro, and sometimes descended right down, so that I could easily judge that it must be the spirits of the beheaded. Now these ships gently approached land, and each of them had no more than one mariner. As soon as they had come to shore, I saw our Virgin with a torch going towards the ship, after whom the six covered coffins were carried, together with the little chest, and each of them was secretly laid in a ship.

So I awakened my page too, who greatly thanked me, for, having run up and down a lot all day, he might have slept through this altogether, though he knew quite well about it. Now as soon as the coffins were laid in the ships, all the lights were extinguished, and the six flames passed back together over the lake, so that there was no more than one light in each ship for a watch. There were also some hundreds of watchmen who had encamped themselves on the shore, and sent the Virgin back again into the castle; she carefully bolted everything up again, so that I could judge

that there was nothing more to be done this night, but that we must await the day. So we again took ourselves to rest. And I only of all my company had a chamber towards the lake, and saw this, so that now I was also extremely weary, and so fell asleep in my manifold speculations.

Chymical Wedding - Fifth Day

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The night was over, and the dear wished-for day broken, when hastily I got out of bed, more desirous to learn what might yet ensue, than that I had slept enough. Now after I had put on my clothes, and according to my custom had gone down the stairs, it was still too early, and I found nobody else in the hall; so I entreated my page to lead me about a little in the castle, and show me something rare. He was now (as always) willing, and led me down certain steps under ground, to a great iron door, on which the following words in great copper letters were fixed:

(Here lies buried Venus, that beauty which has undone many a great man both in fortune, honour, blessing and prosperity.)

This I thus copied, and set down in my table-book. Now after this door was opened, the page led me by the hand through a very dark passage, till we came again to a very little door, that was only now put to; for (as my page informed me) it was first opened yesterday when the coffins were taken out, and had not since been shut. Now as soon as we stepped in, I saw the most precious thing that Nature ever created, for this vault had no light other than that from certain huge great carbuncles, and this (as I was informed) was the King's Treasury. But the main and most glorious thing that I saw here was a sepulchre (which stood in the middle) so rich that I wondered that it was not better guarded. To which the page answered me, that I had good reason to be thankful to my planet, by whose influence it was that I had now seen certain pieces which no other human eye (except the King's family) had ever had a view of.

This sepulchre was triangular, and had in the middle of it a vessel of polished copper; the rest was of pure gold and precious stones. In the vessel stood an angel, who held in his arms an unknown tree, which continually dropped fruit into the vessel; and as often as the fruit fell into the vessel, it turned into water, and ran out from there into three small golden vessels standing by. This little altar was supported by these three animals, an eagle, an ox and a lion, which stood on an exceedingly costly base.

I asked my page what this might signify.

"Here," he said, "lies buried Lady Venus, that beauty which has undone many a great man, both in fortune, honour, blessing and prosperity." After which he showed me a copper door on the pavement.

"Here," he said, "if you please, we may go further down."

"I still follow you," I replied.

So I went down the steps, where it was exceedingly dark, but the page immediately opened a little chest, in which stood a small ever-burning taper, at which he kindled one of the torches which lay by. I was greatly terrified, and seriously asked how he dared do this?

He said by way of answer "As long as the Royal Persons are still at rest, we have nothing to fear."

Then I saw a rich bed ready made, hung about with curious curtains, one of which he drew aside, where I saw the Lady Venus stark naked (for he heaved up the coverlets too) lying there in such beauty, and in such a surprising fashion, that I was almost beside myself; neither do I yet know whether it was a piece thus carved, or a human corpse that lay dead there. For she was altogether immovable, and yet I dared not touch her. So she was again covered, and the curtain drawn before her, yet she was still (as it were) in my eye. But I soon saw behind the bed a tablet on which it was written as follows:

(When the fruit of my tree shall be quite melted down then I shall awake and be the mother of a King.)

I asked my page about this writing, but he laughed, with the promise that I should know it too. So, he putting out the torch, we ascended again. Then I had a better look at all the little doors, and first found that on every corner there burned a small taper of pyrites, of which I had before taken no notice, for the fire was so clear that it looked much more like a stone than a taper. From this heat the tree was forced continually to melt, yet it still produced new fruit. Now behold (said the page) what I heard revealed to the King by Atlas. When the tree (he said) shall be quite melted

down, then shall Lady Venus awake, and be the mother of a King.

Whilst he was thus speaking, in flew the little Cupid, who at first was somewhat abashed at our presence, but seeing us both look more like the dead than the living, he could not in the end refrain from laughing, demanding what spirit had brought us there. I with trembling answered him, that I had lost my way in the castle, and had come here by chance, and that the page likewise had been looking up and down for me, and at last came upon me here, and I hoped he would not take it amiss.

"Well then, that's well enough yet, my old busy grandsire," said Cupid, "but you might easily have served me a scurvy trick, had you been aware of this door. Now I must look better to it," and so he put a strong lock on the copper door where we had before descended.

I thanked God that he had not come upon us sooner. My page too was happier, because I had helped him so well at this pinch.

"Yet," said Cupid, "I cannot let it pass unrevenged that you were so near stumbling upon my dear mother."

With that he put the point of his dart into one of the little tapers, and heating it a little, pricked me with it on the hand, which at that time I paid little attention to, but was glad that it had gone so well for us, and that we came off without further danger.

Meantime my companions had got out of bed too, and had returned into the hall again. To them I also joined myself, making as if I had just risen. After Cupid had carefully made all fast again, he came to us too, and would have me show him my hand, where he still found a little drop of blood; at which he heartily laughed, and bade the rest have a care of me, as I would shortly end my days. We all wondered how Cupid could be so merry, and have no sense at all of yesterday's sad occurrences. But he was in no way troubled.

Now our president had in the meantime made herself ready for the journey, coming in all in black velvet, yet she still carried her branch of laurel. Her virgins too had their branches. Now all things being ready, the Virgin asked us first to drink something, and then presently to prepare for the procession, so we did not tarry long but followed her out of the hall into the court. In the court stood six coffins, and my companions thought nothing other than that the six Royal Persons lay in them, but I well observed the device. Yet I did not know what was to be done with these others. By each coffin were eight muffled men. Now as soon as the music began (it was so mournful and dolesome a tune, that I was astonished at it) they took up the coffins, and we (as we were ordered) had to go after them into the aforementioned garden, in the middle of which was erected a wooden edifice, having round about the roof a glorious crown, and standing upon seven columns. Within it were formed six sepulchres, and by each of them was a stone; but in the middle was a round hollow rising stone. In these graves the coffins were quietly and with many ceremonies laid. The stones were shoveled over them, and they shut fast. But the little chest was to lie in the middle. Herewith my companions were deceived, for they imagined nothing other but that the dead corpses were there. Upon the top of all there was a great flag, having a phoenix painted on it, perhaps the more to delude us. Here I had great occasion to thank God that I had seen more than the rest.

Now after the funerals were done, the Virgin, having placed herself upon the middlemost stone, made a short oration, that we should be constant to our engagements, and not repine at the pains we were hereafter to undergo, but be helpful in restoring the present buried Royal Persons to life again; and therefore without delay to rise up with her, to journey to the tower of Olympus, to fetch from there medicines useful and necessary for this purpose.

This we soon agreed to, and followed her through another little door right to the shore. There the seven aforementioned ships stood all empty, on which the virgins stuck up their laurel branches, and after they had distributed us in the six ships, they caused us thus to begin our voyage in God's name, and looked upon us as long as they could have us in sight, after which they, with all the watchmen, returned into the castle. Our ships each had a peculiar device. Five of them indeed had the five regular bodies, each their own, but mine, in which the Virgin sat too, carried a globe. Thus we sailed on in a particular order, and each ship the Moor lay. In this were twelve musicians, who played excellently well, and its device was a pyramid. Next followed three abreast, B, C, and D, in which we were. I sat in C.

In the middle behind these came the two fairest and stateliest ships, E and F, stuck about with many branches of laurel, having no passengers in them; their flags were the sun and moon. But in the rear was only one ship, G; in this were forty virgins.

Now having passed over this lake in this way, we first went through a narrow arm, into the right seas, where all the sirens, nymphs, and sea-goddesses were waiting for us; wherefore they immediately dispatched a sea-nymph to us to deliver their present and offering of honour to the Wedding. It was a costly, great, set, round and oriental pearl, the like of which has never been seen, neither in our world nor yet in the new world. Now the Virgin having friendly received it, the nymph further entreated that audience might be given to their entertainments, and to make a little stand, which the Virgin was content to do, and commanded the two great ships to stand in the middle, and the rest to encompass them in a pentagon. After which the nymphs fell into a ring about, and with a most delicate sweet voice

began to sing as follows:

I

Naught better is on earth
Than lovely noble love
Whereby we be as God
And no one vexeth his neighbour.
So let unto the king be sung
That all the sea shall sound.
We ask, and answer ye.

II

What hath to us life brought ?
'Tis Love
Who hath brought grace again ?
'Tis Love
Whence are we born ?
Of Love
How were we all forlorn ?
Without Love

III

Who hath us then begotten ?
'Twas Love
Wherefore were we suckled ?
For Love
What owe we to our elders ?
'Tis Love
And why are they so patient ?
From Love

IV

What doth all things o'ercome ?
'Tis Love
Can we find Love as well ?
Through Love
Where letteth a man good work appear ?
In Love
Who can unite a twain ?
'Tis Love

V

So let us all sing
That it resound
To honour Love
Which will increase
With our lord king and queen,
Their bodies are here, their souls are fled.

VI

And as we live
So shall God give
Where love and grace
Did sunder them
That we with flame of Love
May haply join them up again.

VII

So shall this song
In greatest joy
Though thousand generations come
Return into eternity.

When they, with most admirable concert and melody, had finished this song, I no more wondered at Ulysses for stopping the ears of his companions, for I seemed to myself the most unhappy man alive, because nature had not made me, too, so trim a creature. But the Virgin soon dispatched them, and commanded us to set sail from there; so the nymphs went off too, after they had been presented with a long red scarf for a gratuity, and dispersed themselves in the sea.

I was at this time aware that Cupid began to work with me too, which yet tended by a very little towards my credit, and forasmuch as my giddiness is not likely to be beneficial to the reader, I am resolved to let it rest as it is. But this was the very wound that in the first book I received on the head in a dream. And let everyone take warning by me of loitering about Venus' bed, for Cupid can by no means brook it.

After some hours, having gone a good way in friendly discourses, we came within sight of the Tower of Olympus, so the Virgin commanded to give the signal of our approach by the discharge of some pieces, which was also done. And immediately we saw a great white flag thrust out, and a small gilded pinnacle sent forth to meet us. Now as soon as this had come to us, we perceived in it a very ancient man, the Warder of the Tower, with certain guards clothed in white, by whom we were friendlily received, and so conducted to the Tower.

This Tower was situated upon an island which was exactly square, and which was environed with a wall that was so firm and thick that I myself counted three hundred and sixty passes over. On the other side of the wall was a fine meadow with certain little gardens, in which grew strange, and to me unknown, fruits; and then again there was an inner wall about the Tower. The Tower itself was just as if seven round towers had been built one by another, yet the middlemost was somewhat the higher, and within they all entered one into another, and had seven storeys one above another. Being come in this way to the gates of the Tower, we were led a little aside by the wall, so that, as I well observed, the coffins might be brought into the Tower without our taking notice; of this the rest knew nothing.

This being done, we were conducted into the Tower at the very bottom, which although it was excellently painted, yet we had little recreation there; for this was nothing but a laboratory, where we had to beat and wash plants, and precious stones, and all sorts of things, and extract their juice and essence, and put the same in glasses, and hand them over to be put aside. And truly our Virgin was so busy with us, and so full of her directions, that she knew how to give each of us enough employment, so that in this island we had to be mere drudges, till we had achieved all that was necessary for the restoring of the beheaded bodies.

Meantime (as I afterwards understood) three virgins were in the first apartment washing the bodies with all diligence. Now when we had at last almost finished this preparation of ours, nothing more was brought us but some broth with a little draught of wine, by which I well observed that we were not here for our pleasure. For when we had finished our day's work, too, everyone had only a mattress laid on the ground for him, with which we were to content ourselves.

For my part I was not very much bothered about sleeping, and therefore walked out into the garden, and at length came as far as the wall; and because the heaven was at that time very clear, I could well drive away the time in contemplating the stars. By chance I came to a great pair of stone stairs, which led up to the top of the wall. And because the moon shone very bright, I was so much the more confident, and went up, and looked a little upon the sea too, which was now exceedingly calm.

And thus having good opportunity to consider more about astronomy, I found that this present night there would occur a conjunction of the planets, the like of which was not otherwise usually to be observed. Now having looked a good while at the sea, and it being just about midnight, as soon as it had struck twelve I saw from afar the seven flames passing over the sea towards here, and taking themselves towards the top of the spire of the Tower. This made me somewhat afraid, for as soon as the flames had settled themselves, the winds arose, and began to make the sea very tempestuous. The moon also was covered with clouds, and my joy ended with such fear that I scarcely had enough time to find the stairs ended with such fear that I scarcely had enough time to find the stairs again, and take myself to the Tower again. Now whether the flames tarried any longer, or passed away again, I cannot say, for in this obscurity I did not dare venture abroad more.

So I lay down on my mattress, and there being in the laboratory a pleasant and gently murmuring fountain, I fell asleep so much the sooner. And thus the fifth day too was concluded with wonders.

Chymical Wedding - Sixth Day

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Next morning, after we had awakened one another, we sat together a while to discuss what might yet be the events to occur. For some were of the opinion that they should all be brought back to life again together. Others contradicted this, because the decease of the ancients was not only to restore life, but to increase it too to the young ones. Some imagined that they had not been put to death, but that others had been beheaded in their stead. We now having talked together a pretty long while, in came the old man, and first saluting us, looked about him to see if all things were ready, and the processes sufficiently completed. We had so conducted ourselves as regards this that he had no fault to find with our diligence, so he placed all the glasses together, and put them into a case. Presently in came certain youths bringing with them some ladders, ropes, and large wings, which they laid down before us.

Then the old man began as follows: "My dear sons, each of you must this day constantly bear one of these three things about with him. Now you are free either to make a choice of one of them, or to cast lots about it."

We replied, "we would choose".

"No," he said, "let it rather go by lot."

Hereupon he made three little schedules. On one he wrote 'Ladder', on the second 'Rope', on the third 'Wings'. These he put in a hat, and each man must draw, and whatever he got, that was to be his. Those who got the ropes imagined themselves to have the best of it, but I chanced to get a ladder, which afflicted me greatly, for it was twelve feet long, and pretty weighty, and I was forced to carry it, whereas the others could handsomely coil their ropes about them. And as for the wings, the old man joined them so closely onto the third group, as if they had grown upon them.

Hereupon he turned the cock, and then the fountain no longer ran, and we had to remove it from the middle out of the way. After all things were carried off, he took leave, taking with him the casket with the glasses, and locked the door fast after him, so that we imagined nothing other but that we had been imprisoned in this Tower.

But it was hardly a quarter of an hour before a round hole at the very top was uncovered, where we saw our Virgin, who called to us, and bade us good morrow, desiring us to come up. Those with the wings were instantly above and through the hole. Only those with the ropes were in an evil plight. For as soon as every one of us was up, he was commanded to draw up the ladder after him. At last each man's rope was hanged on an iron hook, so everyone had to climb up by his rope as well as he could, which indeed was not accomplished without blisters.

Now as soon as we were all up, the hole was covered again, and we were friendlyly received by the Virgin. This room was the whole breadth of the Tower itself, having six very stately vestries raised a little above the room, and were entered by an ascent of three steps. In these vestries we were placed, there to pray for the life of the King and Queen. Meanwhile the Virgin went in and out of the little door A, till we were ready.

For as soon as our process was absolved, there was brought in by twelve persons (who were formerly our musicians), through the little door, and placed in the middle, a wonderful thing of longish shape, which my companions took only to be a fountain. But I well observed that the corpses lay in it, for the inner chest was of an oval figure, so large that six persons might well lie in it one by another. After which they again went forth, fetched their instruments, and conducted in our Virgin, together with her female attendants, with a most delicate sound of music. The Virgin carried a little casket, but the rest only branches and small lamps, and some lighted torches too. The torches were immediately given into our hands, and we were to stand about the fountain in this order.

First stood the Virgin A with her attendants in a ring round about with the lamps and branches C. Next stood we with our torches B, then the musicians A in a long rank; last of all the rest of the virgins D in another long rank too. Now where the virgins came from, whether they lived in the castle, or whether they had been brought in by night, I do not know, for all their faces were covered with delicate white linen, so that I could not recognise any of them.

Hereupon the Virgin opened the casket, in which there was a round thing wrapped up in a piece of green double taffeta. This she laid in the uppermost vessel, and then covered it with the lid, which was full of holes, and which had besides a rim through which she poured in some of the water which we had prepared the day before. Then the fountain began immediately to run, and to flow into the little vessel through four small pipes. Beneath the underneath vessel there were many sharp points, on which the virgins stuck their lamps, so that the heat might reach the vessel, and make the water boil. Now the water beginning to simmer, it fell in upon the bodies by many little holes at A, and was so hot that it dissolved them all, and turned them into liquor. But what the above-mentioned round wrapped-up thing was, my companions did not know, but I understood that it was the Moor's head, from

which the water drew so great a heat. At A, round about the great vessel, there were again many holes, in which they stuck their branches. Now whether this was done of necessity, or only for ceremony, I do not know. However, these branches were continually besprinkled by the fountain, and from them it afterwards dropped into the vessel something of a deeper yellow. This lasted for nearly two hours, the fountain still constantly running by itself; but the longer it ran, the fainter it was.

Meantime the musicians went their way, and we walked up and down in the room, and truly the room was made in such a way that we had opportunity enough to pass away our time. There were, for images, paintings, clockworks, organs, springing fountains, and the like, nothing forgotten.

Now it was near the time when the fountain ceased, and would run no longer, when the Virgin commanded a round golden globe to be brought. But at the bottom of the fountain there was a tap, by which she let out all the matter that was dissolved by those hot drops (of which certain parts were then very red) into the globe. The rest of the water which remained above in the kettle was poured out. And so this fountain (which had now become much lighter) was again carried forth. Now whether it was opened elsewhere, or whether anything of the bodies that was further useful yet remained, I dare not say for certain. But this I know, that the water that was emptied into the globe was much heavier than six, or even more of us, were well able to bear, although going by its bulk it should have seemed not too heavy for one man. Now this globe having been got out of doors with much ado, we again sat alone, but I perceiving a trampling overhead, had an eye to my ladder.

Here one might take notice of the strange opinions my companions had concerning this fountain, for they, imagining that the bodies lay in the garden of the castle, did not know what to make of this kind of working, but I thanked God that I had awakened at so opportune a time, and that I had seen that which helped me the better in all the Virgin's business.

After one quarter of an hour the cover above was again lifted off, and we were commanded to come up, which was done as before with wings, ladders and ropes. And it vexed me not a little that whereas the virgins could go up another way, we had to take so much toil; yet I could well judge that there must be some special reason for it, and we must leave something for the old man to do too. For even those with wings had no advantage by them other than when they had to climb through the hole.

Now we having got up there, and the hole having been shut again, I saw the globe hanging by a strong chain in the middle of the room. In this room was nothing but windows, and between two windows there was a door, which was covered with nothing other than a great polished looking-glass. And these windows and these looking-glasses were optically opposed to one another, so that although the sun (which was now shining exceedingly brightly) beat only upon one door, yet (after the windows towards the sun were opened, and the doors before the looking-glasses drawn aside) in all quarters of the room there were nothing but suns, which by artificial refractions beat upon the whole golden globe standing in the midst; and because (besides all this brightness) it was polished, it gave such a lustre, that none of us could open our eyes, but were forced to look out of the windows till the globe was well heated, and brought to the desired effect. Here I may well avow that in these mirrors I have seen the most wonderful spectacle that ever Nature brought to light, for there were suns in all places, and the globe in the middle shined still brighter, so that we could no more endure it than the sun itself, except for one twinkling of an eye.

At length the Virgin commanded the looking-glasses to be shut up again, and the windows to be made fast, and so to let the globe cool again a little; and this was done about seven o'clock. This we thought good, since we might now have a little leisure to refresh ourselves with breakfast. This treatment was again right philosophical, and we had no need to be afraid of intemperance, yet we had no want. And the hope of the future joy (with which the Virgin continually comforted us) made us so jocund that we took no notice of any pains or inconvenience. And this I can truly say too concerning my companions of high quality, that their minds never ran after their kitchen or table, but their pleasure was only to attend upon this adventurous physick, and hence to contemplate the Creator's wisdom and omnipotency.

After we had taken our meal, we again settled down to work, for the globe, which with toil and labour we were to lift off the chain and set upon the floor, was sufficiently cooled. Now the dispute was how to get the globe in half, for we were commanded to divide it in the middle. The conclusion was that a sharp pointed diamond would best do it. Now when we had thus opened the globe, there was nothing more of redness to be seen, but a lovely great snow-white egg. It made us rejoice most greatly that this had been brought to pass so well. For the Virgin was in perpetual care lest the shell might still be too tender. We stood round about this egg as jocund as if we ourselves had laid it. But the Virgin made it be carried forth, and departed herself, too, from us again, and (as always) locked the door. But what she did outside with the egg, or whether it were in some way privately handled, I do not know, neither do I believe it. Yet we were again to wait together for a quarter of an hour, till the third hole was opened, and we by means of our instruments came to the fourth stone or floor.

In this room we found a great copper vessel filled with yellow sand, which was warmed by a gentle fire. Afterwards

the egg was raked up in it, that it might therein come to perfect maturity. This vessel was exactly square; upon one side stood these two verses, written in great letters.

O. BLI. TO. BIT. MI. LI.

On the second side were these three words:

SANITAS. NIX. HASTA.

(Health, Snow, Lance.)

The third had only one word:

F.I.A.T.

But on the behind was an entire inscription running thus:

QUOD.

Ignis : Aer : Aqua : Terra :

SANCTIS REGUM ET REGINARUM NOSTR :

Cineribus.

Eripere non potuerunt

Fidelis Chymicorum Turba

IN HANC URNAM

Contulit.

A.

What

Fire:Air:Water:Earth

Were unable to rob

From the holy ashes

OF OUR KINGS AND QUEENS

Was gathered by the faithful flock

Of Alchemists

In this urn

A.D. 1459.

Now whether the the egg were hereby meant, I leave to the learned to dispute; yet I do my part, and omit nothing undeclared. Our egg being now ready was taken out, but it needed no cracking, for the bird that was in it soon freed himself, and showed himself very jocund, yet he looked very bloody and unshapen. We first set him upon the warm sand, so the Virgin commanded that before we gave him anything to eat, we should be sure to make him fast, otherwise he would give us all work enough. This being done too, food was brought him, which surely was nothing else than the blood of the beheaded, diluted again with prepared water; by which the bird grew so fast under our eyes, that we saw well why the Virgin gave us such warning about him. He bit and scratched so devilishly about him, that could he have had his will upon any of us, he would have despatched him. Now he was wholly black, and wild, so other food was brought him, perhaps the blood of another of the Royal Persons; whereupon all his black feathers moulted again, and instead of them there grew out snow-white feathers. He was somewhat tamer too, and more docile. Nevertheless we did not yet trust him. At the third feeding his feathers began to be so curiously coloured that in all my life I never saw such beautiful colours. He was also exceedingly tame, and behaved himself so friendlily with us, that (the Virgin consenting) we released him from his captivity.

Our Virgin began: "Since by your diligence, and our old man's consent, the bird has attained both his life and the highest perfection, this is a good reason that he should also be joyfully consecrated by us."

Herewith she commanded that dinner should be brought, and that we should again refresh ourselves, since the most troublesome part of our work was now over, and it was fitting that we should begin to enjoy our past labours. We

began to make ourselves merry together. However, we still had all our mourning clothes on, which seemed somewhat reproachful to our mirth. Now the Virgin was perpetually inquisitive, perhaps to find to which of us her future purpose might prove serviceable. But her discourse was for the most part about Melting; and it pleased her well when one seemed expert in such compendious manuals as do particularly commend an artist. This dinner lasted not more than three quarters of an hour, which we still for the most part spent with our bird, and we had to constantly feed him with his food, but he still remained much the same size. After dinner we were not allowed long to digest our food, before the Virgin, together with the bird, departed from us.

The fifth room was set open to us, where we went as before, and offered our services. In this room a bath was prepared for our bird, which was so coloured with a fine white powder that it had the appearance of milk. Now it was at first cool when the bird was set into it. He was mighty well pleased with it, drinking of it, and pleasantly sporting in it. But after it began to heat because of the lamps that were placed under it, we had enough to do to keep him in the bath. We therefore clapped a cover on the vessel, and allowed him to thrust his head out through a hole, till he had in this way lost all his feathers in the bath, and was as smooth as a new-born child; yet the heat did him no further harm, at which I much marveled, for the feathers were completely consumed in this bath, and the bath was thereby tinged blue. At length we gave the bird air, and he sprang out of the vessel of his own accord, and he was so glitteringly smooth that it was a pleasure to behold. But because he was still somewhat wild, we had to put a collar with a chain about his neck, and so led him up and down the room. Meanwhile a strong fire was made under the vessel, and the bath boiled away till it all came down to a blue stone, which we took out, and having first pounded it, ground it with a stone, and finally with this colour began to paint the bird's skin all over. Now he looked much more strange, for he was all blue, except the head, which remained white.

Herewith our work on this storey was performed, and we (after the Virgin with her blue bird was departed from us) were called up through the hole to the sixth storey, where we were greatly troubled. For in the middle was placed a little altar, in every way like that in the King's hall above described. Upon this stood the six aforementioned particulars, and he himself (the bird) made the seventh. First of all the little fountain was set before him, out of which he drunk a good draught. Afterwards he pecked the white serpent until she bled a great deal. This blood we had to receive into a golden cup, and pour it down the bird's throat, who was greatly averse to it. Then we dipped the serpent's head in the fountain, upon which she revived again, and crept into her death's-head, so that I saw her no more for a long time after. Meantime the sphere turned constantly, until it made the desired conjunction. Immediately the watch struck one, upon which another conjunction was set going. Then the watch struck two. Finally, while we were observing the third conjunction, and this was indicated by the watch, the poor bird submissively laid down his neck upon the book of his own accord, and willingly allowed his head to be smitten off (by one of us chosen for this by lot). However, he yielded not a drop of blood until his breast was opened, and then the blood spouted out so fresh and clear as if it had been a fountain of rubies. His death went to our hearts, and yet we could well judge that a naked bird would stand us in little stead. So we let it be, and moved the little altar away and assisted the Virgin to burn the body to ashes (together with the little tablet hanging by) with fire kindled by the little taper; and afterwards to cleanse the same several times, and to lay them in a box of cypress wood.

Here I cannot conceal what a trick was played on myself and three others. After we had thus diligently taken up the ashes, the Virgin began to speak as follows:

"My lords, here we are in the sixth room, and we have only one more before us, in which our trouble will be at an end, and then we shall return home again to our castle, to awaken our most gracious Lords and Ladies. Now I could heartily wish that all of you, as you are here together, had behaved yourselves in such a way that I might have commended to our most renowned King and Queen, and you might have obtained a suitable reward; yet contrary to my desire, I have found amongst you these four lazy and sluggish workers (herewith she pointed at me and three others). Yet, according to my goodwill to each and every one, I am not willing to deliver them up to deserved punishment. However, so that such negligence may not remain wholly unpunished, I am resolved thus concerning them, that they shall only be excluded from the future seventh and most glorious action of all the rest, and so they shall incur no further blame from their Royal Majesties."

In what a state we now were at this speech I leave others to consider. For the Virgin knew so well how to keep her countenance, that the water soon ran over our baskets, and we esteemed ourselves the most unhappy of all men. After this the Virgin caused one of her maids (of whom there were many always at hand) to fetch the musicians, who were to blow us out of doors with cornets, with such scorn and derision that they themselves could hardly blow for laughing. But it afflicted us particularly greatly that the Virgin so vehemently laughed at our weeping, anger and impatience, and that there might well perhaps be some amongst our companions who were glad of this misfortune of ours.

But it proved otherwise, for as soon as we had come out of the door, the musicians told us to be of good cheer and follow them up the winding stairs. They led us up to the seventh floor under the roof, where we found the old man,

whom we had not hitherto seen, standing upon a little round furnace. He received us friendlily, and heartily congratulated us that we had been chosen for this by the Virgin; but after he understood the fright we had received, his belly was ready to burst with laughing that we had taken such good fortune so badly.

"Hence," said he, "my dear sons, learn that man never knows how well God intended him."

During this discourse the Virgin also came running in with her little box, and (after she had laughed at us enough) emptied her ashes into another vessel, and filled hers again with other stuff, saying she must now go and cast a mist before the other artists' eyes, and that we in the meantime should obey the old lord in whatsoever he commanded us, and not remit our former diligence. Herewith she departed from us into the seventh room into which she called our companions. Now what she did first with them there, I cannot tell, for not only were they most earnestly forbidden to speak of it, but we also, because of our work, did not dare peep on them through the ceiling.

But this was our work. We had to moisten the ashes with our previously prepared water until they became altogether like a very thin dough, after which we set the matter over the fire, till it was well heated. Then we cast it, hot like this, into two little forms or moulds, and let it cool a little.

Here we had leisure to look a while at our companions through certain crevices made in the floor. They were now very busy at a furnace, and each had to blow up the fire himself with a pipe, and they stood blowing about it like this, as if they were wondrously preferred before us in this. And this blowing lasted until our old man roused us to our work again, so that I cannot say what was done afterwards.

We opened our little forms, and there appeared two beautiful, bright and almost transparent little images, the like of which man's eye never saw, a male and a female, each of them only four inches long, and what surprised us most greatly was that they were not hard, but lithe and fleshy, like other human bodies, yet they had no life; so that I most assuredly believe that the Lady Venus's image was also made after some such manner.

These angelically fair babes we first laid upon two little satin cushions, and looked at them for a good while, till we were almost besotted by such exquisite objects. The old lord warned us to forbear, and continually to instil the blood of the bird (which had been received into a little golden cup) drop after drop into the mouths of the little images, from which they appeared to increase; and whereas they were before very small, they were now (according to proportion) much more beautiful, so that all painters ought to have been here, and would have been ashamed of their art in respect of these productions of nature. Now they began to grow so big that we lifted them from the little cushions, and had to lay them upon a long table, which was covered with white velvet. The old man also commanded us to cover them over up to the breast with a piece of the fine white double taffeta, which, because of their unspeakable beauty, almost went against us. But to be brief, before we had quite used up the blood in this way, they were already in their perfect full growth. They had golden-yellow, curly hair, and the above-mentioned figure of Venus was nothing to them.

But there was not yet any natural warmth or sensibility in them. They were dead figures, yet of a lively and natural colour; and since care was to be taken that they did not grow too big, the old man would not permit anything more to be given to them, but covered their faces too with the silk, and caused the table to be stuck round about with torches. Here I must warn the reader not to imagine these lights to have been put there out of necessity, for the old man's intent hereby was only that we should not observe when the soul entered into them; and indeed we should not have noticed it, had I not twice before seen the flames. However, I permitted the other three to remain with their own belief, neither did the old man know that I had seen anything more. Hereupon he asked us to sit down on a bench over against the table.

Presently the Virgin came in too, with the music and all necessities, and carried two curious white garments, the like of which I had never seen in the castle, nor can I describe them, for I thought that they were nothing other than crystal; but they were soft, and not transparent; so that I cannot describe them. These she laid down on a table, and after she had disposed her virgins upon a bench round about, she and the old man began many slight-of-hand tricks about the table, which was done only to blind us. This (as I told you) was managed under the roof, which was wonderfully formed; for on the inside it was arched into seven hemispheres, of which the middlemost was somewhat the highest, and had at the top a little round hole, which was nevertheless shut, and was observed by no-one else.

After many ceremonies six virgins came in, each of whom carried a large trumpet, around which were rolled a green, glittering and burning material like a wreath. The old man took one of these, and after he had removed some of the lights at the top of the table, and uncovered their faces, he placed one of the trumpets upon the mouth of one of the bodies in such a way that the upper and wider end of it was directed just towards the aforementioned hole.

Here my companions always looked at the images, but I had other thoughts, for as soon as the foliage or wreath about the shank of the trumpet was kindled, I saw the hole at the top open, and a bright stream of fire shooting down the tube, and passing into the body; whereupon the hole was covered again, and the trumpet removed. With this device my companions were deluded, so that they imagined that life came into the image by means of the fire of the foliage, for as soon as he received the soul his eyes twinkled, although he hardly stirred. The second time he placed

another tube upon its mouth, and kindled it again, and the soul was let down through the tube. This as repeated for each of them three times, after which all the lights were extinguished and carried away. The velvet coverings of the table were cast over them, and immediately a birthing bed was unlocked and made ready, into which, thus wrapped up, they were born. And after the coverings were taken off them, they were neatly laid by each other, and with the curtains drawn before them, they slept a good while.

Now it was also time for the Virgin to see how other artists behaved themselves. They were well pleased because, as the Virgin afterwards informed me, they were to work in gold, which is indeed a piece of this art, but not the most principal, most necessary, and best. They had indeed too a part of these ashes, so that they imagined nothing other than that the whole bird was provided for the sake of gold, and that life must thereby be restored to the deceased. Meantime we sat very still, waiting for our married couple to awake. About half an hour was spent like this. Then the wanton Cupid presented himself again, and after he had saluted us all, flew to them behind the curtain, tormenting them until they awakened. This was a cause of great amazement to them, for they imagined that they had slept from the very hour in which they were beheaded until now. Cupid, after he had awakened them, and renewed their acquaintance with one another, stepped aside a little, and allowed them both to get themselves together a bit better, meantime playing his tricks with us; and at length he wanted to have the music brought in, to be somewhat merrier.

Not long after, the Virgin herself came in, and after she had most humbly saluted the young King and Queen (who found themselves rather faint) and kissed their hands, she brought them the two aforementioned strange garments, which they put on, and so stepped forth. Now there were already prepared two very strange chairs, in which they placed themselves. And they were congratulated with most profound reverence by us, for which the King himself most graciously returned his thanks, and again reassured us of all grace.

It was already about five o'clock, so they could no longer stay, but as soon as the best of their furniture could be laden, we had to attend the young Royal Persons down the winding stairs, through all doors and watches to the ship. In this they embarked, together with certain virgins and Cupid, and sailed so very swiftly that we soon lost sight of them; but they were met (as I was informed) by certain stately ships. Thus in four hours' time they had gone many leagues out to sea. After five o'clock the musicians were charged to carry all things back again to the ships, and to make themselves ready for the voyage. But because this took rather a long time, the old lord commanded a party of his concealed soldiers to come out. They had hitherto been planted in a wall, so that we had not noticed any of them, whereby I observed that this Tower was well provided against opposition. Now these soldiers made quick work with our stuff, so that nothing more remained to be done but to go to supper.

The table being completely furnished, the Virgin brought us again to our companions, where we were to carry ourselves as if we had truly been in a lamentable condition, and forbear laughing. But they were always smiling to one another, although some of them sympathised with us too. At this supper the old lord was also with us, who was a most sharp inspector over us; for no-one could propound anything so discreetly, but he knew either how to confute it, or to amend it, or at least to give some good information on it. I learned a great deal from this lord, and it would be very good if each one would apply themselves to him, and take notice of his procedure, for then things would not miscarry so often and so unfortunately.

After we had taken our nocturnal refreshment, the old lord took us into his closets of rarities, which were dispersed here and there amongst the bulwarks; where we saw such wonderful productions of Nature, and other things too which man's wit, in imitation of Nature, had invented, that we needed another year to survey them sufficiently. Thus we spent a good part of the night by candlelight. At last, because we were more inclined to sleep than to see many rarities, we were lodged in rooms in the wall, where we had not only costly and good beds, but also extraordinarily handsome chambers, which made us wonder all the more why we were forced to undergo so many hardships the day before. In this chamber I had good rest, and being for the most part without care, and weary with continual labour, the gentle rushing of the sea helped me to a sound and sweet sleep, for I continued in one dream from eleven o'clock till eight in the morning.

Chymical Wedding - Seventh Day

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After eight o'clock I woke up, and quickly made myself ready, wanting to return again into the Tower; but the dark passages in the wall were so many and various, that I wandered a good while before I could find the way out. The same happened to the rest too, till at last we all met again in the nethermost vault, and entirely yellow apparel was

given to us, together with our golden fleeces. At this time the Virgin declared to us that we were Knights of the Golden Stone, of which we were before ignorant. After we had made ourselves ready, and taken our breakfast, the old man presented each of us with a medal of gold.

On one side were these words:
AR. NAT. MI.
(Art is the Priestess of Nature)

On the other these:
TEM. NA. F.
(Nature is the Daughter of Time.)

He exhorted us moreover that we should try to take nothing more than this token of remembrance. Herewith we went forth to the sea, where our ships lay, so richly equipped that it was not possible but that such amazing things must first have been brought there. The ships were twelve in number, six of ours, and six of the old lord's, who caused his ships to be freighted with well appointed soldiers. But he himself came to us in our ship, where we were all together. In the first the musicians, of which the old lord also had a great number, seated themselves; they sailed before us to shorten the time. Our flags were the twelve celestial signs, and we sat in Libra. Besides other things our ship also had a noble and curious clock, which showed us all the minutes. The sea was so calm, too, that it was a singular pleasure to sail. But what surpassed all the rest was the old man's discourse; he knew so well how to pass away our time with wonderful stories, that I could have been content to sail with him all my life long. Meanwhile the ships passed on in haste, for before we had sailed two hours the mariner told us that he already saw the whole lake almost covered with ships, by which we could conjecture that they had come out to meet us, which proved true. For as soon as we had come out of the sea into the lake by the aforementioned river, there before us were five hundred ships, one of which sparkled with gold and precious stones, and in which sat the King and Queen, together with other lords, ladies, and virgins of high birth. As soon as they were well in sight of us the pieces were discharged on both sides, and there was such a din of trumpets, shalms, and kettle drums that all the ships upon the sea capered again. Finally, as soon as we came near they brought our ships together, and so made a stand. Immediately the old Atlas stepped forth on the King's behalf, making a short but handsome oration, in which he welcomed us, and asked whether the Royal Presents were ready. The rest of my companions were in great amazement, where this King should come from, for they imagined nothing other than that they would have to awaken him again. We allowed them to continue in their amazement, and acted as if it seemed strange to us too. After Atlas' oration out stepped our old man, making a rather longer reply, in which he wished the King and Queen all happiness and increase, after which he delivered up a curious small casket. What was in it, I do not know, but it was committed to Cupid to keep, who hovered between the King and Queen. After the oration was finished, they again let off a joyful volley of shot, and so we sailed on a good time together, till at length we arrived at another shore. This was near the first gate at which I first entered. At this place again there attended a great multitude of the King's family together with some hundreds of horses. Now as soon as we came to shore, and disembarked, the King and Queen presented their hands to all of us, every one, with singular kindness; and so we were to get up on horseback.

Here I wish to friendlily entreat the reader not to interpret the following narration as any vain glory or pride of mine, but to credit me this much, that if there had not been a special necessity for it, I could very well have utterly concealed this honour which was shown me. We were all one after another distributed amongst the lords. But our old lord, and I, most unworthy, were to ride alongside the King, each of us bearing a snow-white ensign with a red cross. Indeed, I was made use of because of my age, for we both had long grey beards and hair. I had also fastened my tokens about my hat, which the young King soon noticed, and asked if I were he who could redeem these tokens at the gate?

I answered in most humble manner, "Yes".

But he laughed at me, saying, "There was no need for ceremony; I was HIS father".

Then he asked me with what I had redeemed them?

I replied, "With Water and Salt".

Whereupon he wondered who had made me so wise; upon which I grew a bit more confident, and recounted to him how it had happened with my bread, the Dove and the Raven, and he was pleased with it and said expressly that it must be that God had herein vouchsafed me a singular happiness.

With this we came to the first gate where the Porter with the blue clothes waited, bearing in his hand a supplication. Now as soon as he saw me alongside the King, he delivered me the supplication, most humbly beseeching me to

mention his ingenuity to the King. Now in the first place I asked the King what the condition of this porter was. He friendlyly answered me, that he was a very famous and rare astrologer, and always in high regard with the Lord his Father, but having once committed a fault against Venus, and seen her in her bed of rest, this punishment was therefore imposed upon him, that he should wait at the first gate for so long until someone should release him from it.

I replied, "May he then be released?"

"Yes," said the King, "if anyone can be found that has transgressed as highly as himself, he must take his place, and the other shall be free."

This went to my heart, for my conscience convinced me that I was the offender, yet I kept quiet, and herewith delivered the supplication. As soon as he had read it, he was greatly terrified, so that the Queen (who with our virgins, and that other Duchess as well - whom I mentioned at the hanging of the weights - rode just behind us) observed this, and therefore asked him what this letter might mean. But he had no mind to take any notice of it, and putting away the paper, began to talk about other matters, till thus in about three hours' time we came to the castle, where we alighted, and waited upon the King as he went into his hall.

Immediately the King called for the old Atlas to come to him in a little closet, and showed him the writing, and Atlas did not tarry, but rode out again to the Porter to get more information on the matter. After this the young King, with his spouse, and the other lords, ladies and virgins, sat down. Then our Virgin began to highly commend the diligence we had shown, and the pains and labour we had undergone, requesting that we might be royally rewarded, and that she might be permitted to enjoy the benefit of her commission from then on. Then the old lord stood up too, and attested that all the Virgin had said was true, and that it was only just that we should both be contented on both our parts. Hereupon we were to step forward a little, and it was concluded that each man should make some possible wish, and accordingly obtain it; for it was not to be doubted that those of understanding would also make the best wish. So we were to consider it until after supper.

Meantime the King and Queen, for recreation's sake, began to play together, at something which looked not unlike chess, only it had different rules; for it was the Virtues and Vices one against another, and it might ingeniously be observed with what plots the Vices lay in wait for the Virtues, and how to re-encounter them again. This was so properly and cleverly performed, that it is to be wished that we had the same game too. During the game, in came Atlas again, and made his report in private, but I blushed all over, for my conscience gave me no rest.

After this the King gave me the supplication to read, and the contents of it were much to this purpose. First he (the doorkeeper) wished the King prosperity, and increase, and that his seed might be spread abroad far and wide.

Afterwards he remonstrated that the time was now come in which according to the royal promise he ought to be released, because Venus had already been uncovered by one of his guests, for his observations could not lie to him.

And that if his Majesty would be pleased to make a strict and diligent enquiry, he would find that she had been uncovered, and if this should not prove to be so, he would be content to remain before the gate all the days of his life. Then he asked in the most humble manner, that upon peril of body and life he might be permitted to be present at this night's supper. He was hoping to seek out the very offender, and obtain his desired freedom. This was expressly and handsomely indicated, by which I could well perceive his ingenuity, but it was too sharp for me, and I would not have minded if I had never seen it. Now I was wondering whether he might perhaps be helped through my wish, so I asked the King whether he might not be released some other way.

"No," replied the King, "because there is a special consideration in the business. However, for this night, we may well gratify him in his desire."

So he sent someone to fetch him in. Meanwhile the tables were prepared in a spacious room, in which we had never been before, which was so perfect, and contrived in such a manner, that it is not possible for me even to begin to describe it. We were conducted into this with singular pomp and ceremony. Cupid was not at this time present, for (as I was informed) the disgrace which had happened to his mother had somewhat angered him. In brief, my offence, and the supplication which was delivered, were an occasion of much sadness, for the King was in perplexity how to make inquisition amongst his guests, and the more so because through this, even they who were yet ignorant of the matter would come to know about it. So he caused the Porter himself, who had already arrived, to make his strict survey, and he himself acted as pleasantly as he was able.

However, eventually they all began to be merry again, and to talk to one another with all sorts of recreative and profitable discourses. Now, how the treatment and other ceremonies were then performed, it is not necessary to declare, since it is neither the reader's concern, nor serviceable to my design. But all exceeded more in art, and human invention, than we exceeded in drinking! And this was the last and noblest meal at which I was present. After the banquet the tables were suddenly taken away, and certain curious chairs placed round about in a circle, in which we, together with the King and Queen, and both their old men and the ladies and virgins, were to sit.

After this, a very handsome page opened the above-mentioned glorious little book, and Atlas immediately placed

himself in the midst, and began to speak to this purpose: that his Royal Majesty had not forgotten the service we had done him, and how carefully we had attended to our duty, and therefore by way of retribution had elected all and each of us Knights of the Golden Stone. And that it was therefore further necessary not only once again to oblige ourselves towards his Royal Majesty, but also to vow to the following articles; and then his Royal Majesty would likewise know how to behave himself towards his liege people. Upon which he caused the page to read over the articles, which were these.

(1) You my lords the Knights shall swear that you shall at no time ascribe your order to any devil or spirit, but only to God your Creator, and his handmaid Nature.

(2) That you will abominate all whoredom, incontinency and uncleanness, and not defile your order with such vices.

(3) That you through your talents will be ready to assist all that are worthy, and have need of them.

(4) That you desire not to employ this honour to worldly pride and high authority.

(5) That you shall not be willing to live longer than God will have you do.

At this last article we could not choose but laugh, and it may well have been placed after the rest only for a conceit. Now after vowing to them all by the King's sceptre, we were afterwards installed Knights with the usual ceremonies, and amongst other privileges set over Ignorance, Poverty, and Sickness, to handle them at our pleasure. And this was afterwards ratified in a little chapel (to which we were conducted in procession) and thanks returned to God for it. I also hung up there at that time my golden fleece and hat, and left them there for an eternal memorial, to the honour of God. And because everyone had to write his name there, I wrote thus:

The highest wisdom is to know nothing.

Brother Christian Rosenkreutz

Knight of the Golden Stone

A.D. 1459.

Others wrote likewise, each as it seemed good to him. After this, we were again brought into the hall, where, having sat down, we were admonished quickly to think what we each one would wish. But the King and his party retired into a little closet, there to give audience to our wishes. Now each man was called in separately, so that I cannot speak of any man's own wish. I thought nothing could be more praiseworthy than to demonstrate some laudable virtue in honour of my order, and found too that none at present could be better, and cost me more trouble, than Gratitude. Wherefore in spite of the fact that I might well have wished something more dear and agreeable to myself, I vanquished myself, and concluded, even at my own peril, to free the Porter, my benefactor.

So as I was now called in, I was first of all asked whether, having read the supplication, I had observed or suspected nothing concerning the offender? Upon which I began undauntedly to relate how all the business had passed, how through ignorance I fell into that mistake, and so offered myself to undergo all that I had thereby deserved. The King, and the rest of the lords, wondered greatly at so unexpected a confession, and so asked me to step aside a little.

Now as soon as I was called in again, Atlas declared to me that although it was grievous to the King's Majesty that I, whom he loved above others, had fallen into such a mischance, yet because it was not possible for him to transgress his ancient usages, he did not know how to absolve me; the other must be at liberty, and I put in his place; yet he would hope that some other would be apprehended, so that I might be able to go home again. However, no release was to be hoped for, till the marriage feast of his future son.

This sentence had nearly cost me my life, and I first hated myself and my twaddling tongue, in that I could not keep quiet; yet at last I took courage, and because I thought there was no remedy, I related how this Porter had bestowed a token on me, and commended me to the other, by whose assistance I stood upon the scale, and so was made partaker of all the honour and joy already received. And therefore now it was but fair that I should show myself grateful to my benefactor, and because this could not be done in any other way, I returned thanks for the sentence, and was willing gladly to bear some inconvenience for the sake of he who had been helpful to me in coming to such a high place. But if by my wish anything might be effected, I wished myself at home again, so that he by me, and I by my wish might be at liberty. Answer was made me, that the wishing did not stretch so far. However, I might wish him free. Yet it was very pleasing to his Royal Majesty that I had behaved myself so generously in this, but he was afraid I might still be ignorant of what a miserable condition I had plunged myself into through my curiosity. Hereupon the good man was pronounced free, and I with a sad heart had to step aside.

After me the rest were called for too, and came jocundly out again, which pained me still more, for I imagined nothing other than that I must finish my life under the gate. I also had many pensive thoughts running up and down in my head, what I should do, and how to spend the time. At length I considered that I was now old, and according to the course of nature, had few years more to live. And that this anguished and melancholy life would quickly send

me from this world, and then my door-keeping would be at an end, and by a most happy sleep I might quickly bring myself to the grave. I had many of these thoughts. Sometimes it vexed me that I had seen such gallant things, and must be robbed of them. Sometimes I rejoiced that still, before my end, I had been accepted to all joy, and should not be forced to depart shamefully. This was the last and worst shock that I sustained.

During my cogitations the rest had got ready. So after they had received a good night from the King and lords, each one was conducted into his lodging. But I, most wretched man, had nobody to show me the way, and must moreover suffer myself to be tormented; and so that I might be certain of my future function, I had to put on the ring which the other had worn before. Finally, the King exhorted me that since this was now the last time I was likely to see him in this manner, I should behave myself according to my place, and not against the order. Upon which he took me in his arms, and kissed me, all which I understood to mean that in the morning I must sit at my gate. Now after they had all spoken friendly to me for a while, and at last given their hands, committing me to the Divine protection, I was conducted by both the old men, the Lord of the Tower, and Atlas, into a glorious lodging, in which stood three beds, and each of us lay in one of them, where we spent almost two, &c.....

(Here about two leaves in quarto are missing, and he (the author of this), whereas he imagined he must in the morning be doorkeeper, returned home.)

Ara Foederis Theraphici

Below is a translation into English of an early Rosicrucian piece the *Ara Foederis Theraphici F.X.R. Der Assertion Fraternitatis R.C. consecirt An den Leser. Quisquis de Roseae dubitas Crucis ordine Fratrum...* 1618. This has been ascribed to Johannes Bureus. According to Susanna Akerman the *Ara Foederis* was written by Raphael Eglinus and translated into German by I.S.B.N. (Iulius Sperber). Bureus added some lines at the end and published it in 1616 and then a second time it appeared at Newenstadt in German.

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Altar of the Theraphic Brotherhood Fraternitatis Crucis Roseae dedicated to the Assertion of the Fraternity of the Rosy Cross

To the Reader,

Whoever has doubts about the Fraternity of the Rosy Cross, let him read this and having read the poem, he will be certain.

ANNO CHRISTI 1617

Written by a Brother of this Fraternity first in Latin, then translated into German and printed by I.S.N.P. & Poet Laureate

Printed at Neuenstadt by Johan Knuber 1618.

To the very Noble, Powerful and Honourable Balthasar von Schkoelen, Senior Master of the Horse of the Elector Prince of Saxony.

To the Honourable, Worshipful and Wise Ambrosius Becker, County Justice and Worshipful Mayor of Schkeunitz.

To the Honourable, Respected and Art loving Michael Stemplin, a Noble Erudite and noted Spagyric Expert.

To my high protectors and Young Lords, my Brother-in-law, and my trusty friends respectively, Luck, Blessing and Success.

Noble and powerful young Lord, kind and beloved Brother-in-law, well known and trusty friend, to you I send greetings first and my service, after that I dedicate and write these presents, which from outward appearance looks a short, little work, yet according to its secret meaning and hidden contents it is a very weighty and far looking work, and of the goodness and truth of my heart.

I trust they will receive and recognise it with a thankful mind and heart, read it with full attention, that they will

think further over these matters, and wait with patience until something plainer, rounder, opener and more recognisable—as shall happen shortly, but then in Secret and in confidence—occurs.

Recommending myself to them jointly or severally as theirs for any service

Datum the 16th September Anno 1616.

at your service

Noble, Honourable, Powerful

also Honourable, Worshipful and Wise

Gentlemen.

I.S. N.P.P.C.

ALTAR OF THE THERAPHIC TIE

F. X. R.

Fratrīs Christiani Rosencreutz

People live in doubt eveywhere
If the highly honoured Fraternity
of the Rosy Cross exist in truth
which men declare to be so virtuous
And the Fama is made ridiculous
here and there as if it were a fairy tale.

The Fama I say declares one condition to the whole world.
But whosoever likes to doubt matters clear as the Sun
Is starblind at Middy
No oculist can help him.

Note this, attentive and pious reader,
What I tell you in one word
I am a branch selected
from the Highborn fraternity
I tell you without guile
In Germany our order exists in truth
Right in the heart of the German Lands.
And note it well, well known in foreign parts.

And although there are but few of us
Until now, yet in these days
And quite lately with pleasure
The order has been extended
By ten persons well known for their
Understanding, honour, Art and virtue.

The Order has also at this present time
Been newly and well reconstrued
With many bye laws and statutues
Which give it order, measure and object.

Could you see these, by your oath
You would confess without hesitation
That all and everything has been carefully
Put into new form.

There are many who without pause or rest
Endeavour and tireless try to come to our order,
but by the nature of the thing,
one does not easily reach one's heart's desires.

But many in their own mind
cheat their own selves miserably.
For our custom is of this kind
that we elect those who are known
to us for a long time before,
And who are proved full many a year
who are their own masters and free
Of body not bound to anyone.

Many strict conditions are to be found
Which bind the Fratres of our Order
Which are to be kept without exception
Throughout your whole life.
As a fellow a true friend,
(Such are a thin crop in these days),
may possibly be taken on
So soon as he shows within him
that he is worthy of such friendship,
And is free from guile and tricks.

Listen, I will at this time
Make round and clear yet another thing.
A castle it is, a Castle fine
Wherein the fraternal crown
great in honour, rich in wonders
has its lodging wonderfully.
Which our father did erect
And entrust to our fraternity
and left it to them, as is known,
Sancti Spiriti it has been called.
But the length of time through many year
Have however altered this name.
In our documents, however, it remains
The same as can be read therein.

In this cloister we live, I tell thee
Dressed all alike,
Yet are we not bound down
to the yoke of the Pope of Rome
As in former times we were
Enveloped with that ill treatment.

Together with our well cared for acres
We are surrounded by a green forest,
A noble river quite clean
Runs gently through our domain.
Not far from us there exists
A fine and farefamed City,
Where we procure what we require
At any time that we desire.

In this place we live, believe me,
in the enjoyment of freedom.
The neighbours generally, round about
Don't know who ever we can be,
Many poor people daily and for ever
Knock at our door desiring relief
which we then send amply relieved away again.
Whoever is troubled with disease
and those whom evil fevers plague,
All seek their refuge with us
Those are helped quickly and at once

Wherefore the whole neighbourhood
Is affected with loving kindness to us
Loves and honours us, wishes us all good things
And if a service can be rendered us
it is done with joyous heart and willingly.

What more then can we now desire
There is no man who intends or dares
to hurt us in our bodies or goods;
What more should we therefore desire
That we would like better.

I nearly had told the place
Where our order is concealed,
But to tell that name now
I have serious objections to.

In order that we have knowledge
And news of all things in the order
So that everything shall be free
And unconcealed from any of us,
We travel through all lands
Unknown, now here, now there.

This is now my third voyage
Which I have completed with zeal,
Therefore have I rested a day finally in Hagenau.
Because the rain without ceasing
Has delayed me and the weather is wet
Which has prevented me as aforesaid
So that I could not get away.

Scarcely shall I complete within the space of a year
my voyage which is prescribed to me,
And how many countries and people do remain
Which I have to visit yet
In a little time and without vexation.

In the meantime it is not forgotten
And is often done by me
That I salute the order secretly
By means of letters
And communicate to them truthfully

Many secret things frequently
What I discover on my travels,
That they know very soon.

And although we travel out and home
Through foreign lands generally
There is no host ever lived on earth
Who received vexation and trouble
One single time through us.
We treat them well
Pay for meat and meal and lodgings
and what in such a case is fair and customary,
Give them addition rich gifts;
Wherefore as good friends
We never are a burden to anybody.

The elder brethren of this order
Have come to this agreement
That the younger brethren henceforward
Shall allow themselves to be used for this purpose
But that their knapsacks are filled
With rich and ample provender,
Until they have in proper manner
Deserved for troubles suffered and true diligence
Their rest in the future.
And have deservedly earned
That for the rest of their lives
They may live in peace without troubles.

We are anxiously desirous
To study much more
And daily to know much more
Is our desire, wish and object
If we find anything that is good anywhere
Then we do it from that time
Note it, and make note of it.

Therefore nothing can happen
In Germany at any time
But we see it at once with our eyes.
If any new books come out
The Bookguide brings it to us at once,
who is properly met for reward appointed to this office
We treat honourably
Manyfold Arts diligently
With science, knowledge, art and handicraft
We spend the rest of our time.

So that we may never be idle
And stand in anybody's light
We exercise ourselves at all times
In the foreign languages of many lands.
In Polish, Welsh, Spanish
We all know how to talk
In Italian and free Gallic
And also in others whatsoever they may be (we can converse)

There is no language throughout all lands
Unknown to our Order.

Nature is assiduously examined
Experience is highly valued
What anyone in the fraternity
Has newly, through his brain power,
Discovered and studied
He submits quickly to the Fratres
Who examine these matters at once
And amply weigh and value them.

We have in these times many things
Which were invented by the Ancients
Which we admit and experiment with
And readily allow them to pass
Which if rightly looked at
Are hardly to be comprehended by human mind.
At times also the inclination takes hold of me,
When I can hardly help being idle,
Idleness being a bad councillor
So that I write Poetry,
And in this enjoyment kill my time.,

Amongst us we maintain certainly
The due regulations without murmuring
Our spirits inward and outwardly learn
In peace and flame of love,
One mind, one soul, one sense, one heart,
One will, one opinion, one pain
Are dwelling in us,
Unity is our delight and most beautiful ornament.

Nobody knows anything but that forthwith
The others know equally well
Just as nobody owns anything particularly himself
It is one heart, one sense, one council.

Our worthy overseer
Then calls us together
At certain hours and orders freely
One after the other regularly
To refer in *Mediem* (to practically try)
What he has learnt in studying.
As soon as that happens
We do not all omit
To consider the matter
Now to argue *pro et contra*
And what then is found correct
Is entered at once into the Protocol (*Minute Book*)
What is found false, as false is rejected.

Thus do we always proceed
There everybody begins to tell
What he in all his days
Has heard, read, meditated

All is truly referred.
Then for love of our posterity
All this is immediately also
Entered with care into a Book.

What then pleases the Order
The president (praesul) when it suits
Knows how to use place, measure and time
And sets a task now one or another
That he do something and experiment (laborier)
According as his known information (according to his ability)
And qualification for the art
Whom the Brethren altogether
Counsel in many ways
By (word of) mouth, with (helping) hand and good counsel
With assistance, science, and actual help (physical assistance)
A library there stands
With many thousand beautiful books.

No single trouble sorrowfull
Is to be thought of in this world
Which in the least could
Trouble us anymore, nothing can be found
That we should go short of here on earth
God has given us plentifully
With abundance what we lack
No shortcomings are to be felt.
On little do we live
Well satisfied with some thing.
Our bodies we cure
According to nature properly.
Therefore our health is good indeed
And we live many a long year,
Which creeps softly along like a tender rivulet
Runs equally away on its course.

If it is required and necessity demands
That we require money or goods
For honours sake or necessity requires
Then it is splendidly everywhere
No dearth of Riches is here
Of Power, pomp or reasonable adornment
God give that every fellow
Who hankers after temporary riches
Knew thus to arrange matters
in this world without guile or trick
to do likewise when much honour
would ensue to the fear of God
And vice and shame would not
be so plentiful in our fatherland.

God be praised,
innocently we have to be blamed by evil tongues about many things
by false hearts who charge us
With things which never came into our minds.

What we began for the sake of the truth,
That is explained in evil
Therefore what we are charged with in evil
We do not repay in evil
But suffer patiently
In our heart and peacefully

He who accuses us of magic lately and without fear,
and quite openly incriminated us
and branded us with disgrace,
That very pious man
Does not himself know with whom he has to do.
Truly he is in error absolutely
And knows nothing at all about us.

But this I don't at all deny
But grant it readily with all my heart
That we naturally in many things
Bring many a miracle into effect
About which many an ignorant man
May easily give many a thought
As in chemistry many indeed proceed
Without measure or object
No day ever elapses
Which does not see something in his fire (in his crucible)
If he thinks that all this is done
And not without the Devil's help,
O God he is deceived
And is in eternal error.
For it is our care always that we together in common
promulgate the honour of God
Throughout the world in every place
Serve God purely with hand and mouth
Out of pureness of soul from the bottom of our hearts
Full of the fear of God is our life
Whom we to honour it is our duty
To our neighbour our services are
Openly ready now and evermore
What more do you want dear Christian (brother)

Know that our College is an academy
full of learning of God's word,
what more do you want
The time will yet arrive
That it shall be hidden from no one
In all this world what the power of God
Has conceived by means of an order
Amongst all people in every land.

The value of our order is recognised
Be it about high and weighty matters
Which will call many to wonder greatly
Whereof the stiffnecked world
Shall be horror struck—as often declared,
Out of our work it can be seen
What benefit we have intended.

We are not lazy bellies
Who are only trained to eat and drink
We are no useless world plague
Who lay themselves out for idleness
But all our leisure is full of labour here and there
Which labour serves to benefit
The common weal for all his good
And serves to your praise
Lord Jesus Christ my saviour.

True it is and I cannot deny
That many a false book is in print
As if our society had published the same
Which never came from us
Nor would we dare to issue it.

A pious honest good man
Can soon distinguish about these
Who rightly considers our Reputation (Famam)
And carefully bears in mind its sense

To say nothing about many an impudent clown
Calls himself our Brother
Whereas the unfortunate fool
Widely differs from our Society

Such a deceiver a short while ago
Has been found out at Nuremberg
Who, amongst the common people
Disseminated very many lies
Until by reason of the truth
he was in a very few hours convicted
That he was a scoundrel and annant thief
Who did nothing but brought misery on land and people
Therefore on the gallows as he deserved
His body became the food for the rooks.

In Augsburg also in the same way
A landlouper was found out in flagrenti delictu
And his back well paid for this
And the broom on his back he carried
Out of the town as a reward
And both his ears were cut off the head
Of the wicked clown as a reward.

It serves them right all these fellows
Who want to brag about the joint of meat
Who have not tasted the Broth
Such pay is proper for such tricks.

Here it is well also to bear in mind,
Unfairly we are often thought of,
That we do not make ourselves known
And call ourselves after our first father,
But his name clearly do not discover publicly,

Indeed those altogether do us an injustice in this case
Who say freely and without concealment
That our name be only a dream.

You godless bumblebees do not err
Your hive troubles us little
Leave our Beehive undisturbed
If you cannot please yourselves otherwise
For your iniquity will be brought to light
By us in a very short time

Therefore do not lightly believe
What lyingly is painted to you
Without you like to be made a fool of
And deceived by false appearances
And tell me this without wicked guile
That in our days the world throughout
Is dressed in the feathers of Lady Fraud
Deceit, falsehood and wicked tricks reign now
and every instant we find many Landswindlers.

Everybody pretends to know about us
And lies and swindles without measure or number
And all is ever invention alone

People hunt us very assiduously
And many a question arises about it.
The Jesuitical wicked crowd
Invent many a hundred secret things
That they may soon and above all
Require to know of a surety
Where we might dwell
Day and night they enquire about us.

In order to avoid their jaws
And look well after our affairs
And that our order does not become the prey
Of these unmannerly wolves
We have always to be careful
And not make ourselves too public.

O holy and powerful God
Save us from this wicked lot
Cast down their godless impudence
Keep our order in your protection
If so be that you are pleased at this time with all our works,
Turn away, turn away all our enemies
Who have become wickedly wrath
That they in no wise on us may
Satisfy their great hatred

Protect the pious, Lord Jesus Christ
Who art the refuge of us all
For it is our wish all together
To be known publicly
To the world and the globe of the earth

As God the best of witnesses knows

Oh that this in a short while may happen,
How great would be our delight
But if without end or finish
Yet many obstacles be found
We think the best counsel to be
To keep as we are for a little while longer
But in such a way that meanwhile
We certainly make many more friends

Therefore we appeal to many a learned man in our writings
With letters and by our own hands
Although our names are not known,
That is known to many a philosopher
Many a chemist, many a Doctor
Many a Reverend, many a worthy man
Knows the sound of our trumpet.

Were I to let you know all
And mention their names
O Eternal God, what a book
would this indeed become
Go now and doubt more
Whether in untruth and dishonour
Our free Brotherhood
Really be in the nature of things

You must not make silly remarks
The work itself will convince you
What this noble brotherhood has
Of might, of vitality, of power

But - where have I finally got to?
I have almost gone too far
Therefore that I do not not go beyond
My object or say too much
Or more than is permitted to me
I will finish for this time
And lay away my pen

Go be with you, and fare thee well

And now I beg kind permission
What I have communicated to you this time
If you do that and we get knowledge of you
You will soon receive more.

B.M.I. of the Fratres R.C. the least
He wrote this during his third journey at Hagenau
in which place he lay several days quietly, stopped by the rain.
Done the 22 September Anno 1616.

The *Consideratio Brevis* of Philip à Gabella

Translated from Latin by Christopher Atton MA DipLib ALA ©

[This work was published together with the first edition of the *Confessio Fraternitatis* at Cassel in 1615, from the press of W. Wessel - *Secretioris Philosophiae Consideratio brevis a Philipp à Gabella Philosophiae St. conscripta, et nunc primum una cum Confessione Fraternitatis R.C. in lucem edita Cassellis, Excudebat Guilhelmus Wessellius Illmi. Pric. Typographus. Anno post natum Christum MDCXV*. It is an important early Rosicrucian document. It quotes extensively from John Dee's *Monas Hieroglyphica* and has an underlying structure based upon the lines of the *Emerald Tablet* of Hermes. - A McLean]

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A Consideration of the More Secret Philosophy by Philip à Gabella,

[Title page verso: 'May God give thee the dew of and the fatness of the earth' Genesis 27: 28]

The Consideration of Philip à Gabella upon secret matters, dedicated to the most distinguished nobleman Bruno Carolus Uffel, a knight of the order of Hass.

Those who seek the hidden and secret origins of all natural things must first trace back the perpetual sources and springs of the rivers and fountains to the oceans itself. They wonder at the ability of the waters to flow back and forth as if by a natural impulse. But does it seem appropriate to tell of those philosophical matters that relate to these secret origins praised by another author, to whom these things were passed on, if not to you (Noble Sir) and thence to me? For it seems right that natural reason would wish to trace the origin of all things in the world, to discover their derivation, and how they come to develop. I would thus appear ungrateful were I to offer these philosophical meditations to any name but yours, and so may this work, which exalts you as being its great originator, be presented to you. Just as the waters that flow from the great ocean always seek to return, similarly these contemplations flow back to you as I gladly offer you my work. And just as the salty waters of the ocean become clean and sweet during their long wanderings through the land, I hope that this treatise - more commendable for its value than for its great age - may be decorated by the deeds, the enthusiasm and the diligence of the Rosicrucian Brotherhood. Whether my gift to you be rough-hewn or refined, I beg you to accept it kindly. The gods do not care for solemn pride or for prayers that are merely intended to impress. They think little of those who call upon them with a long procession of words and a fine speech. But you, Sir, if you have regard for my feelings and the prayers of a man who serves you well, then I beg to praise this attempt, made by one who has wished for some record of his respect and of his constant service to you in this work of a period of leisure. I wish to dedicate this work to the eternal memory of your name.

Preface to the Reader

How does it come about, gentle reader, that of nearly all the men who wish to learn and to gain wisdom, there is only one in every thousand who acquires through such study even a modicum of knowledge and wisdom? Perhaps it is because they fail to set themselves a specific goal in their studies as they are setting out on the path to knowledge, so that they know whether they are on the right path? For nothing results from their diligent attempts, if they do not at the same time hold steadfastly on the course that they have chosen as the right one. For when they have reached their goal they will find that all their pains and hard work will be worthless, if they have not first worked towards a fixed end, and directed all their thoughts and actions towards it. In such a way do sailors, when they have no harbour to make for, wander uncertainly across the vast ocean, unsure of their course, eventually arriving at an unsuitable harbour, or being wrecked on the shore. For those who do not chose a suitable goal are just like those sailors; they willingly run themselves aground or drive their ship onto sharp rocks. No sane man has ever doubted that this is a most fitting end to those mocked by Aeolus and Neptune, and those who bring sorrow to their friends and joy to their enemies. Therefore whoever wishes to know the daughter of alchemical wisdom, resplendent in her brilliant white dress, should, before he sets out on this crystal sea, first train his eyes and prepare his strength for the

struggles ahead in the pyromonic art. He should, as it were, first colour himself with dyes, and then polish and smooth himself as if with pumice, tweezers and scrapers.

But is there not always something obscure in these books? I admit that there is, yet there is just as much - if not more - that can drive ignorance from the mind and lay the foundations of wisdom. What rose could be more beautiful, more sweet-smelling and more beneficial to the mind? Such roses still have spines that tear, and thorns that prick, but even small boys can be taught to avoid these when picking the flowers, and to shun the Hyblaeon nectar, even though it is not deadly poison. Such a task is part of a teacher's duties, and such a teacher must show what is to be accepted and what discarded, what is worthy of praise and what of censure. But if anyone should accuse me of obscurity, he should also accuse Hermes, Plato, Seneca and many other philosophers, for it is upon their work that the present contemplation is founded.

Chapter One

It is truth that I present to you: Truth, whose brightness drives out all uncertainty. It is not Falsehood, which conceals the truth in the depths of obscurity. Both my own conscience and the learning of the ancient philosophers attest to that. May Plato be a friend to me, and Truth an even greater friend. I will neither write nor teach anything that has not been acknowledged by these ambassadors as being true. Time reveals all things, and you will see that what I say is correct, namely that:

The entire march of time reveals what is hidden,
yet also does it hide what is revealed.

There is nothing that will not be revealed, and nothing secret that will not be brought into the light. Plutarch in his *Problemata* wisely sought to discover why it was that in antiquity divine matter tended to arise in Saturn. This is considered important because the truth, which is generally hidden and secret is at the same time revealed here. Saturn is considered as both the Father of Time and a God, since Kronos can mean Saturn as well as Time. Although it is often said that justice exercises truth a great deal, yet truth itself is not exhausted. Therefore time must always be given: the light reveals truth. I know enough of this philosophy to know that it is happy to have only a few judges. I prefer it to be judged by learned and good men, rather than the multitude. My aim is only to philosophise, not to observe the heavens; I hope to find the causes and the reasons for secret matters, and above all else acquire knowledge of M, which has its origin in the heavens. All things are moderated by a kind of harmony. All endeavours and all actions are governed by this premise, which has attracted the downcast eyes of some men, as they look uncertainly upon the earth, and has raised them to gaze upon the heavens:

He has given man a sublime countenance for,
whereas all other creatures lie flat and gaze
upon the earth, man can look upon the heavens,
He has ordered man, thus upright, to turn his
face to the stars.

Yet there are those who would hide themselves away with their philosophy, and take it with them, only to admire it. These would also carry off language into the shadows. How fitting is Paracelsus' description of them as men who would reap pollen, weave ropes from sand and unravel some unknown thread. Such a private study of philosophy can never hope to bear fruit.

Chapter Two

Learn from this chapter, then, and mark it well. Light and motion are the most salient characteristics of the heavenly bodies. The Sun surpasses all the other planets, since it produces its own light. The Moon, on the other hand, exceeds all others with the speed of its motion. These two planets are therefore deservedly considered the most outstanding of all the heavenly bodies. The Moon is especially powerful, since it rules all aqueous bodies. And just as it follows the brilliant light of the Sun, which is also the principal source of heat, the Moon's motion and its control over humidity are similarly joined, as if by some wonderful analogy. Through another process of analogy we can discern a pattern in the year, by simply examining a single day. For each day comprises – by the grace of the Sun and the Moon – its own spring, summer, autumn and winter. All basic qualities are produced by the heat of the Sun alone, partly through themselves and partly by chance, yet they occur in a fixed order, for if we establish a

beginning, a middle and an end to each unit of twelve, a pattern emerges. It is indeed beautiful to consider how, all over the earth, each year is like a single day. You may then consider the natural mysteries of the Trinity, and with reason may you then wish for the blackness of the many-hued night to enshroud your work. From this consideration comes about the first and simplest form and manifestation both of things non-existent and of things hidden in the folds of nature: this is produced from the straight line and the circle. It is through these that we are able to effect marvellous changes in the nature of things, if we urge nature on correctly by the artificial means of pyromony (by nature I mean here everything created by the Grace of God). But we should not only use this process to produce those things visible and familiar in nature, but also to bring forth those which exist, like seeds, in the hidden places of nature. The wise man can learn about these also, but the ignorant man cannot. Now whatever emerges from this process throws out its beams all around, penetrating every corner of the world, and filling the world in its own way. And so every part of the world contains the beams of everything brought about by this process. Is it then by accident or by design that these objects project their own forms? Indeed it is by design, a far more powerful influence than chance. Those substances which comprise both body and spirit (or which are of spirit alone) are far superior to those which are purely corporeal and comprise changing and impure elements. How much finer are those first substances than those which only produce an imperfect form: for the perfect form will have the same name as the substance that produces it. But just as God has created all things, beyond all reason and the laws of nature (an act which it is not for us to contemplate), similarly it is impossible for anything to pass into nothingness unless it too is beyond the laws of reason and nature; even then it may do so only by His supernatural power.

Chapter Three

From this second consideration of the ancient philosopher's work we turn to the star, represented by [symbol of circle with vertical line] . The circle cannot be produced without the straight line, nor the straight line without the point. Consequently things first came into existence through the point and the star, and whatever is on the periphery - however great it may be - cannot exist at all without the aid of the central point. Thus the central point of the hieroglyphic star represents the earth, around which both the Sun, the Moon and the other planets run their courses and make their impression. So much does she desire to be imbued with the sun's rays that she appears to have been transformed into him, and disappears from the sky until, a few days later, she reappears as I have shown her here [Symbol of lens-like figure]. By joining together this image of the Moon with its solar complement a single day was made from the evening and the morning. This is the first day according to the philosophers, on which light first appeared. For just as there is the law of first motion without which all would remain motionless, so there is the power of first and sensible form (that is, light) without which other forms would be unable to act. Next we see the Sun and Moon resting upon a rectilinear cross which [symbol of circle with horizontal radius] - by a most fitting hieroglyphic interpretation - can signify both the ternary and the quaternary. The ternary consists of two straight lines [>] and a common point connecting them; the quaternary consists of four straight lines [symbol of number 4 composed of lines] , including four right-angles produced by repeating each line. The octonary (which I doubt many will have seen before) also presents itself here, in a most secret fashion, [symbol of double 8 composed of eight lines] and you should note this especially. According to the first fathers of philosophy the magical contemplation of the ternary encompassed body, spirit and soul. From this we obtain the remarkable septenary, consisting of two straight lines [symbol of number 7 composed of two lines] sharing a common point.

Chapter Four

In the third consideration we saw that the whole encompasses everything that we can perceive. Apart from this there are certain parts, a certain substance, that remain apart from the rest. Every natural thing desires this substance, just as art requires the touch of the artisan. Exactly what this substance is I shall now tell you. Parts of us - the hands, the nerves, the eyes - are substances that are strengthened when food is taken. Blood is also part of us, and it too is a substance, for it prepares other parts of the body and is equal in strength to those other parts. I would now ask you to pay close attention to what I say: of this whole machine (the body) a necessary part is air, for it is air that binds the heavens and the earth, that separates the heights from the depths, and yet also joins them. It receives a certain substance from the earth below, and at the same time time hermetically transfuses the strength of the stars to the earth. I consider this just as much a part of the world as I do the plants and animals. All the species of plants and animals are part of the universe since they are all part of the fullness of the universe. Even a single plant or animal may be considered a part of the universe since, although it is perishable, it is still a part of the whole at its death. In a similar way the air coheres with both the heavens and the earth, and is innate in both. For this reason the philosophers rightly call it the Hermaphrodite. Yet the natural part of any thing possesses unity, for nothing is born

without unity or without the point. I do not think that you will ask out of ignorance how the earth is both part of the universe and a substance itself, but if you do then you will also need to know how it is that the heavens are also a part. This is because the universe cannot exist without either of them, for the universe is made of them, it comprises them and from both equally is nourishment distributed to all animals, all seeds, metals, minerals and all the stars. Everything is provided with as much strength as it requires, whether it be a single thing or even the world itself. And so it may be seen how it is that so many stars, however much they travel and however greedy they may be, are sustained day and night in their work and in their nourishment. For it is in the nature of all things to take as much nourishment as they require, The world, however, would desire the full amount of time that is allotted to it and seize it all in a single revolution. The philosopher provides a mundane rural analogy to explain this serious matter: he says that eggs absorb as many humours as they need to effect the birth of the animal. Thus it is agreed that the earth is ruled by nature, and in this example from the microcosm there exist veins and arteries, the former being channels for the blood, the latter for the spirit. There are similarly in the earth channels through which water flows, and others through which the air flows. It can thus be seen that nature has formed the earth in the likeness of the human body, and that both ourselves and our ancestors have named these channels of water 'veins'. But in us there is not only blood but many types of humour: some essential, some corrupt (these being thicker). There is the brain in the head, the marrow in the bones, mucus and saliva, tears and a lubricant in the limbs which makes them flexible. Similarly in the earth there are many different kinds of humours. Some of these are hardened by nature, and these become the earth of the metals. Of these metals gold and silver are the most sought after by the greedy. There are also those that are turned to stone by the action of petrifying liquid. All of these, since they contain the four elements, also contain their own seed. From each of these comes forth a pair: male and female. Air is considered to be male when it is gusty and female when cloudy and still. Fire is male when it burns with a strong flame and female when it is harmless to the touch. When the earth is especially hard and rocky it is considered male; when it is easy to farm it is female.

Chapter Five

From the fourth chapter it is clear that the dislocated homogeneous parts of the elements can show that the elements, after they have been removed from their natural places, return to them along straight lines. It will not therefore seem absurd that the mystery of the four elements (into which each compound element can ultimately be resolved) is implied by the four [symbol of four lines meeting at a point] straight lines running in opposite directions from a single point. You should take note and diligently observe that geometry teaches us that a line is produced by the flow of a point. This is similar to the way our four elemental lines are produced by the continuous fall of drops becoming a flow (by drops we mean the points of our star). Thus does it come about in our mechanical magic. Moreover, the cabbalistic expansion of this quaternary according to the usual method of counting (that is, one, two, three, four) produces, when added together, the perfect number ten. As Pythagoras himself said, one, two, three and four add up to ten. Therefore it is not by chance that the rectilinear cross (which is the twenty-first letter of the Roman alphabet and considered to be formed from four straight lines) was chosen by the most ancient Roman philosophers to signify the number ten. Furthermore, its division immediately shows the quinary. Its place in the alphabet is determined also: for by multiplying the power of the ternary by the septenary establishes it as the twenty-first. It will be seen that this accords very well with the sun and moon, since through the magic of these four elements a most exact separation of the sun and moon into their own lines was effected. In addition, by the circumferences of their lines the conjunction [symbol of circle with four lines meeting at a point] was made in the solar complement (for by the laws of geometry a circle may be described for a line of any length). It then becomes clear how much the proportion of our star - signified by the cross [symbol of four lines meeting at a point] - serves the sun and moon. The dagger-like, pointed zodiacal sign of Aries is well-known to everyone (that is, the figure [symbol of Aries]). It is generally considered that from its position in the heavens comes the fiery ternary. We have added the astronomical sign of Aries, therefore, to signify the use of fire. It is agreed that this mystical sign, consisting of two semicircles joined by a single point, is most aptly assigned to the time of the vernal equinox. For a period of twenty-four hours, when arranged as at the equinox (that is, equally), denotes our most secret proportions (by 'our' I refer here to the earth). For this reason wise men have handed down to us the hieroglyphic signs representing the elements and Aries. Therefore drink of this truly golden milk, but if you would rather hunt the hare with the sophists, then do not catch hold of the pheasant or the ferret. You should be aware that skill is obtained by increments, for who does not know that the origin of all skills was quite crude and that it was only by the passing of time and the growth of experience (the universal teacher) that they grew to perfection? This is certainly proved by the study of medicine, a skill much sought after and continually developing.

Wisdom always increases in the presence of men.

So you must be taught, says Seneca, as long as you remain ignorant (perhaps throughout our whole lives), if we are to believe in this saying. It is true that all things increase through time and that in this way the arts have developed to such an extent that the practitioners of our day far exceed their predecessors. So it is that your own skill in the study of philosophy has itself grown: if we compare the older students of the true and more secret wisdom with you, we find that they appear quite worthless. If Hermes, the father of philosophy, were to be brought back to life today, there is no doubt that he would be laughed at by the alchemists, just as the sculptors say that if Daedalus was living today and was to make such things as those which made him famous, he too would appear ridiculous. Indeed, the wise men of today far excel their predecessors in increasing the number of syllogisms for our ultimate benefit. Every skill increases: if the well is drawn off it fills up all the better. But once you have arrived at a right decision you must continue along that path, otherwise you will be led astray from the truth before you have even started out on your way. Pile up that which is rare and in short supply in the open air and, after it has been completely soaked by the water, the rotting damp and its location make it waste away.

Chapter Six

In the fifth consideration I did not attempt to demonstrate any other principle except that which Nature Herself has demonstrated. I acknowledge the spagyric art as representing the most skilful and sophisticated of all the arts, through which I am able to give you my opinion on these matters. For, as if by divine ordinance, it teaches us how to distinguish the pure from the impure, just as logic distinguishes truth from falsehood; it teaches us when to separate substances and when to bring them together; it teaches us the method most favourable to Nature, for it distinguishes between the clear and the confused, the subtle and the gross, the light and the heavy, fire and air, air and water, water and earth. In such a way as this did the Creator Himself show us everything in the First Creation. We are his imitators, and although we do not try to duplicate his work throughout the entire universe, yet we do attempt it in this small and confined world of ours. It is certain that since each of these considerations concerns the Universal Medicine, each one is also concerned with a method of enquiry. Therefore I affirm that the Universal Medicine for bodies is the philosophic gold, after it has been separated and drawn to the highest state of perfection. Our common gold has absolutely nothing in common with the philosophic gold we use to begin our task. In that respect common gold is dead and clearly useless. For just as a chicken is not born from a cooked egg, the Universal Medicine will not come from cast gold. Careful consideration must be given to what must be done, for we must not pervert nature but imitate it accurately to the best of our abilities. All the wise men agree that there is only this one substance, the One Medicine (speaking hieroglyphically), to which nothing is added and only the superfluous is removed (and even this process is achieved naturally). It is therefore a most difficult task to locate this medicine amongst the multitude of substances, although it would certainly be ignorant folly to look for it in an unnatural substance. The search is therefore rightly directed towards the sources of the metals and minerals. The philosophers set two of these above all the rest, that is, the sources of mercury and of sulphur. But just as they do not mean common gold, neither do they mean common sulphur or common mercury. The philosophers' gold is living, subtle and spiritual. Common gold is dense, hard and unchanging. The philosophers' mercury is the prime material of all things: without it the M cannot exist. But in fact liquid mercury, or quicksilver, is an impure metal which comes from its own special seed. The philosophers' sulphur is pure, permanent, white or red and flammable. Common sulphur, however, is combustible and impermanent. Hence it is easy to understand the difference between the philosophers' gold and that of those who are mistaken; between the philosophers' sulphur and that of the foolish; between the philosophers' mercury and that of the ignorant. The difference between heaven and earth is as great as the difference between the truly wise and the sophist.

The philosophers' gold is gold that has not yet solidified or hardened naturally, for if it were to do so then our man-made fire would have no effect on it, and the craftsman would be frustrated by his own skill. It is removed from the prime source of all the metals by pruning and separation through spring water, and in a natural way. For just as the Microcosm was first created out of the Macrocosm without a soul, which was later breathed into it by divine power, in a similar way does our man (mercury) appear. Later, he too receives a soul which is brought forth and kindled by the continuously regulated movement of the fire beneath. When our Mercury is joined with either magnesia or lunaria it is more correctly known as 'aqua sicca' (dry water). This does not wet the hands and when placed near a fire it flees like a runaway slave. It is also known as Proteus, since it transforms itself into various, distinct forms and is itself transformed by this process. At times it appears in the form of dew, at times like heavenly rain, sometimes even like snow, hail, hoar frost or a cloud, as if it were dressed in a cloak. This transformation can be seen everywhere: however it comes about, whether in metals, animals or vegetable matter, it is essential for the

appearance of the mercury so that the work can be brought to a conclusion.

The mercury of Hermes and of all the Philosophers is water, the water that falls from the sky as rain and which the Sun, as its father, extracts from the earth each day in a very fine vapour and takes up into that part of the sky where the downpour is formed. Here it is condensed into rainwater by the innate natural force of the Moon, its mother, using that same power with which she controls affairs below. Thus it condenses into rainwater, thickens and falls in drops by its own weight. It is moved around willy-nilly by the air or the wind (which is, after all, nothing more than the movement of the air) until it lands upon the centre point, that is, the earth, its nursemaid, who must then carry it in her lap. Perhaps this seems like a Gordian knot, yet one even tighter than Alexander's, which can only be cut by the sword of reason.

As I have often told my sons of knowledge and wisdom, the Philosophers' sulphur is first formed when the water has returned to the earth. At times it floats on the top of the water and is multicoloured, like the earth covered in foliage, or like some kind of thick broth. All these different hues derive from the greenness of the vitriol. But experience has confirmed that all water which is without spirit may be hardened by heat, and that which has spirit may be hardened by cold. He who understands how water can be hardened by heat and how the spirit can be joined with it, will certainly discover something a thousand times more precious than gold, more precious than anything. Therefore the alchemist should separate the spirit from the water and allow it to decay until it resembles a seed. After the waste has been discarded he should reintroduce the spirit into the water from above, and effect a conjunction between these two. It is this conjunction or arrangement that will produce an offspring utterly different from its parents.

Chapter Seven

The sixth consideration deals with Nature itself and so we must now define Nature. But Nature is a difficult thing to define, even amongst the wise there was disagreement about which came first, God or Nature. For if Nature came first, then God must have been created, which he cannot have been. But if God came first, then Nature must have been created, for only if Nature can have been born can it really come into existence. But some wise men define Nature as the originator of fire, and it is through fire that it enters sensible matter to enable its reproduction. Indeed it is clear that all things are created principally by fire. But Plato defined Nature as the Will of God, and this is the definition that meets with the most approval amongst the philosophers, for the Will of God is complete Goodness in its entirety and is present in all things. His will is born from his Divinity, so that things may be as they are, as they have been and as they always will be, and that Nature may be proof against aging. Nature, sensation and the whole world contains this Nature within them, in fact every living thing contains it. For each sex is fulfilled through procreation and this joining of the two or, more accurately, this unity between them-which you may well call desire or love (or both) - is quite beyond our understanding, just as much as are desire and love. However if both God and Nature are considered to exist and since neither can come from the other (for it must be that which is born of the first comes second), neither God nor Nature can be considered as having been born. Plato was quite correct when he stated that Nature is the Will of God, for God has always willed and it is necessary that he does so, for this is the truest cause of all things. Since, if it is the Will of God, Nature cannot have been born, then neither it nor God can have been born, and thus we must understand that the nature of the Macrocosm beyond the Microcosm is not Nature at all but God. For this same Nature, by which the world exists, is the Will of God; but the art that pursues Nature (that is, the Will of God) is the true knowledge of the Microcosm, and of what must be done. For it is not Nature that carries the vitriol from the mountain into the furnace, or builds a fire beneath. The true concern of man, his true art, is to prepare and produce the Medicine. Every man who has known that this art is the only true one may then practise it faithfully. He who has learned may then assume control. But whoever tries his skill should take care that he does not sin against the Will of God or the Laws of Nature.

But the greatest skill is the ability to dissemble that skill, for whoever feels it necessary to put something in writing or in speech about this great study, uses his skill in speaking to conceal his true meaning. This is to be contrasted with our more usual way of speaking, so that we may more easily agree with those appearing to speak naturally, rather than with those who have perverted that natural method of artifice.

For as Euripides says, the use of language is simple, but every man abandons that natural simplicity and comes under our suspicion, just as if they are trying to deceive and defraud us. Consider well, then, the following simple and natural example of the Great Work: the rainwater, after it has been completely covered over and left outside in the bright sun, becomes fetid and mud collects in the bottom. It becomes sticky and has a bitter, foul taste. But in time this foulness is exhausted and disappears. The sediment, or solid matter, will separate from the water and precipitate at the bottom and remain there. Thus a pure, clean water is produced that is sweet, fragrant and flavoursome. Pour the water off from the sediment into another glass and once more place it outdoors until the sediment forms a scum. Repeat the process until no more sediment can be found. This water has been produced

naturally and as a result it is incorruptible. One could say the same of oil, wine and other liquids except that spring water, as I shall explain, separates all kinds of solid matter of both contrary and similar qualities, from the vitriol of Venus and Mars. It will do all this gradually and by a natural process. If you combine this pure and perfect material with fire you will produce pyraustae. After these have been left out in the sun they ferment properly. But those fashionable Galenists and academic doctors who criticise distillation and alchemical matters generally, have not considered these matters seriously enough. They have not understood at all about the heat in wine, for example. This heat is first separated by fire from the parts with which it has been mixed, these being the cooler and more sluggish parts of the mixture. After it has been freed from these parts as if from an enemy it then exists in a fine type of distilled water without any more vigorous operation taking place. For this reason the philosophers rightly call their work (the Medicine) 'Fortitude', for this signifies the Elixir. Into its trust they rightly pledge all nature. Furthermore, the work and the true end of alchemy may be briefly described as that of 'the Body into the Body', and those of Magia as 'the Spirit in the Body'. The wise men call their results violent since they use amounts of strength that seem greater than those ordained by nature. There is more about this in the carefully-arranged books of Paracelsus, where there is a cure for diseases that aims to ease and cleanse sickness by using symbols, words and spoken formulae. But this resembles more the casting of lots and is therefore contrary to the Will of God; for this reason we reject it in our modern age.

Chapter Eight

In the seventh and last consideration I would not want to appear to be pursuing a Euclidean strategy, nor any other: you should learn from the fifth chapter of the fifth book, which concerns the secret deeds performed by the Monarch throughout his long life. In the fourth chapter it says that the Necrolii (or Necrolici) are forbidden a long life, that is, they are barred from the Great Work, which Geber calls the Third Order. The elemental substances in their crude state of blackness (according to Raymond Lull they are of a blackness blacker even than black) can produce a solution for the dead. The Scaiolae are the four elements in the vitriol of Venus after they have been purified. In the Necrolii, that is, in the First Order of the Work, are contained ridiculous travesties, sophisticated preparations indeed, that do not withstand the test of fire. Yet they do shed light on the Cyphant, in other words, on the formation of the embryo or infant (as Arnold and Lull refer to it), and which Geber refers to when he says that the instruction is not complete until the preparations of the first order have been made (these preparations were adequately shown in the previous chapter). Those who get to this stage who do not advance to the other orders and therefore do not produce pyraustae are referred to as Alloeani by Paracelsus, since they are superficial imitators of the form and sophisticated white-washers of the tinctures of Venus and the Moon. But if we suspect that anything might go wrong with the liquor then we should proceed as follows: the distillation should be repeated more often so that the favourable path to the good may be sufficiently open to you. That is, we should distinguish between the right way, which leads to the more perfect material and the left, which relates to imperfect bodies. Some philosophers refer to these enigmatically as the eastern and the western parts.

Water envies the Scaolii and conceals the liquor of the lunaria from them. Now he who possesses the ability to extract spring water in a torrent is known as a water diviner; he who softens using fire is called a firetongs. Such a man laughs at the sophists, since they have little experience and act just like the easily-disturbed Necrolii when they are dormant, for they do not fix the tincture properly, which develops naturally up to a certain stage before flying from the fire. They are careless, as has often been said, about the poppy seed, which brings sleep just like the fifth essence of the vitriol. This essence brings about the coagulation of Mercury, which is alternately hard and soft. The alchemists refer to this process as fixing. This essence also brings sleep in a similar way to mandrake. But Aequaster, the anatic material of the completed operation, will not destroy the position of the Scaolii, for it delights to be in that spiritual seat of the Scaolii, that is, of the philosophers' Mercury. But if the Sun or the Moon is to be added to this crude preparation something must first be removed, in other words, the receiving material must be prepared by transmutation: this is the extent of the medicine of the second order. But the greatest Adech exceeds even this with the medicine of the third order, for the Mercury is first prepared philosophically and then accurately and fully gathered together. Thus prepared, the Mercury advances our purpose since, according to Geber, it brings the material we have already mentioned to advance the work. But this is not all, for in this order there is a difference in the method and the subtlety of the preparation. Once the pure Nymphidic spring water has left the Moon, the latter passes through the water of the Scaolii and undergoes another transformation, where it will remain difficult to work with and virtually insoluble. This has been decreed by the earthly sun, for this process is indeed death by fixing and life by the lightening of the Scaolii. The White Sun also agrees to join with the Moon in the early stages but he undergoes a change towards the end, since the King turns red at the end of the work. But all that is written at the close of the book concerning travesties and the Nymphidic spring water lead to obscurity, since they pervert the

traditional order. This is something which the teachers of this wisdom often do, since (as Augurellus has it) they are dedicated to the laws of this intricate art. So that we may comprehend the Nymphic and understand the Aniadic Year, in other words, how we may become immortal through hard work and suffering, we should first learn the characters (known as the gift of Venus) which, as Paracelsus says, even though you may understand them in relation to each other, you do not have practical knowledge of them. For the man who summons Palemon and Leucothea does so in vain if he has not first attracted Nereus. Nor will he attract Nereus if he has not first worked on the primary trinity of life. His work will have no firm grounding at all unless he has first attracted Vestra. For the aqueous nature of the Moon is referred to mystically as Saturn while it makes one revolution around the earth, by the science of the Scaolii. For the same reason it is also given the name of Jupiter. But after it has turned through the elements three times we represent it more obscurely, in this way: [symbol of lunar crescent with lower cross] , which is usually known as Mercury. You can see how lunar this symbol becomes: [symbol of lens-like figure with lower cross] . Some wise men would hold that it is produced by the fourth revolution, but this in no way contradicts our secret purpose. Only the purest magic spirit will carry out the work of whitening in place of the moon. Through his spiritual virtue, once he is alone with us, he may speak hieroglyphically without words for almost a whole day, introducing and impressing into the purest and plainest earth prepared by us those four geogamic figures, or instead that other figure shown nearby. But is not the mystical sign of Mars produced by the combination of the hieroglyphs for the Sun and Aries? And is not the teaching of the elements included in this? And is not, I ask, the sign of Venus produced from a fuller exposition of the Sun and the elements? These planets therefore have regard for the solar revolution and the work of rehabilitating metals by fire, where there arises during its progress that other Mercury, which is indeed the uterine brother of the first. He appears once the lunar magic of the Sun and the elements has been completed, just as the hieroglyphic messenger tells us most expressively, if we will only fix our eyes upon him and give him a more attentive hearing. By the Will of God he is that most famous Mercury, he is the Microcosm, he is Adam. Yet some experts would put the Sun in his place, something which we in our present age are unable to do unless we put in charge of this golden work a certain spirit that has been separated from its body by the pyromic art. This is difficult to do and very dangerous because of the fiery and sulphurous fumes that are produced. But this spirit will be wonderful indeed, joining Venus and even Mars to the disc of the Moon (or at least to that of Mercury) with indissoluble bonds. This then produces the Sun of the philosophers in what they call the third position, which completes our septenary number. Care must therefore be taken when such an operation takes place in the Vitriol to ensure that the central heat can change water into air, so that it can spread out over the flat earth and scatter the residue, with the aid of the rain, throughout the channels of the earth. Finally the opposite will also come about: the air will turn to water of a particularly fine type. This occurs if you bring about the overwhelming of the gold and silver by the Old Man, that is, our aqueous Mercury, so that the water consumes them: eventually he will die and be consumed as well.

The ashes of the gold are then to be sprinkled on the water, and the water boiled until it is ready. You will then have a medicine for curing leprosy. But take care that you do not use cold instead of hot, or hot instead of cold. Mix like natures together, but if you must use a substance that does not occur in nature then separate it until it resembles a natural substance. In the end - by the Will of God - the Great Work is achieved not by hand but by fire.

Final Chapter

In conclusion, can I really put a price on my work, when all I do is provide a brief sketch of the lunarium of the philosophers? I do not even possess all the required knowledge; and even if I knew how to express myself coherently would I even dare? For I consider this matter to be old enough to be common knowledge, while it is always the modern writers who believe that they can make clearer and surpass the unskilled ancients in their writing. But however it comes out my work will at least, to the best of its ability, help to recover and restore the ancient lost arts of knowledge and science to their descendants.

By lunarium it is generally agreed that the ancient writers refer to Chalcantum, whether it be cupric or hungaric Chalcantum. Its body is metallic, called 'blacking' by the Romans. It exists in two forms: it can be dug out of the ground and can be produced artificially. When it is out of the ground it is sometimes dark, sometimes pale. Occasionally it is white, occasionally transparent like glass, which is why it is commonly known as vitriol. You may get to know the bowels of the earth well with this metal, and by purifying it you will discover the Hidden Stone, the True Medicine. Its artificial form is produced by the action of rainwater flowing through the metals and forming a pool. After passing through those substances bound to the metals, it is collected in large clay vessels where after a few days it hardens in the air. Under certain conditions this water can turn Mars into Venus. But what happens if the natural form is improved upon by the pyromic art? As the vitriol bubbles, two vapours are released from the channels in the stone: these create the metals. The first is therefore to be found in the elements of earth and water,

with the Sun acting upon them and producing the vitriol; the second cause is in the chalcantus; the third and last in the vapour, that is, in the twin spirits of sulphur and mercury that are the source of the metal, after its mother has first been impregnated by wild nature. The philosophers have laid claim to lunaria themselves, due to the aqueous nature of the Moon. Raymond Lull is chief amongst these, for we find the following repeatedly in his writings: 'take up the stone, whatever its form, and pour on the lunaria'. The flower of the air is considered to be Cheiros, that of Mars is rosemary. The magicians take this for their own and call it Martagon, as if it were born of Mars. Undoubtedly chemistry cannot be understood without practice and experience. For all metals can be reduced to a vitriol resembling their own aqueous source,, without any diminution in their composition. This vitriol is the lunaria, otherwise known as the philosophers' tree. According to Borissa this has seven branches representing the seven qualities of the metals. The root of this tree is the metal-bearing earth; its trunk is red, solid and suffused with black. Its leaves resemble those of marjoram: there are thirty of them in all, fifteen corresponding to the length of the Moon's waxing and fifteen to its waning. Its smell is like that of musk; at the full moon its fruit resembles the finest saffron. If Mercury is removed from it at the time of the full moon or at the waning and replaced there at this same time, it turns into the Moon. If this is then boiled six times it turns into the Sun. In short, from this pure form flows pure water. But this water, although similar to ordinary water, because it comes from a very deep well, must never be assumed to be too much like ordinary water. For the elements have been interchanged, just as it says in the Psalterium of Sonus: but although their various names have been changed, yet their influence remains throughout. Such a precise description enables you to bring to a conclusion all that has taken place in the operation. For this reason have you praised your people in all their endeavours, Lord, and you have honoured them with glory. You have not disdained them, rather have you stood by them at all times and in all situations.

Thus nothing of value can arise in man's affairs,
unless his mind first spurns all thoughts of grandeur,
and wonders at and worships the One and Only God.

Prayer

Eternal, unchanging and Infinite God, you who are truly born of yourself, and from whom all other things are created; you who are Good without comparison; you who are great without limit; eternal without time; omnipresent but in no single place. You are the only true virtue, the only perfection that alone embraces all other forms of perfection and enters into each one far and wide. You appear to us greater than the greatest; you have in your power the way to perfection. Only when we have remained in continual contemplation for a long period of time will we be fortunate enough to achieve this goal ourselves; however ignorant we may be, let us not be ignorant of this at least. Therefore, for as long as we seek you in the wilderness, let us not lose ourselves. Bestow upon us your fatherly and infinite goodness and mercy, so that we may come to find you in some way at least, by loving your glory and majesty, worshipping, admiring and adoring them. May we embrace and possess them through your only son, Our Lord Jesus Christ, who always welcomes us. We seek this from you and ask of you with our most heartfelt prayers that you will bring it to pass through your Holy Spirit, for you are truly the best and greatest God, because of the love that you freely give to us. May there be praise and honour bestowed upon you, the One Godhead and the Three-in-One, the only Living and True God, for all eternity and for all time, Amen.

Philemon Philadelpiae Rosae Crucis

Speculum sopicum rhodostauroticum

The 'Mirror of Wisdom' of Theophilus Schweighardt

Translated by Donald Maclean ©

Introduced by Adam McLean ©

[Back to Rosicrucian texts.](#)

The Rosicrucian movement was given its impulse through the publication of its three well known texts, the manifestos of the *Fama Fraternitatis* and the *Confessio Fraternitatis* in 1614 and 1615 respectively, followed by the

'Chemical Wedding' in 1616. Those wishing to penetrate the mystery of the Rosicrucians must inevitably return to these documents to seek some insight into the Brotherhood's ideas, beliefs and practices. There are however other texts of the period that equally contributed to the Rosicrucian event, and though many of these have been almost entirely neglected, some particular texts deserve study and investigation. Foremost among these neglected secondary texts is "The Mirror of the Wisdom of the Rosicrucians" written in 1617 by Daniel Mogling under the pseudonym of Theophilus Schweighardt and first published in 1616. This text contains three important engravings.

The title page has at its head "under the Shadow of your wings" with the four lettered name of God JHVH thrice repeated. Immediately below this are two male figures one in an attitude of prayer (ORA), and another working with metal on an anvil (LABORA). The text on the right says "Here is clearly expounded all the skill of the whole world, all Art and Science at the same time. But seek first the kingdom of God and then contemplate this matter and take note carefully of everything". The adept is then exhorted by the text on the left not only to look outward at the wonders of Nature but also to look within, "If you understand and follow my feelings, you will never desire anything else, and like myself you will be content and ask little of the world's misery. And I know how to maintain myself in this and no money nor goods shall be lacking to me".

Further below two female figures are set in niches one labelled PHYSIOLOGIA and the other THEOLOGIA. Physiologia who represents the spiritual transformative forces working in the human soul from out of our bodily nature holds a winged flaming heart in her right hand and three symbols - a Rose, a feather quill pen, and a latin cross, while above her is the statement "This I hold for my radiant joy". Her syzygy Theologia, representing the spiritual force working from above into the human soul, holds a heart bearing the first and last things, the Alpha and Omega, A and Z, Aleph and Tau, the alchemical AZOTH, while in her left hand she hold a ruler and compass labelled "The Art of Nature", and above her is written "God's word which remains in eternity".

In the middle below the booktitle is a panel with a complex of symbols at the centre of which is a cross surrounded with a wreath of roses with the words "I am practiced in this". To its left is the cryptic remark "Behold Reader what stands before thy eyes. This is my true counterfeit, my life and my whole position, whereby my name will be known. In this sign is my name". Below, an island rises out of the sea of ignorant opinion and useless speculation, while above, a ship set on its course to the Rose Cross is guided by the hand of God holding the angelic wings.

The title page is rather elaborate, introducing this book to us as :

"The Mirror of the Wisdom of the Rosicrucians.

The Detailed Unveiling of the College and Axiomata of the specially illumined Fraternity of the Christian Rosy Cross to all those desirous of and expecting wisdom and to the further confounding of those who don't understand (Zoiles) and to their inextinguishable shame and mockery.

Theophilus Schweighardt Constantiensem.

With the Privilege of God and Nature, not to be overturned in Eternity, 1618."

On the bases of the two columns we find written on the left "Unless you understand my true teachings, you will never understand another book", while on the right "I have explained it so clearly and brought it before your eyes with figures".

Schweighardt's text expresses clearly enough the search for the Rosicrucians as being an inner quest. Schweighardt, who must have been close to the mystery of the Rosicrucians (the Rhodo-staurotic Brotherhood as he refers to them) as anyone of the time, clearly identified the fraternity as an inner brotherhood of aspirants working within the sphere of a common constellation of symbols. In his third chapter he outlines the polarities that must be united within our souls if we are to consider ourselves as brethren of the Rosy Cross. - Adam McLean.

Through the mediation of the Elohim

I, Theophilus Schweighart Centralleanicus with the blessing of the times, herald of the Divine - Magical, Physical - Chemical, Triune - Universal Philosophy with the Grace of God, revealed to the unworthy, wish to all those who have been granted by God to

contemplate my "Sophy speculum oculis intelligentiae" peace, joy and constant prosperity from the glorious Father of Light reigning through the generations.

Dear brethren and fellow labourers in God, it is for ever the greatest cause of astonishment by what wonderfully contrary and world-loving opinion the majority of human creatures have landed in an incurable desperation, for they cannot recognise the salvation that hovers before their eyes and the final reforming of their errors, but they withstand all the grace and mercy of God. Look at and observe this age that is ending, contemplate the manifold businesses and affairs of mankind which are for the most part vain and of no account, not to mention public calumny and infamy, upon which may God have pity, in high and low degree. All this has so much got the upper hand that instead of being punished it is held more in esteem than godly virtues and heroic deeds. Oh vanity of vanities. Oh depraved human nature! My heart would leap from my body every time that I contemplate this miserable condition of such seeming joy; and though I know myself much too puny and in need of help to ward off this evil by my own person I cannot in Christian love ignore my neighbour and refrain from expounding my "Pandoram" with figures which have been published for the same reason; and from revealing the much desired Collegium, Lodge, or Dwelling of the highly praised Rhodostaurotic (Rosicrucian) brotherhood and their true philosophy, the "fidelibus, pansophiae, studiosis" to the end that mankind be wakened from its sleep of sin, and with freshly opened hearts, with heads bared and bare feet, go joyfully towards the newly rising sun and salutifero Heliae. Wherefore loving brethren in God, nature and wisdom, receive and mark this my faithful instruction, read it and examine it earnestly, and you will find what many thousands have desired from the beginning but what few have found. So be you pious, God-fearing, compassionate, well-doing and silent, otherwise this wisdom that is here made public and laid before your eyes in a manner that could not be brighter will not only shut up your treasure and close its storehouse but will turn to mockery, offence and shame. But thou, God-loving brother and friend, who wast named in the title somewhat obscurely, wilt know thyself through thy manifold experiences and promises made unto thee brought unto me in other ways, thou shalt have this Christian, godlike and nature-politic "Speculum Sophicum" as thine own gift and to thine honour as a lover of its content and one dedicated to the salvation of the faithful. And this all the more because in the past two years thou hast shewn thyself to mine unworthy self in such fashion by confiding to me thine especial secrets that I cannot but think thereon without astonishment and a corresponding brotherly affection. For thou, O brother, didst offer to hear my pansophy, thou hast shewn me the way of my work, thou wast, art and shalt be in eternity the author and refuge of my thoughts.

And although the Theonic generation of vipers have dared to set obstacles in the way of some of our departed societies and brotherhoods by unexpected means and ways, and have undone them for the cursed intention of outer appearance, I shall nevertheless hope and trust that thy humanity and thy superior understanding will ascribe to me more belief and confidence, when I speak with an open and candid spirit, than other "Zoili" with their despicable calumnies. If thou doest this, thou mayst expect something greater and more worthy in the coming year while contending thyself with the present proffered writing which, as I have said, is in thine honour, friendship and brotherliness, with the prayer to God the Almighty that he will unite it in thee with the "Pansophica studia in centro Sacratissimae Alethiae".

Given on the 1st March 1617 from the Musaum Centralleanicum.

SPECULI SOPHICI UNIVERSALIS

Chapter I

A Brief but Thorough Description of the Collegium of the Fraternity, Highly Illumined by God, of the Rose Cross.

It is not unknown to me, true-hearted reader, with what great appetite yet for the most part with what vain hope information is sought concerning the Collegium, Lodge, and Dwelling of the far-renowned Rosicrucian Brotherhood by persons of high and low rank hitherto. For hardly a day goes by in Frankfurt, Leipzig, and other well known places, and particularly in the city of Prague, without ten, twelve or even twenty different kinds of person attempting to gain information from art-dealers, booksellers and print-makers etc., not to mention other people of high authority who seek after the aforementioned Collegium with zeal and earnestness, and yet are so cheated and led astray by false brethren that it were better to be silent than to bring people to mockery and disadvantage in their public dealings. In order to avert such evil and the misfortunes which spring from it I have resolved to place the oft named

Collegium and its statutes openly before all the world and right before all eyes in various languages, and so hopefully to prevent these terrible errors. Know therefore, brother who lovest God and art, that according to the announcement of the brethren although the incorporated gathering of all Rosicrucians does not take place in one particular place, nevertheless a true-hearted, devout and upright man can easily and without great trouble come to speak with one of the brethren; I say a devout and upright man, but not a gross and high-faluting Thraso, a gold-greedy Ardelio, or a worldly-wise Authophilus.

And now thou askest, how shall I come thereunto? Attend unto what Iulianus de Campsis says in his epistle: "I wandered through many kingdoms, principalities, domains and provinces; I turned towards the sunrise, noon and evening and finally towards midnight etc." These words will explain the Collegium clearly enough unto thee and it helps but little if thou wander through all kingdoms and seaport towns and art not worthy to receive. Study my figure, Serpentarius and Cygnus have shewn thee the way thirteen years ago to the Holy Spirit and have not the blessed videamini called unto the brethren? What shall it avail thee if thou comest with unwashed hands and a mind desirous of money? Little can the ringing of the bell or blowing of the horn help thee, and even though thou seest the gates open before thee thou mayest not enter, for thy name stands not written there, for thus it is written: "Come ye who are worthy. Thou however must be an unworthy Christophilus though thou beest a Christophilus." Therefore the fraternity shall bethink themselves of Jehova, their leader, rather than give thee a reply. Shall we be moved? even let us be moved - that is an evil message. If that should happen thou shalt certainly either miss the Collegium or if thou art not content with this and wilt climb higher against all will, thou shalt sing the paenitere (penitence) in the dirt. Therefore hasten slowly. Pray, work and hope. If God pleases by many distinctions of things. At last. Thou seest that the Collegium hangs in the air, where God wills, he can direct it. It is moveable and immoveable, constant and inconstant, it relies upon its wings and wheels, and though the brethren call the "venite" with sweet trumpets, Iulianus de Campus stands with the sword, and thou must undergo his examination, wherefore beware. If thou pass not the examination and hast a bad conscience neither bridge nor rope shall avail thee. If thou comest high, high shall be thy fall, and thou must die and spoil in the pit of errors and opinions. Follow me, imitate the birds as in my figure, fly in the free air, go gently. There is no peril in delay, but in haste. Let the dove fly from thine ark and seek out the land. If she bring thee an olive branch be sure that God has helped thee, and thou shouldst in turn help the poor. But if the dove stays away without a sign then go into thy herb garden and feed thyself meanwhile upon the lovely herb "patientia" (in so far as it has been planted in thy garden), but beware, as thou lovest thy soul, of the weed "desperation", for although Iulianus says: "He who is not ready today shall be less so tomorrow" which is to be applied to presumptuous heads who would break into wisdom against the laws of God and nature - may the thrown dice fall! This I say: walk with a stick, for thou who art not ready today shall be so one day, for not all the day is evening, and what is not to be hoped for today shall yet come to pass. Do thou only what thou canst (as the aforementioned Campanus says) and thou shalt be in his good time released from the flood of ignorance.

There is a building, a great building lacking windows and doors, a princely, aye imperial palace, everywhere visible, but hidden from the eyes of men, adorned with all kinds of divine and natural things, the contemplation of which in theory and practice is granted to every man free of charge and remuneration, but heeded by few because the building appears as bad, little worth, old and well-known to the mind of the mob who are ever heedless and seekers after things new; but the building itself is so precious, so delicate, artistic and wonderful in its construction that no wealth, gold, jewel, money, goods, honour, authority or reputation in the whole world can be named which is not to be found in that high reputable palace in high degree. It is itself so strongly fortified by God and nature, and preserved against the onslaught of the ignorant, that even though all the mines, cannon, battering-rams and petards and such recently invented military devices were used against it all human endeavour and toil would be useless and in vain. This is the Collegium ad S.S. of the Rosicrucian Brotherhood, this is the royal, nay more than imperial palace of which the brethren in their "Fama" make mention, herein are hidden the inexpressible costly treasures and riches - let this be a sufficiently lucid account thereof. Oh how many men go unknowing and without understanding through all the rooms, all the secret hidden places of this palace, unseeing, uncomprehending, worse than a blind man, or as the saying goes, as a donkey on a bagpipe, because they have not been sufficiently prepared and made worthy. He who hath ears, let him hear.

It is not possible to speak more clearly, but it is possible, and unfortunately more than common to twist the meaning of the words. Try it at your peril. I vow to thee by the salvation of my soul, that what I write and describe here is from no presumptuous or deceptive intent, but from a true and well intentioned brotherly heart. But not long ago I was taken by a person of rank in an imperial city who had written about the Fraternity in friendly fashion, and was heard by the judges not without some despite to mine own person; and nothing was made of it than of a

philosophical display and a figment of the printers just for the benefit and trouble of bookworms, so you can see how such societies are discovered and unexpectedly disappear again so that no more is heard of them just like the people on the first of April. O uncomprehending man "phy tibi tuisque?" thou think that the brethren have nothing else to do than to call upon thee with writings, beseeching thee and supplicating thee? Nay, if thou wilt not prepare thyself and adjust thyself to the signs of favour already given, thou hadst better leave it alone - herein use thy senses. I tell thee in truth, whereas the brotherhood was once in being and growing, it exists now, and there are such a number of well intentioned "collegari" (members?) (God be praised) that they do not need thee nor thy like calumniants, stay behind the stove lest the hairsplitting "philosophia" will cudgel thy lofty reason, and thou seest no more therein than buffoonery, barrel-organ, low songs and other such shameful verses, which serve only to bring some money into the booksellers' bag. Nevertheless all and sundry who hitherto have dealt with the writings of the brethren (as they must confess themselves) have suffered little harm from them, which in no way detracts from their innate, intrinsic and essential authority, but happens only by accident; and in this another benefit is hidden than can be got by a coarse intellect and perception, but I go too far.

As far as the Collegium is concerned, I know no more than this: Look about thee and pray earnestly to God and thou shalt certainly find it. The brethren are nearer unto thee than thou thinkest, whosoever thou beest, wheresoever thou art, good or evil, high or low, poor or rich, near or far, and yet they are no "ubiquitists" or devil's artists, but Theosophi. I beg thee for God's and thine own salvation's and advantage's sake, only follow, thou shalt not regret it, for thus it is if I may bring the Collegium to light in a few words to the advantage and profit of many erring persons, and beg the same heartily they will seek it in vain and they should cease from their quest, for if they are not worthy, it will not avail them as I have already said, neither blowing the horn, nor ringing the bell, nor knocking and yelling, neither writing nor travelling, for thus it must be. Moreover it is not necessary that thou go into much danger, for it must be a mean place where no brother has been within four weeks (consider my wheel in the figure) the same brother knows and recognises the thoughts better than thou canst shew him, therefore only be calm, still, place thy hope in God, pray unto him without ceasing, hearken unto and read diligently his word and ponder it in thy heart. From my heart I speak: go into thyself, put all worldly things behind thee, contemplate the two old theological works of Thomas a Kempis of 150 years ago, follow after them, in them thou hast the whole art so worthily and beautifully that they are worth setting in silver, gold and precious stones, and guarded as thy highest treasure. If thou canst and doest this thou art more than half a Rosicrucian, and soon the "Magnalia macro and microcosmica" will be found; and I will assure thee that a brother will appear in person to thee. It seems wonderfully incredible, but I beg thee, as thou lovest thy soul and thy salvation, follow the two aforementioned more than costly little books as much as thou canst, and contemplate besides with diligent study the "Parergon", and I assure thee, thou shalt find the Art and Collegium, and this is the only way, for else there is no avail to seek the palace, for it is not and yet it is.

Seek not, in vain is all thy toil,
Mark now what I inform thee here,
If thou doest it, and followest my teaching
A brother will soon be with thee.
Write not, thou hast then proved thyself,
With prayer hast been admitted to the school.

CHAPTER II

ERGON ET PARERGON FRATERNITATIS TYPICE

(The Work and Secondary Work of the Fraternity - In the Figure)

Outline

Now that we, in a true-hearted mind, have made public the Collegium, and by means of divine help so far demonstrated that hopefully the same may bring to many that labour no little profit and advantage, we shall now, in so far as is permitted to us, take the matter further in hand and reveal faithfully the Axiomata and Conones breviter of the above mentioned Rosicrucian Order. But herein the well-meaning reader, desirous of art, shall so know how to comport himself that instead of proceeding in a Rhodo-staurosotrophic manner (as he should) he will avoid browsing without understanding upon the writings, all and sundry and without discrimination, of the peripatetics, stoics, the Ramists, Lullianists, Paracelcists, and what more of that ilk, and posing as a monarch of this literary empire (of which such antisophic heads there are now plenty to be found); but he will be mindful that the intention

of the highly laudable fraternity is wholly and totally set - as the writings of the above mentioned and other authors stand to be mildly (mildly I say) corrected - on holding the concordances against one another and bringing them to the centre of truth in a pansophic globus. In order that this may be brought about it is imperative that thou first empty thy heart before God, thy Creator, and as St. Paul enjoins, examine all thy human dealings, especially thine own possessions, and cast out utterly all cursed "philautie" (love of self), and go with thy thoughts into thyself, into the inner man, and contemplate the remaining sparks of divine goodness: to God thy merciful Father (in whom all wisdom has her source) call fervently beseeching his grace and support; that he may be helpful to thee in the difficult work which thou hast undertaken, and know thyself too small and weak for it, and bethink thee as soon as thou trustest to thine own forces and faculties thou takest a step upon the right pansophical general road.

I know now that many who read this my brotherly admonition and the recently published "Pandoram" will hold this against me; thinking to himself: "Thou hast promised before in thy 'Speculo pandoram ante publicata' to explain thoroughly, but all thou dost is to go on singing the old song about knowing God and thyself." To him I give this answer: "If only thou knewest, dear brother, how much store the work of the brethren sets not only on thee as a philosophus, but on all and every individual human being thou wouldst not take exception to these my repetitions; other words I cannot use unto thee in this, only the 'Parergon' as thou shalt hear more extensively of."

The Holy Divine Scripture is the fount and fundament of the fraternity, neither what thou buildest upon it shall ever fall: yea they shall bring humanity to the sustenance of life, but the Theosophi prefer to hear, curing the soul before the body. Imprint this firmly on thy mind, else is all further toil and work in vain, thou shalt lose work and reward if thou lose God. Consider thine own salvation and let this Ergon be acceptable unto thee, and then in the following "parergi" thou shalt progress the more happily in understanding. More I cannot say unto thee of this, but if thou desirest more information concerning this fundament and preparatory work, thou shalt find more thereon in the aforementioned little books of Thomas a Kempis, for the author in the same book does nothing else but teach thee to practise this work rightly and well, and so it may be called his golden writing, well and truly a fount and origin of the Rhodo-staurotic teaching. Hoc de priori.

Now thou descendent from the heights and betakest thyself among the creatures and Magnalia of God to serve thy neighbour. In this is all learned wisdom and philosophia which hitherto has been practised by many hundreds and right little understood and brought to a happy conclusion. Is this parergon general or special? The more widely it is practised the better is its effect, and so it shall be spoken of here next. Thou shalt see its theory in the figure on the page: His father Sun (which Trismegistus says), Mother Moon; he bore the wind in his belly, his nurse is the earth. This is the matter and subject of our philosophy or of our general physiology, which are provided by time and occasion not by money. For this thou needest no wishing-cap or bag of fortune, nor special art or athletic speed, but only time and place. Contemplate my figure properly and well, the most important thing is hidden therein and it is impossible to indicate it more clearly. No father would place it more clearly before the eyes of his son than I have done before thee, wherefore I beg and enjoin thee (lest thou desire aught more useful and profitable to find in this): let this figure be highly and well recommended to thee, observe it, contemplate it, examine it not once but often, for there is nothing included in it in vain, but can be seen with our open eyes, that thou mayest boldly believe, for I am not here as a deceiver but as a brother and friend, wherefore I have not minced my words) but spoken everything freely, openly and roundly, against the will and good opinion of many.

Twofold is the matter. One comes from heaven, the other out of the earth. How little and bad dost thou appear unto the children of men, how precious however to him who understands. If thou wilt mark it, I have told thee enough, more I may not say, draw back O Harpocratis, however much I should like. If God has helped thee so far, doubt not, though it may go forward but slowly, nature will obey thee (but on the bliss of thy soul bethink thee and use it not other than a parergon, otherwise it would be better for thee if thou hadst a millstone round thy neck and wert sunk to the bottom of the sea) and open unto thee her lovely art and treasure house. As far as the Operation and Practice is concerned, because the same are clear and distinct with both old and new, they are repeated without trouble in this "Methodicum speculum". Use the figure as an aid, and whether thou straightaway gettest the long desired treasure into thine arm and power, so be mindful at all times of this: O Jehova thou gavest, may the praise be unto thee.

And here we should speak of the Physiologia generalis from which the specialis is derived. But because at the present time on account of dangerous misuse it would appear inadvisable to bring it into the public, if my true-meaning request with the present figure should reach thee, art loving reader, that thou mayest make do with the figure until either conversation by word of mouth or other means of further instruction may be given thee. Phy:

saeculo! in quos incindimus annos.

CHAPTER III

Mirror of Art and Nature - tam Naturantis, quam Naturatae the Whole Science of the Brotherhood.

Hitherto we have specially treated of the Collegium, Work and Secondary Work (the Ergon and Parergon) of the highly to be praised Rosicrucian Brotherhood. But so that the true-hearted Philopansophus may have some information, and may not complain of the author's work, it seemed good to us to treat of what has been already mentioned in the foregoing work but not dealt with in detail. Therefore we shall repeat the matter in this third chapter as in a short compendiolum. May thou, O Reader desirous of art, give thine attention to the following figure, because in it are hidden many useful and highly necessary things, so shalt thou serve God and thou shalt not be able henceforth to thank the author enough, in so far as thou regardest thine advantage and salvation, nor desirest to misuse such divine Magnalia. Know however, O God-loving man, friend and brother in Christ, that what I, the author of this little tract, have in good faith revealed herein and uncovered, goes neither against God nor nature, but on the contrary is so much favoured of them both that all human efforts were too puny to overturn it in all eternity. It is not just an empty human trifling, or my own facile invention, but the eternal and only naked philosophical truth itself, which God the almighty creator of all things has implanted in nature from the beginning, and which right up into these our times has been preserved in sundry Christ-loving people in wonderful fashion: the greatest things though hidden to the examination and human cleverness may through the omnipotence of the Creator's goodness be resuscitated in the rational soul as divine sparks and flames. When thou apprehendest this aright like as in a mirror, bethink thee and believe firmly that thou shalt attain the highest point of human knowledge in this life happily, and wilt have satisfied thy mind so desirous of art. The sign of thine erudition will be a calm and peaceful conscience, contempt of all pride, and self-love (philautos), compassion on the poor, love of God and thy neighbour, hatred of the world, longing for eternal life, and all such divine virtues; but as long any one of their counterparts is allowed to remain in thee, thou mayest not think that the Virgin Sophia will take pity on thee and allow thee in time to enter her pleasure garden; as I myself (so that thou mayest know it) am not yet by any means perfect in my person, and human frailty and especially the devilish self-love gives me all too much pain and hindrance. But I have to thank God my merciful Father that through his grace and Holy Spirit I have climbed so high in my pansophical studies that I should not wish to exchange for it great riches and treasures of this world, and I hope also to be not too far from the goal (and I mean with the Ergon, not the parergon, that the things of others mean nothing to me) and may God grant me his grace in the future.

In order that I may not keep thee too long, gracious reader, so in God's name mark my speech, and imagine to thyself that it be no other than if thou wert hearing it from thine own father, for I desire thy harm less than my soul. Pray God the almighty Father of all wisdom, that he grant thee his grace and support herein, that thou mayest progress through God's visible help (for human power is all too slight for this). Fall with me therefore upon thy knees (mock not) and call to the creator of all things, setting all human affairs, frivolity and profitless thoughts behind thee, in the following words:

"Lord Father of all wisdom be gracious unto me poor sinner, illumine my heart to see thy wonders, and take from me all human frailty, that I may know thee and thy Magnalia in strong faith and true confidence, that I may understand the sparks of thy goodness which thou hast bequeathed, and that I may be useful to and understanding with my neighbour, for the sake of Jesus Christ thine only-begotten Son, who together with thee and the Holy Ghost ruleth, liveth and overshadoweth from now into eternity. Amen. Amen. Amen."

Quod igitur foelix faustumque esse velit

TER - MAX : Mundi MONARCHA.

Here begins auspiciously
THE PANSOPHIA RHODO-STAUROTICA

By God the Almighty established herein from eternity unto the world,
and graciously reserved for the sons of the blessed generation.

Rouse, rouse thine ears
Whosoever hath ears to hear with, let him hear
Whosoever hath eyes to see with, let him see
Whosoever hath a tongue to speak with, let him speak
And proclaim the almightiness of the All-highest.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." John 1.

This Word is the first that has been hereunto from eternity and again shall remain in eternity, without beginning and end, no thing before him, no thing after him, all things out of him one and alone. This is the Sun, the eternal, the perfect triad, sacratissima monas triade ligata in the upper sphere: from him is the life, the art of light and knowledge of all things in so far as it is granted to man in this life to explore, in short this is the highly-blessed God Jehova, the first creator, beginning, fount and origin of all creatures and Magnalia, so as the human being may wish and think of him; from him alone come riches, honour, favour, authority, skill, wisdom, health, strength and eternal life.

Whoever has this has everything in him, for he Jehovah our God is almighty and an inexhaustible source of all that is good. Whoever obeyed him before the Fall need never be in care for wisdom, just as Adam suffered no lack and was free of doubt; and we his descendents would have been given the same form if the so cursed devilish Philauti (which our ancestors called the snares of the devil) had not come up behind us, and so obscured the divine eternal shining of light (alas may God have pity) that from those brightly shining flames hardly a few little sparks are left up to this last time that is coming to an end, whereby the long awaited rising of the Holy Gospel that alone imparts bliss, and the revelation of the Son of God shall finally dispel that darkness, the beams of divine wisdom shall shine forth more and more, and hopefully soon kindle the last fire to consume the godless world and with it the stubborn hearts of those wandering in error and perilous labyrinth, who have often seen the Parergon, and because of that same darkness did not desire to comprehend the shining of the eternal divine light.

We, however, who now see the grace of God near at hand, should open our hearts, and amend our ways and life, receiving the good news with joy, and go towards the brightly shining Sun with a calm conscience and thoughts of God (not thoughts of gold). We, I say, ought to seek the little spark of divine omnipotence which has been hidden for so long, and the Pansophical Concordances which have been concealed for so many hundreds of years up till now, with earnestness and Christian zeal, and not remain sworn the whole time to slavish human opinions which are for the most part in every respect erroneous. Bethink thee, dear son, of the nature of our study, and I will proceed a little. Go to the universities, academies, gymnasia, whithersoever thou wilt, thou shalt not find aught else than useless and vain quarrelling, unnecessary questions on the meaning of this or that Aristotelian, Platonic or any other philosopher's texts, many hundreds of disputations over doubtful things, from which thou wilt come out knowing no more than before, and rarely shalt thou find a matter really and truly elucidated to its kernel. There they do not enter into experience of nature or reasoning of the mind and the senses, but for the most part it is what this one or that one says, and that is right and must stay right even though it drives nature back - may the professors and doctors forgive me, I do not speak of them all but of the majority - though they would deny that they do it to win praise. Be that as it may take thou timely advice. I do not forbid Aristotle, Hypocrates, Ramus, Paracelsus or such like, but only where they err I would not approve, but correct such error with the light of nature by means of God's help: herein is to be found the first beginning of Pansophic wisdom. If thou askest, who teaches me such correction? I answer, if thou wilt and desirest and follow the advice of good-hearted and true people then read this our Pansophia Rhodostaurotica briefly outlined often and diligently which further declares:

God the Almighty, after having, as already stated, created in the beginning heaven, earth and all creatures, set the same under the dominion of man (as his image), intending for him as well as for the whole universe a future perfection, and so implanted in each and every creature a hidden divinely working force, by means of which all creatures might be sustained in their being and in their growth. This is called Nature, a rule and guide for all art, a handmaid of God and mistress of all human artifices, a mother of all animals, vegetables and minerals, a bright shining of divine flames.

This Nature is understood by human reason (which is directly inspired solely and only by the Creator) (for the spirits

or intelligences will not be communicated here for certain reasons). All the things that Nature operates and does happen and are ordered by four of the same handmaids or rather four kinds of matter which are and are called the four elements of all things, fire, air, water and earth (concerning the special matter of the sky and the stars we shall be bounden to no one) out of whose appropriate mixing and contemperation all things have their second origin or as long as it pleases God their indefinite continuation, not however to be understood as directly and immediately, as believed by many hitherto, but through seed and a soil (medium) according to the twelve little chymical tracts which constitute no mean prelude to my pansophic studies: thus the four elements give birth out of themselves by the stimulus of Nature sperma or seeds which are cast into the centre of the earth and there elaborated and transformed by different kinds of adaptations, and this sperma is the Sun, the one perfect triad, the most precious monad triply bound, in the lower or sublunar sphere, out of which secondarily everything has its origin, in which all health, strength, wealth, treasures, skill and goods of the whole world are to be found dependent; and the Physiologia generalis, which has already been mentioned, treats of these. He who knows this will soon grasp the particularia. In the previous figure it is so plainly and clearly set before the eye that it is impossible to write it more clearly.

This sperma divides its creatures out in three principal kingdoms, in animal, vegetable and mineral, and is found in each one although thou and others may read otherwise in the writings of the philosophers, but mark that everything which thou hast seen hitherto and contemplated comes together in thyself as in one centre and image of God, for all things are from one, and all things go to one, whence comes the same "Know thyself", "Know thyself" I say, and so thou shalt come to pansophic perfection, which (that thou mayest be truly informed) proceeds as follows:

Man is composed or made up of two parts, the visible transient body and invisible, imperishable soul. The more the latter is like to be of glorious, precious and divine nature, the more its perfection is to be regarded as high and great, and so we become released from our human nature and frailty, and are reunited blissfully with our Archetype, God the Almighty, we die away from the evil godless world and are new-born into the heavenly blessed Jerusalem. This is the most blissful and best art which human understanding may apprehend. Of this Boetius writes: it is a great crime that we do not love the best - and he says rightly and truly - the best should be the dearest, and this love should not regard profit or unprofit, furtherance or harm, win or loss, praise or blame, or spite, or any of these things (as our Thomas a Kempis says), but what in truth is the noblest and best that must be our dearest, and that for no other cause than that it is the noblest and best. The best, however, is the soul's perfection which comes about when we rightly recognise the inner man, and contemplate his sin and impotence, be mindful of God's mightiness and mercy, put behind us all human thoughts, commending unto him all things, obey his will, hallow his name, pray, praise, call upon and glorify him without ceasing. This is the Ergon, the preliminary work, the greatest and foremost art and science of not only the brethren of the Rose-Cross but also of all Christ-loving men. To the eyes of the worldly-wise it seems slight, but they will find with ruth how glorious and precious this treasure is, which is no other than the perfect treasure of which St. Paul speaks (I Corinthians 13). When the perfect shall come, the partial shall cease. This perfect is a being that contains and comprises everything in him and in his being, without which and outside of whom no true constant being is, in whom all things have their being, for it is the being of all things and is in himself unchanging, unmoving, and yet changes and moves all things (Acts 13). But the partial or imperfect is that which arises from the perfect, and in which it has its origin and goes forth like a splendour and a shining flowing from the sun or a light, and is formed into whatever it may be, and is called creature or imperfect and among these imperfect things there is nothing perfect. And here is to be noted that the created soul of man has two spiritual eyes; the right eye can see into eternity, and the left eye can see into time and creatures. To recognise the difference between what is better or less, and what shall best give the body life and maintain it, that is the Parergon.

Now mark, even as much as the soul (as already mentioned) is more glorious than the body, so is the superior Ergon more glorious than this afterwork the parergon, and know and bethink thee, if thou shouldst fail in the first, thou shalt never come to the latter. Mark also what our dear brother a Kempis further says. These two eyes of the human being may not practise their work together at the same time, but when the soul looks into eternity with the right eye, the left eye must refrain from its work and not look at the creatures, but keep itself as if it were dead; but if the left eye is practising its work looking outward into time and dealing with the creatures then the right eye is hindered in its contemplation (of man is to be understood) and in its Rhodostaurosophic experience, above which there is nothing more blissful in the world, namely thus:

Look first with the right eye into eternity, know God thy creator and thyself, beseech him for gracious sustenance and for the forgiveness of thy sins, - this is the one and foremost thing - and keep thy left eye shut the while.

Afterwards climb down from the mountain and look with thy left eye (but with the right eye maintaining its precedence) into time and the creatures. Look first at Nature at what is possible for it (and that thou canst learn as well from experience and by thine own eye as from good and error-free writings which have partly and partly not yet published), then the elements and how they operate through it, the sperma, and then the three different kingdoms of Nature, mineral, vegetable and animal, and then therein finally thyself again, whence thou mountest up again to God the Almighty, thy Creator, contemplatest his mercy and remainest thus in the globe of truth, contemplating with inward pleasure God and his creatures, yet all the while casting thy left eye no further than thy body's needs and thy neighbour's obligations require.

Behold, dear Christian, this is Pansophia Rhodo-staurotica, this is man's highest perfection in this world, wherein (as already stated) all treasure, riches and skill is hidden, outside of which and without which there is nothing on the surface of the earth. All theological acumen and spirituality, all justice of the law, all medical healing, all mathematical subtlety, all ethical, political, economic practice, all metaphysical, logical, rhetorical, grammatical finesse, in sum all that a man may speak and think is contained in it, only how and in what way it is not necessary here to paint as it were before the eye and so offer any ill-disposed person the instructions and occasion to misuse it in the forgetting of honour.

But to any one who means well and is Christian, and with whom the Ergon goes from the heart, I will give my sincere advice. Let him not grudge a little money, but buy at the booksellers the oft-mentioned little book of Thomas a Kempis, read it and re-read it often, and order his life as humanly possible accordingly, and if he does this from his heart, a brother or such like will soon present himself (as was stated in the first chapter) either in writing or orally to him with the Parergon. Let him not weary the while, but let him wait in patience, hope and quiet silence. Praise be to God the brotherhood against all expectation goes mightily forward, and I do not believe there is a place in Europe where at least one brother if not more is hidden, but it is not yet time to cry out and write about it abroad on account of certain motives and causes. But if thou wilt take my writing aright thou shalt also proceed haply to the Parergon, for I have given thee instruction as far as it behoves me ; more I cannot do, more I may not do, yea I bethought me before I revealed this, and it had never come about, had not a faithful good friend with Christ-loving earnestness and zeal held me to it insisently for some time ; therefore take it in truth and goodness and be mindful that thou has a little script but a great work before thee. For further information concerning this (for further speaking is forbidden until a later time) consult the attached figure whose truth cannot be paid for with all the goods of the world.

To this belongs the figure of the cup.
Hereafter the tree of Pansophia.

Resolution to the God-loving and Art-loving Reader.

Behold now, gracious reader, I write to thee little of what thou shalt receive in future and of what thou mayest expect from the Brotherhood, but if thou understandest this then thou understandest more than if thou hadst imagined thou hadst all the writings of the philosophers (without exception) at thy finger-tips.

What wonderful judgements will be made of my writings I know and understand beforehand, but little I care.

"Let each man write what pleases him, my work is not affected thereby; and whether it is held in high or low esteem, what I have written once I will write again."

Nevertheless I have often been in great danger and pestered on account of my only beloved Pansophia, but how much I seek thereafter my writings show. Whosoever will not be instructed may remain who he is, for I remain who I am ; and let the noble symbol of Theophrastus be highly commended unto thee when he says : Let him not be another's who can be his own. Verily, verily, let this be a brotherly warning unto thee : begin not higher than thou trustest to accomplish. I remember the time when I thought myself fortunate when I was in high authority and esteem, but I revoke, I revoke. Nay, nay, I desire this no longer (thus speaks the innocent studiosus and can content me a while with much less. From youth up I have been pregnant with greater pansophic thoughts (though my ill-wishers say I have dreaming of the devil), and I have through God's help proceeded not to the end but a long way, and I trust to serve my neighbour and myself in time with this, but that I should boast, be that far from me, for I cannot boast of aught save my own weakness and knowledge of God - and a good wine needs no label or certificate - for it speaks for itself, nor is it necessary to cry the pansophical precepts and method far and wide. If thou

understandest and art devoted thereunto thou needest not much enjoiner. Why should I not be content that I have no particular gain from this, but what I do, I do for the sake of the common good and Christian love. God the true Father of all wisdom grant his grace and Holy Spirit through Jesus Christ the true and right Brother of the Cross, and may he haply continue the reformation which has truly begun. Amen. Amen. Amen.

TIBI NON NOBIS

Bacstrom's Rosicrucian society

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Bacstrom's Rosicrucian society

Adam McLean

Dr Sigismund Bacstrom was one of the most important scholars of alchemy in the last few centuries, being active at the end of the eighteenth and the beginning of the nineteenth century. Little is known of his life, except that he was probably of Scandinavian extraction, and that he spent a deal of his early life travelling around the world as a ship's surgeon. Later he was to settle in London and gather around him a small circle of contacts (including Ebenezer Sibley and General Rainsford), amongst whom he circulated a number of his own translations of alchemical texts from Latin, German, and French into English. This select group of people provided the vehicle for Bacstrom's impulse to reconnect people with the ancient wisdom of the alchemical tradition, and it seems that spiritually he sowed the seed for the rebirth of interest in alchemy later in the nineteenth century, which developed through Thomas South and his daughter Mary Anne Atwood, and later Frederick Hockley (1809-85) who seems to have had copies in his own library of some of the Bacstrom manuscripts. Hockley's scholarship and library was in turn passed on to Ayton, Westcott and Mathers, and must have provided some of the material that was worked into the Hermetic Order of the Golden Dawn. At much the same time, Madame Blavatsky also had access to Bacstrom material (particularly Bacstrom's translation of the 'Golden Chain of Homer', which she printed in 1891 in the theosophical journal *Lucifer*).

Many volumes of his manuscripts are still extant and some are in private hands at present. It would be of the greatest value if some of this material could be made available to the public once again.

It is important to realise that at the time when Bacstrom was collecting and translating alchemical material, there was little available in the outer world. Most of the great public collections and libraries only came into existence later in the nineteenth century. Bacstrom's material and his access to sources was of the greatest import, and he must have been one of the most knowledgeable men at that time in the alchemical tradition. It may be that he could not have achieved this without the aid of certain Rosicrucians with which he had definite connections.

On 12th September 1794, Dr Sigismund Bacstrom was initiated into a Societas Roseae Crucis by Comte Louis de Chazal, on the island of Mauritius. The Count, then a venerable old man of some 96 years, seemed to have recognised in Bacstrom, his greatness as an hermetic student, and offered to take him on as a pupil and teach him the great work, and during this period, Bacstrom was allowed to perform a transmutation under Chazal's guidance and using his substances. Chazal seems to have obtained his own alchemical knowledge while he was in Paris in 1740, and J.W. Hamilton Jones in his edition of *Bacstrom's Alchemical Anthology* (1960 Stuart and Watkins, London) even suggests that his teacher was the Comte de St Cermain.

When Bacstrom settled in London, one of his more important pupils was the scotsman Alexander Tilloch, the editor of the *Philosophical Magazine*, which concentrated on papers and articles of early scientific research.

In 1980 I discovered Tilloch's own copy of his admission document to Bacstrom's Rosicrucian Society, which is signed by Bacstrom, in the Ferguson Collection at Glasgow University Library. I decided to print this admission document in its entirety as it gives a valuable insight into the type of organisation and principles which Bacstrom worked within. It is likely, considering the possible Comte de St Cermain connection, that this was the kind of Societas Roseae Crucis which was operating throughout the eighteenth century. There is attached to this document in the Ferguson Collection a further item of Rosicrucian Aphorisms - the Process of creating the Stone, which I will publish subsequently.

When undertaking research for this article, I realised that A.E. Waite had in fact already reprinted this document in his *Real History of the Rosicrucians* (1887), as the submission of Bacstrom to join the Societas Roseae Crucis of Chazal, and which is signed by Chazal 1794, however, since this book of Waite's has been out of print for many years, and he does not give any reference as to sources, I have decided to go ahead and print the Tilloch version which is an exact copy of that which is found in Waite.

This initiation document consists of fourteen promises or obligations, most of which are quite straightforward. One important item is the fourth obligation, which has a long concluding paragraph on the equal rights of women in regard to membership of the Societas Roseae Crucis. This is very important when seen against the historical background. It seems to indicate that the Rosy Cross remained a separate stream from the Freemasons, which was (and still is) quite strongly patriarchal and would not allow woman as members. In article 9 there is an indication of a rather critical attitude towards the established Church of the time. However, the charity of the brotherhood in curing the sick is curiously restricted in obligation 13.

Bacstrom translated many volumes of alchemical texts, and one wonders just where he obtained his source material. Perhaps we have in Bacstrom a direct connection through Chazal and the Comte de St Germain with a continuing stream of Rosicrucian mystery wisdom. We should come to see that Bacstrom did not found his little alchemical school on his own resources, but that behind him lay this esoteric Order of the Rose Cross which provided him with the material and impulse to continue and develop the alchemical science. All students of alchemy in the twentieth century owe a profound debt of gratitude to the unseen work of this little-known man, Bacstrom, in gathering and translating alchemical material, and inspiring others to work with the wisdom he recognised in the ancient alchemical texts.

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

I 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 hereunto 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, did separate themselves from the Freemasons, but were again united in one spirit amongst themselves under the denomination of Fratres Roseae Crucis Brethren of the Rosy Cross - that is the Brethren that believe in the grand atonement made by Jesus Christ on the Rosy Cross, stained and marked with his blood for the Redemption of Spiritual Nature *) having thought me worthy to be admitted into their august society, in quality of a Practical Member and Brother (one degree above a Member apprentice) and to partake of their sublime knowledge, I hereby engage in the most solemn manner.

[* Laying naked at the same time our universal microcosmical subject (ChADMH), the best magnet for continually attracting and preserving the Universal Fire of Nature, in the form of incorporeal spiritual Nitre, for the regeneration of matter.]

1. That I will always, to the utmost of my power, conduct myself, as becomes a worthy member, with sobriety and piety, and endeavour to Prove myself grateful to the Society for so distinguished a favour as I now receive, during the whole course of my natural life.
2. I will never openly publish that I am a member of this august Society, nor reveal the name or Persons of such members as I know at present or may know hereafter, to avoid derision, insult or persecution.
3. I solemnly promise that I will never during my whole life prostitute, that is publicly reveal, the secret knowledge I receive at present or may receive at a future Period from the Society or from one of its members, nor even privately, but will keep our secrets sacred.
4. I do hereby promise that I will instruct, for the benefit of good men, before I depart this life, one person, or two persons at most, in our secret knowledge, and initiate and receive such person (or persons) as a Member Apprentice into our Society, in the same manner as I have been initiated and received (in quality of a Practical member and brother); but such a person only as I believe to be truly worthy and of an upright well meaning mind, blameless conduct, sober life and desirous of knowledge.

And, as there is no distinction of sexes in the spiritual world, neither amongst the blessed Angels nor among the rational immortal spirits of the Human race; and as we have had a Semiramis, Queen of Egypt, a Myriam, the prophetess, a Peronella, the wife of Flamel, and lately a Leona Constantia, Abbess of Clermont, who was actually received as a practical Member and Master into our Society in the year 1796, which women are believed to have

been all possessors of the Great Work, consequently Sorores Roseae Crucis 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 was manifested to mankind by means of a woman (the Blessed Virgin), and as salvation, which is of infinitely 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 Society as a member apprentice, (and even as a practical member or master if she does possess our work practically and has herself accomplished it), provided she is found, like Peronella, Flamel's wife, to be sober, pious, discreet, prudent, not loquacious, but reserved, of an upright mind and blameless conduct, and withall desirous of knowledge.

5. I do hereby declare that I intend with the permission of God to recommence our Great Work with my own hands, as soon as circumstances, health, opportunity and time will permit, that I first - I may do good therewith as a faithful steward
second - that I may merit the continued confidence which the Society has placed in me in quality of a practical member.

6. I do further most solemnly promise that (should I accomplish the Great Work) I will 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 vain glory, which are all fleeting and vain; but will endeavour to live a sober and orderly life as becomes every Christian, though not possessed of so great a temporal blessing.

I will devote a considerable part of my abundance and superfluity (Multipliable infinitely) to works of private charity, to aged and deeply distressed people, to poor children, and above all to such as love God and act uprightly, and will avoid encouraging laziness and the profession of public beggars.

7. 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 cannot, as a worthy member, possibly abuse it or prejudice me thereby. On the other hand, I will hide these secret discoveries from the world.

8. 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 Silver, any Government, King, or Sovereign whatever, except by paying of taxes, nor, on the other, 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 Revelations of St. John, which are fast accomplishing. I will not interfere with affairs of Government.

9. I will neither build churches, chapels, nor hospitals and such public charities, 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 a Salary to a Priest or Churchman as such to make him more proud and indolent than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light of a Private distressed individual only. I Will give no charity with the view of making my name known in the world, but Will give my alias privately

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

11. Should I travel either by sea or by land and meet with any person that may call himself a Brother of the Rosy Cross, I will try him whether he can give me a proper explanation of the universal fire of Nature and of our Magnet for attracting and manifesting the same under the form of a salt, 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 answers, I will acknowledge him as a member and a brother of our Society. Should I find him superior in knowledge and experience to myself, I Will honour and respect him as a Master above me.

12. If it should please God to Permit me to accomplish our Great Work With my own hands, I will Give praise and thanks to God in humble prays: 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.

13. I do hereby Solemnly promise that I will not encourage wickedness and debauchery, thereby offending God, administer the Medicine for the human body, nor the Aurum Potabile to a patient or patients infected with the venereal disease.

14. I do promise that I Will never give the fermented metallic medicine for transmutation, to any Person living, no not a single grain, unless the person is an initiated and received Member and Brother of the Society of the Rosy Cross.

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

In testimony that I have initiated and received Alexander Tilloch Esq. in quality of Practical Member and Brother, a degree above a Member Apprentice, on account of his practical knowledge and philosophical acquirements, I have hereunto set my hand and seal,

Sigismund Bacstrom

M.D. London April 5. 1797.

The Rosie Crucian Prayer to God

There is an interesting Rosicrucian prayer included in John Heydon : *The holy guide: leading the way to the wonder of the world: (a compleat phisitian) teaching the knowledge of all things, past, present, and to come; viz. of pleasure, long life, health, youth, blessedness, wisdom and virtue; and to cure, change and remedy all diseases in young and old. With Rosie Crucian medicins, which are verified by a practical examination of principles in the great world, and fitted for the easie understanding, plain practice, use and benefit of mean capacities...* London, printed by T.M. and are to be sold by Thomas Whittlesey at the Globe in Cannor-Street, near London-Stone, and at all other booksellers shops, 1662

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The Rosie Crucian Prayer to God.

Jesus Mihi Omnia.

Oh Thou everywhere and good of All, whatever I do, remember, I beseech Thee, that I am but Dust, but as a Vapour sprung from Earth, which even the smallest Breath can scatter; Thou hast given me a Soul, and Laws to govern it; let that Eternal Rule, which thou didst first appoint to sway Man, order me; make me careful to point at thy Glory in all my wayes; and where I cannot rightly know Thee, that not only my understanding, but my ignorance may honour thee.

Thou are All that can be perfect; Thy Revelation hath made me happy; be not angry, O Divine One, O God the most high Creator, if it please thee, suffer these revealed Secrets, Thy Gifts alone, not for my praise, but to thy Glory, to manifest themselves.

I beseech thee most gracious God, they may not fall into the hands of ignorant envious persons, that cloud these truths to thy disgrace, saying, they are not lawful to be published, because what God reveals, is to be kept secret. But Rosie Crucian Philosophers lay up this Secret in to the bosome of God, which I have presumed to manifest clearly and plainly. I beseech the Trinity, it may be printed as I have written it, that the Truth may no more be darkened with ambiguous language.

Oh stream thy Self into my Soul, and flow it with thy Grace, thy Illumination, and thy Revelation. Make me to depend on Thee: Thou delightest that Man should account Thee as his King, and not hide what Honey of Knowledge he hath revealed.

I cast my self as an honourer of Thee at thy feet. O establish my confidence in Thee, for thou art the fountain of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my Souls Sovereign, in the obedience of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelation of that Divine Guide, which thou hast commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, my God, I know it is a mysterie beyond the vast Souls apprehension, and therefore deep enough for Man to rest in safely.

O thou Being of Beings, cause me to work myself to thee, and into the receiving armes of thy paternal Mercies throw myself. For outward things I thank thee, and such as I have I give to others, in the name of the Trinity freely and faithfully, without hindering any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the Adjectamenta of thy richer Graces; the Mines and deprivation are both in thy hands.

In what thou hast given me I am content.

Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more then thou hast given, and that to continue me, uncondemnedly and unpittiedly honest.

Save me from the Devil, Lusts, and Men, and for those fond dotages of Mortality, which would weigh down my Soul to Lowness and Debauchment; let it be my glory (planting my self in a Noble height above them) to contemn them.

Take me from my self, and fill me but with thee.

Sum up thy blessings in those two, that I may be rightly good and wise; And these for thy eternal Truths sake grant and make grateful.

Secret Symbols of the Rosicrucians

This 18th century compendium, drew on 17th century alchemical sources such as Adrian von Mynsich, with mystical pieces from Valentin Weigel, and Abraham von Franckenberg's works on Jacob Boehme. It was an important and influential source of Rosicrucian ideas, albeit filtered through an 18th century perspective.

Geheime Figuren der Rosenkreuzer, aus dem 16ten und 17ten Jahrhundert. Erstes Heft. Aus emem alten Mscpt. zum erstenmal ans Licht gestelit. Altona, 1785. Gedruckt und verlegt von J. D. U. Eckhardt. Zweites Heft. Altona, 1788.

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The Teachings of the Rosicrucians of the 16th and 17th Centuries

or

A Simple ABC Booklet

For Young Students

Practising Daily in the School of the Holy Ghost

Made clear to the eyes by pictorial figures

For the Exercises of the New Year

In the

Natural and Theological Light

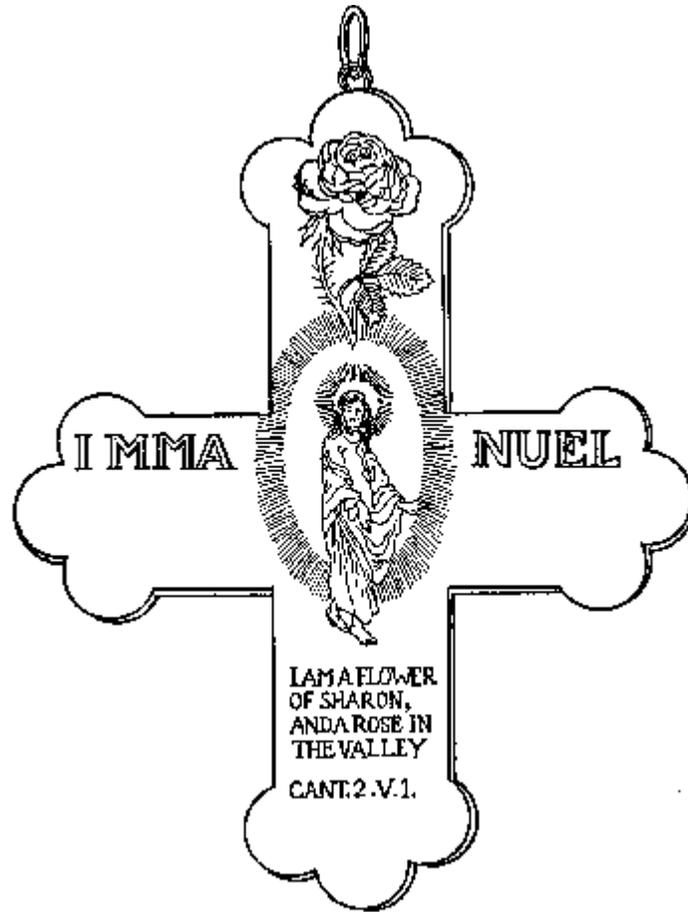
by a Brother of the Fraternity of the Rose Cross Christi P.F.

For the first time made public

and

with several figures of similar content added by P.S.

Altona. Printed and Published by Joh. Ad. Eckhardt, Book-Printer to H.M. the King of Denmark.



The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet - Proverbs 27, 7.
A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth - Proverbs 14, 6.



[An anonymous treatise on the Philosopher's stone](#)

**If a philosopher you wish to be,
Let only patience dwell in thee.**

Where on this globe lives a man so wise,
 Who'll ever learn what four ones do comprise,
 And even if he'd know all this,
 He'd still always be an apprentice.
 Therefore, O human, with all thy might,
 Recognise God and thyself in God's and nature's light,
 Both these lights God pours into thee,
 That a likeness of him thou mayest be,
 He is one fourfold God, let thou be told,
 As thou art a piece of clay fourfold.
 This maketh nature to thee well known,
 With wisdom, light and understanding to thee is it shown.
 To nothing can thine eye be blind,
 Be it of body or of mind.
 Therefore be thankful to thy God,
 Who in time this before thee hast brought.

Be thou not jealous of the scoffer's fame,
Do not begrudge every mocker's great name.
With sophisticated vanity they strut,
Unbeknownst to them is what thou'st got.
Be happy with what God to thee gave,
Defy, that four in one they have.
Fiat and Amen, be my treasure,
A fourfold sphere always together.
O Domine quam mirabilia sunt opera tua.

**Lord, thine eternal Spirit is in all Things.
Salvator Mundi
Coelum et Terra.**

There is never a philosopher who Nature's ultimate Principle doth not know.

Speculum divinum occultum atque
Natura rerum seu instrumentarum
Igneum philosophorum et
Laboratorium perpetuum
Four fires are floating in this world,
Wherein God holdeth a Center,
That is locked up in four,
Out of which Heaven and Earth were poured
So thou has all in all,
Earth and Heavens in one together,
Look well at it, it is to thy good,
And pondering over, thou wilt not rue it.
Notice Nature in its strength,
Look at its great life-power
From God it, and all things spring
And return to their centers again.
Friend thoughtfully look at this mirror,
See how Nature is revealed,
Always watch the inner center,
Turn the outer spheres around it.

Time of fulfillment
Eagle with six wings.

The way of life is above to the wise, so that you shun the hell beneath. Prov. 15, 24.

The Tree of Good and Evil Knowledge

There is one tree bearing two kinds of fruits. Its name is the tree of the knowledge of good and evil. Like its name, are its fruits: namely, good and bad fruits of life and death, of love and hate, of light and darkness. This tree was put before Adam, and even if he had in his innocence the liberty to look upon it as a tree of God's wonders. God's prohibition did not allow him to place his desire in it and eat of it, but threatened that (if he would do so) he would die from its fruit. For this was a tree of division where good and evil battled with each other: but in a battle there can be no life: For battle brings forth destruction, and destruction brings forth death, life lives in the sweet unity of love.

Therefore, when Adam ate from this tree, a battle started within him, and in this battle he lost his life. Nevertheless wretched men will not learn through such fall and damage. His desire is still for that tree and its fruits. Man is always desirous to have the division of manifold things, and man is always battling, when he could return to the unity of simplicity, if he only would come in peace. Life's light stands in the middle to point out to men the way to this first rest, and the Father in the heaven lets his Sun rise over good and evil: But everything grows after its own fashion, and man is only too apt to look upon the stars of the manyfoldness, and in his own discretion, to choose them for his ladders, though they make him stray many times from the true light, and detain him in the whirlpool of uncertainty. This whirlpool of uncertainty leads more and more out of the innermost face of the Sun into the outer (world) and can find neither end nor place of rest, unless it leads from the outer (world) back again and seeks the beginning, from which all the smaller star-lights originated.



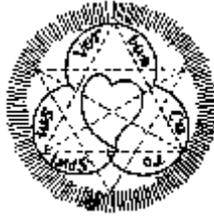
There is also among 7 stars, hardly one turning its rays inward to direct the searching mind to Bethlehem, and amongst 7 eyes winding around the whirlpool of searching desire is hardly one which stands towards the Sabbath in the innermost; but the restless movement of the working days move them through all spheres, and even if they take a look at God's wonders, they only look upon the surface and every eye looks upon that which is shown through its own desire. God made man to live in an eternal Sabbath, he should not work, but let God work in him, he should not take with his own hands, but only receive what God bestowed plentifully upon His mercy. But man left the Sabbath, and wanted to work himself, raised his hand against the law to take in his own desire what he should not have taken. Therefore, God let him fall, and since he had despised the quiet, he had to feel painfully the restlessness. In such restlessness of life all children of man still extend their hands, trying to grasp their pleasures. And as is their understanding and will, so is their grasping. Some grasp for the good, some grasp for the evil. Some grasp for the fruit, some only for the leaves, some for a branch with fruits and leaves on it. And they derive pleasure from the things they have grasped, these poor fools do not know that all their pain and labor had only been a Studium particulare. They grasp for pieces, where they could obtain the whole. They seek for quiet and cannot find it; for they look from the outside into the restlessness of movement, which dwells in the inner solitude of the inner Centri, and though one may grasp more than the other, it is still piece-work. At times there may be one amongst 7 hands coming near the secret and it grasps the whole stem of the tree at that point where all the divided branches return to unity. But even this hand is still far from the roots of the tree, only grasping and holding the secret from the outside and cannot yet see it from the inside. For the root of this tree is understood only by the eye of wisdom, standing in the Centro of all spheres. These roots go from the visible world of mingled good and evil, into the sphere of the invisible world. This eye looks with the greatest peace upon the wonders of all movements and also looks through all the other eyes, wandering about outside of the rest in the unrest, all those eyes which want to see for themselves without the right eye of wisdom, from which they have received all their seeing-power. This eye can prove all spirits, how intelligent, pure and acute they be. It understands the sources of good and evil. Plain before it is light and darkness. It understands time and eternity, visible and invisible, present and future things, earthly and heavenly things, things of the body and things of the spirit, high and deep, outwardliness and inwardliness. And nevertheless, none of these things are disturbed by it, for the eye lives in the Centro of peace, where everything stands in equality outside of any strife, and whatever it sees it possesses. For in the Centro of its peace is its kingly throne, everything being subject to it. Therefore, dear man! If thou wouldst return to right understanding and right peace, cease from thy works and let God alone work in thee, so that the eye of wisdom will open in thine own self and thou wilt attain a studio particulari ad universale and One find All.



I am the Alpha and the Omega, the beginning and the end, saith the Lord,
 God liveth in a Light, since no one can come to Him, or near Him.



This is the Omega, which has caused so many
 evil days and restless nights.



This is the trifling matter over which so many
hundreds of people moaned in vain.



Notice here the eternal end without beginning, the eternal
revolution and circle, in eternal love, willpower and centro,
whose principle reveals itself since eternity began.



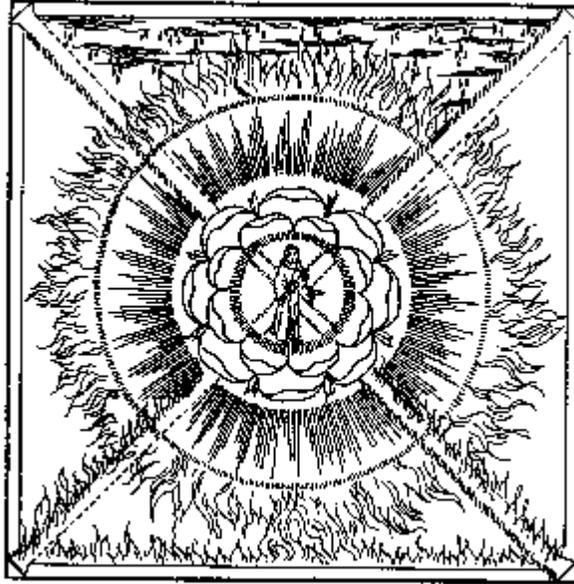
You will see in this the eternal nature in its seven
apparitions, revealing itself in the centro of the eternal
Bottomless depth since eternity began.



The Centrum of the eternal bottomless depth of light and
darkness is in the infinite inexpressible width and depth everywhere.
Therefore is said: The light inhabits the darkness and the
darkness cannot grasp it.



An eternal holy fire -
An infinite God sent flame -
A heavenly secret -
The great indescribable spirit of fire, inexorable in eternity.



**Harmonious Conception of the Light of Nature.
From which you can deduce the restoration and renovation of all things
emblematic.**

The art is just, true and certain to the
Man who fears God and is assiduous,
And behaves rightly towards all natures.
The art makes him a lord, not a servant.
Do not make haste, stay on the right track,
So thou wilt have much profit and much joy.
If God grants many things in thy life,
Give plentifully to the poor,
Be faithful and silent about the art,
For this surely is God's will,
Keep truth and faith, think of me,
So thou wilt be free from all evil.

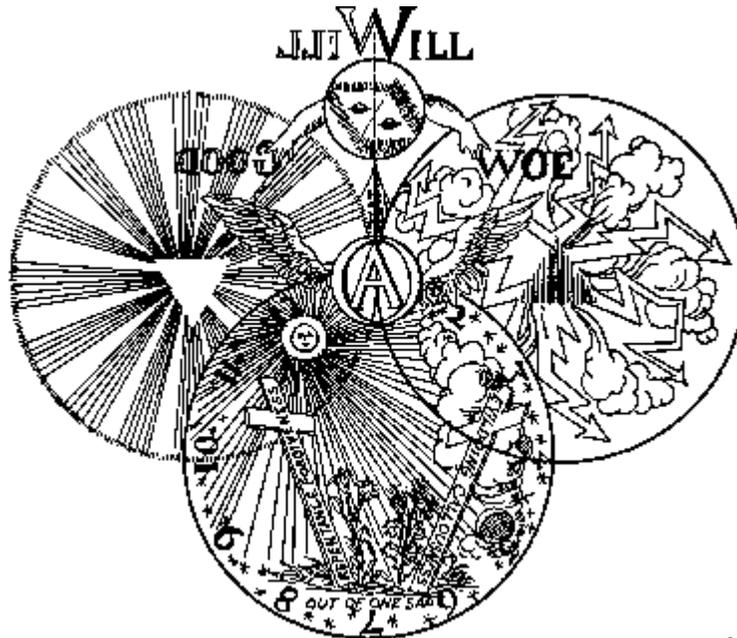


Mons Philosophorum.

The soul of men everywhere was lost through a fall, and the health of the body suffered through a fall, Salvation came to the human soul through Iehova, Jesus Christ. The bodily health is brought back through a thing not good to look at. It is hidden in this painting, the highest treasure in this world, in which is the highest medicine and the greatest parts of the riches of nature, given to us by the Lord Iehova. It is called Pator Metallorum, well known to the philosopher sitting in front of the mountain-cave, easy to obtain for anybody. But the sophists in their sophistic garb, tapping on the walls, recognise him not. At the right is to be seen Lepus, representing the art of chemistry, marvellously white, the secrets of which with fire's heat are being explored. To the left one can see freely what the right Clavis artis is; one cannot be too subtle with it, like a hen hatching a chicken. In the midst of the mountain, before the door stands a courageous Lion in all its pride, whose noble blood the monster-dragon is going to shed; throwing him into a deep grave, out of it comes forth a black raven, then called Ianua artis, out of that comes Aquila alba. Even the crystal refined in the furnace will quickly show you on inspection Servum fugitivum, a wonder-child to many artists. The one effecting this all is Principium laboris. On the right hand in the barrel are Sol and Luna, the intelligence of the firmament. The Senior plants in it Rad. Rubeam and albam. Now you proceed with constancy and Arbor artis appears to you, with its blossoms it announces now Lapidem Philosophorum. Over all, the crown of the glory, ruling over all treasures.

Be diligent, peaceful, constant and pious, pray that God may help thee. And if thou attain, never forget the poor. Then thou wilt praise God with the legion of the angels, now and forever.

Mercy - Choice



Light, strength, joy in the recognition of God's virtue and hymn of praise.
Darkness, evil-doing, fear in Godlessness, sin and vice.
Come ye to the Mercy-Seat. Go ye to the pit of fire

Mars: Fear, heat, therein consists the sensibilities.

Mercury: Bitter, drawing and moving out of the harsh quality, which causes a sting within, and remains in that spirit, the existence of mobility.

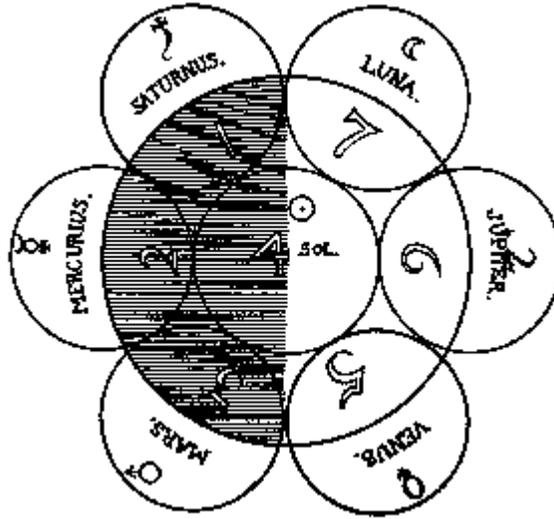
Saturn: Harsh, hard, cold, severe, sharp, sour, inclined to rudeness and earthliness, its desire consists out of these qualities.

Sun: Fire or life, half in darkness, half in light, is the setting alight and the goal of separation.

Moon: The being, made of of the forenemaed six spiritual qualities, in which they lie bodily and in readiness, as in their coffer.

Jupiter: Is the power from the life of light, in it is fulfilled God's word of the cognition, sound, call and tone.

Venus: Light, love, fire, which burns in the oil of Mercy, in which consists the heavenly life.



The first and dark Principium. God the Father, being called a consuming fire.

The other Principium of light, being God's Son, is one with the eternal world of light.

The Principium of the fire belongs to the world of the four elements, being an offspring of the first two, and is the third principle.

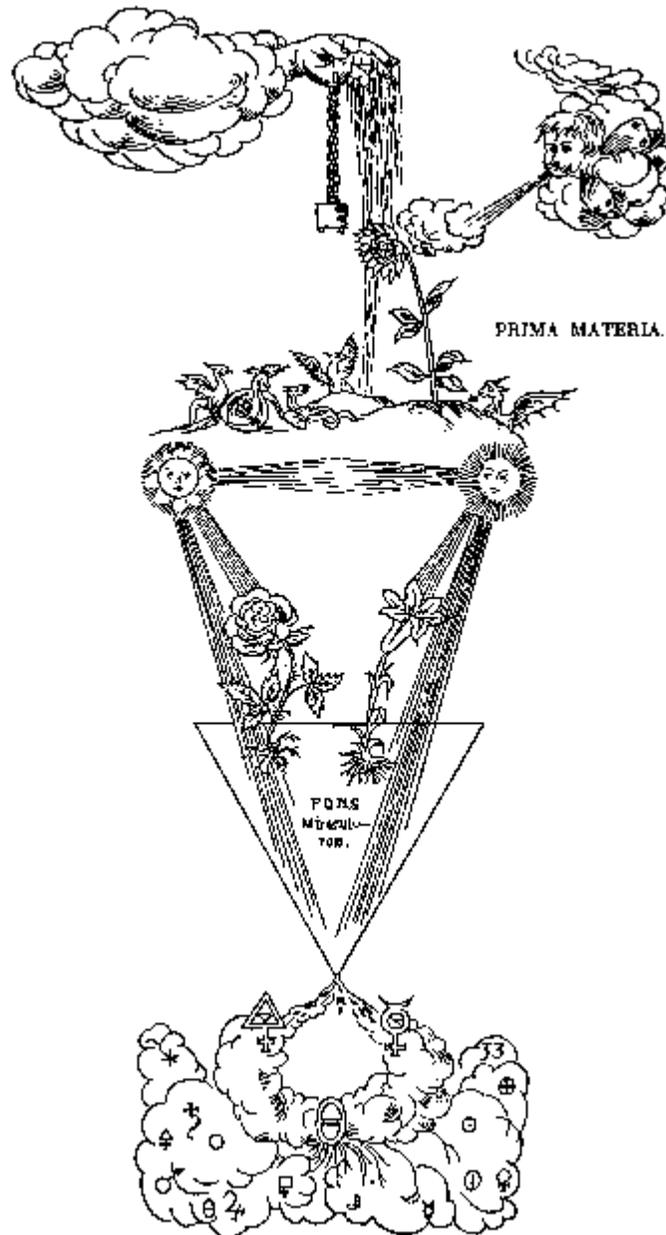
Whenever the first three qualities of the first dark Principii gain the upper hand, then the others are tied up around their Centro and all seven are evil. Then Saturnus stands for avarice, Mercurius for envy, Mars for wrath, Sol for vanity, Venus for lewdness, Jupiter for cunning and Luna for bodily desire, which are the seven evil spirits ruling within the old human being.

But when the three in the Principio of light have the upper hand and are born out of the dark Centro, so that they are in accordance with their innermost depths of light, which is the new birth in man, all seven are good, and then Saturnus stands for compassion, Mercurius for doing good, Mars for gentleness, Sol for humility, Venus for chastity, Jupiter for wisdom, and Luna for Christ's flesh or body.

The Hermetic Philosophy

I attract all those seeking God and the truth; those alone will find the art.

I am the Magnet-Stone of divine love; attracting the Iron-hard men on the road to the truth.



I am the moisture which preserves everything in nature and makes it live, I pass from the upper to the lower planes; I am the heavenly dew and the fat of the land; I am the fiery water and the watery fire; nothing may live without me in time; I am close to all things yea; in and through all things, nevertheless unknown.

Nevertheless I only am in the grasp of the Philosophers.

I unfold and fold up again,
 Bringing contentment to the artists,
 Without me thou canst do nothing
 Furthering any of your affairs.

Therefore fear God, pray and work in patience, if you find me your want would cease and you have a merciful God who befriendeth thee and giveth thee whatever thy heart may desire.

This moisture must be caught lest it should change into vapour or fume.

The two vapours are the roots of the art.

The Prima Materia derives its existence from the Fiat, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God's life giving air. Then, too, air brings to life everything within the elements. The fire warms all things, the water refreshes, delights and saturates all things:

And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire burn, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous salt of nature, the one good thing God has created in this visible world. The same Salt-Mother of the elements is the nitrous, aluminous and spiritual gumosic water, Salt earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young Icarus, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.

Maier - Laws of the Fraternity of the Rosy Cross

Themis Aurea. The Laws of the Fraternity of the Rosie Crosse. Written in Latin by Count Michael Maierus, And now in English for the Information of those who seek after the knowledge of that Honourable and mysterious Society of wise and renowned Philosophers... London, Printed for N. Brooke at the Angel in Cornhill: 1656.

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Chapter 1.

That all laws which bear the title of Themis, ought to respect their profit for whom they were made.

As laws do differ not only in their institutions, but their acceptance; so, if not tyrannically imposed, they Centre in the public good; for if by them humane society is maintained, Justice executed, virtue favoured, so that no man may fear the insolency and oppression of another, we may conclude that they profit and advance a Commonwealth: if every man duly receives whatever belongs to him, he hath no cause of commencing a suit with any, or to complain, much less to engage in a war; but on the contrary, all (as in the golden age) shall enjoy peace and prosperity, but the laws defend this justice by which only peace is established, contention ended, Themis worshipped, and lastly, all things in a flourishing state and condition. Whence the poets advisedly feigned Themis to be the daughter of heaven and earth, to be the sister of Saturn, and aunt to Jupiter, and have done her very much honour, and celebrated her fame, because she so constantly administered Justice: for equity and upright dealing were by her enjoyed, and all virtues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as Festus observes) but what should favour of honesty and religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

Others were of an opinion that this Themis was a prophetess amongst the Grecians, and did foretell what should happen, by which endowment she got great authority; so that they esteemed her an enthusiastess, and thought that she had familiarity with spirits, may even with the goddess themselves, from whom she sprung and had her original; to whom also after her decease she was supposed to have returned, where they have enlarged her Commission in relation to mankind. When she was accounted the goddess of justice, by her King's held their dominions; she instructed them in their duties to their subjects, and made the rude multitude pay due homage and subjection to their lawful Princes. She laid the foundations of magistracy and built an orderly structure of politics; for which cause she was in so high estimation amongst the heathens, that they supposed the world by her divinity to be upheld and supported. They erected temples to her, and instituted divine rites and ceremonies in honour of her. The first that was dedicated to her was in Boetia near to the river Cephissus, at which after the flood Ducalion and Pyrrha are said to have arrived; where they inquired of the oracle, how mankind which had perished in the deluge, might again be restored, as Ovid Liber primo.

O Themis, show what art it is that repairs,

Lost mankind, vouchsafed to help our sunk affairs.

This also was allegorically spoken concerning our Themis, that she being very prudent and more beautiful than all her contemporaries, was beloved of Jupiter; but after much sollicitation he was repulsed, and all intercourse broken off till at length she was surprised in Macedonia, and forced to be espoused to him, by whom she was with child,

and brought forth three daughters; Equity, Justice, and Peace. She is reported to have had by the same Jupiter a son named Medius Fidius or the righteous, being faith's Guardian; wherefore an oath sworn by his name was sacred and unalterable: and this solemnity the Roman patriarchs challenged to themselves as their due, because it was held an execrable thing for an ingenious man to be fore-sworn.

Although we are confident that there was never upon the face of the earth any such Themis, who after consultation returned that oracle; much less that she was translated into heaven, as the heathens ignorantly imagined; yet we confess that the true idea of Justice, or an universal notion of virtue may herein (though occultly) be insinuated; for out of her springs good laws, and not as some think out of Vice, which is only a thing accidental.

This equity keeps kingdoms in safety, Commonwealths and cities in order, and lastly, improves small beginnings to a great height and degree of perfection.

This equity is that rule by which men ought to frame their words and actions. Polycletus a famous statuary made a book in which was proportionably expressed to the life each member in man's body, and he called this a pattern by which other artificers might examine and prove their pieces. Such rules indeed there are in all arts and sciences named axioms, which by deduction of things from their principles do rightly conclude.

This equity doth so poise all our manners and actions that they are not swayed to injustice and wickedness, whereby very many inconveniences are eschewed which happily might lead us away: for as luxury and riot are the causes of diseases, so injustice hath annexed to it as an inseparable companion loss and punishment: and on the contrary, as health renders men most happy, not only because of itself, but as it is big with other benefits: so by this equity, wholesome laws are enacted to the great comfort and advantage of mankind. But because this is so clear to every rational man, in vain are words spent to demonstrate it.

Chapter II.

Those laws which the founder of this Fraternity prescribed to the R. C. are all good and just.

As no rational man can deny the absolute necessity of good laws; so it is most fit that such laws should have their due praise and commendations; that the sluggard hereby might be pricked on to virtue, and the diligent might have his deserved reward.

Seeing therefore that these positions or laws, laid down by the father of the honourable Fraternity are worthy of special view, we shall truly according to their nature, and the advantages men may receive from them, Crown them with due commendations, counting them not only worthy of acceptance, but an Encomium.

First it is most reasonable that every society if it be good, should be governed by good laws; if otherwise, by bad: but that this society is good and lawful, we do not only suppose, but may gather from particular circumstances to which their positions are agreeable.

Something may be said concerning their number of 6, which hath very much of perfection in it; so that the society by an abundance of laws is not in confusion, nor yet by the paucity and fewness tied up from all liberty. When there are multitudes and great diversity of laws, we may probably conjecture that there will happen many crimes and enormities; for he that slighteth the straight path of Nature and reason, will certainly be misled into many windings and labyrinths before he comes to his journeys end. From these inconveniences our laws are free, as well in quality as number; they are voluntary, and such to whom all may easily assent as most rational.

They follow in their order.

1. That every one of them who shall travel, must profess medicine and cure gratis.
2. That none of them, notwithstanding their being of the fraternity, shall be enjoyed one habit; but may suit themselves to the custom and mode of those countries in which they reside.
3. That each brother of the Fraternity shall every year upon the day C. make his appearance in the place of the Holy spirit, or else signify by letters the true cause of his absence.
4. That every brother shall chose a fit person to be his successor after his decease.
5. That the world R.C. shall be their seal, character, or cognisance.
6. That this Fraternity shall be concealed an hundred years.

The brethren are solemnly sworn and strictly engaged to each other, to keep and observe these conditions and articles; in all which we find nothing either prejudicial to themselves, or hurtful and injurious to others; but that they have an excellent scope and intention, which is the glory of God and the good of their neighbour. We shall further prosecute these things, and by running through their several causes and circumstances, give any one a greater light into them.

In the first place, as touching the first author of these laws, it will be worthy our consideration to examine whether he had power and authority to make such laws for himself and others, and of requiring obedience thereto; then who was the author? And while his name hath been hitherto concealed?

It is most certain that a Prince who is as it were a head to his subjects that are his members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of laws: for chiefly it belongs to the Emperor, then to each King, because they have right to govern. Lastly it concerns any Princes or Civil magistrates.

But laws that are brought in by inferiours, extend only to those that have a particular relation to them; neither are they long lived, nor do they excuse from the laws of superiours, being only obligations which respect time, place, the person and subject.

Amongst the ancients those men who were of best repute for their wisdom, learning, authority, sincerity, and of greatest experiences, might set up laws in any city or nation. Thus we see that Moses was made regular and chieftain amongst the Hebrews, and amongst the heathen the first law-givers were called Zephyrians: after them Zaleucus in imitation of the Spartans and Cretians (who were thought to have received ancient laws from Minos) wrote severe laws, and found out suitable punishment; he left rules whereby men might try their actions, so that many afterwards were frighted into good manners; for before him laws were not written, but the sentence and state of the cause lay in the judge's breast.

Afterwards the Athenians received laws from Draco and Solon; upon which they proceeded in all courts of Judicature, from whom the Romans who lived after the building of the City three hundred years, had their laws of the twelve tables published by the Decemviri and these in process of time being enlarged by Roman magistrates and the Caesars, became our civil law which at this time is used amongst us.

Other nations also had their respective lawgivers, as Egypt had priests, and Isis, who were taught by Mercury and Vulcan. (These were golden laws, and such as owed their birth to the fire.) Babylon had the Caldeans, Persia had magicians, India had Brachmans, Ethiopia had the Gymnosophists; amongst the Bactrians was Zamolsis, amongst the Corinthians was Fido, amongst the Nilesians was Hippodamus, amongst the Carthaginians was Charonda, lastly amongst the Britons and French the Druids.

From what have already been said there may be gathered thus much, viz. that any one hath liberty (his companions complying and faithfully engaging) to prescribe laws to himself and them, especially if such laws are founded upon reason and equity; for (as the comedian has it) amongst the good ought to be transacted just and honest things; but as the combination of the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats and sure deceits; their constantly but obstinacy, their oaths cursings their rules methods of villany, their laws are commands to wickedness.

Our author indeed was a private man, and no magistrate; but in his particular relation he was invested with much authority, whereby he might oblige and bind others, be both Lord and Father of the society, and the first author and founder of this golden medicine and philosophical order. If any one shall attempt to usurp jurisdiction over against their wills and consent, he shall find his Labour to be in vain; for he must needs suppose them to have a prejudice against such designs, since he plays the bishop in another's Diocese: but certainly the case is different here, because by a fair resignation they devoted themselves to his command.

Surely for confirmation we may take notice of the time; they have been kept and observed for many ages, and this doth not a little strengthen the first authority; for if you prescribe laws to any who were not under such before, and such laws continue a long season unviolated, it will follow that those laws being just and good may yet endure; for that nothing hinders, but that this private legislative power may be in force, being neither contrary to Divine or civil statutes, the laws of nature, any positive law, or custom of nations.

To some it may seem a strange thing that our author's name should not be known; to which we answer.

Our father indeed hath lain hid as being long since dead, and his brethren although they live and retain in record and memory his sacred name; yet because of some secret and weighty causes, are not willing to have his name or person known. Besides they have a continual succession and genealogy from him to themselves; and they received afterwards a lamp from a known confederate and colleague of their fraternity; they can read the author's soul in his books, view the true feature in the picture, Judge of the truth of the cause by the effect; whose actions confirm their goodness and sincerity; their hands are set with eyes, so that their belief goes beyond their sight; where other men foolishly and ignorantly think incredible and vain, they know how to be real and possible.

Shall we deny that those men who were chosen and selected to be of the fraternity, were unacquainted with our author? Surely they were most intimate and familiar with him, and performed with alacrity whatever he commanded or enjoined them.

To those indeed to whom the knowledge of him was no benefit, he was not, neither was it necessary that he should be known, unless such persons over curious pried into matters which concern them not, for as it belongs not to us to have intelligence what designs are in agitation within the walls of Troy, or who in India doth administer justice or give laws; so likewise ought they not to intermeddle with this author and his brethren altogether unknown to them. If we behold smoke breathing out of an House, we presently concluded that there is fire within. And why should not we although the father and the fraternity have not been seen by outward eye, yet because of their works, by the eye

of our minds discern and satisfy ourselves concerning them? We can pass a judgement upon a tree by the fruit, although the fruit be plucked off; it suffices to the knowledge of a man if we hear him speak: whence Socrates spake thus to a young virtuous man, but one that held his peace; speak (said he) that I may hear thee. A dog discovers himself by his Barking, a Nightingale by her sweet chanting notes; and we judge of all other things according to their actions. And why then cannot we distinguish this our author from cheats by his positions and laws, since it is the others whole design to delude? They make gain of their tricks; that which would be irksome to another, they take pleasure in, and make a sport of dangers and hazards.

Our author is nameless, but yet worthy of credit, unknown to the vulgar, but well known to his own society. And some may ask the reason of his concealment. We know that the ancient philosophers counted themselves happy in a private life; and wily may not moderns enjoy the same privilege, since necessity may put these more upon it than them? The world is now more burdened with wickedness and impieties: indeed the whole creation as it flowed from God was exceedingly good, but man's fall have brought a curse upon the creatures. Polidorus had not been so credulous, could he have foreseen his fate; by whose example others have got wisdom, they dare not entrust themselves with the rude multitude, but secretly do withdraw themselves; for commonly an handsome opportunity makes a thief; and he that exposes his treasures upon a high hill to all means eyes, invites robbers. Men called Homines have both their name and nature ab humo, from the earth, which sometimes been parched with extreme heat opens; sometimes seems to be drowned with floods; which depend upon the Sun, wind, showers, either of them either yielding no influence at all, or exceeding in their operations. Even so the mind of man is not always in the same condition; sometimes it enlarges itself in covetousness, sometimes Vice is more pleasing to its than virtue, and plundering is preferred before honesty and justice. But I would not be thought to include all men in this censure; for we intend only those who having neither reason nor learning, to differ very little from the brute beasts.

Wherefore the father of this fraternity was not so much careful of concealing himself in respect of his own interest; but herein he wisely consulted the good and welfare of his successors and the whole fraternity. Shall we esteem him a wise man who is not wise for himself? So that Aristippus, Anaxarchus and many others do worthily bear their disgraces. Everyone by dangerous achievements and noble exploits can get renown; and some have grown famous by notorious and execrable villainies; as Herostratus who fired the great temple of Diana: but this our author and his successors conceal themselves, very well knowing what a sting, honour and popularity carries in the tail of it; not that they hate or scorn human society, but that they may as it were at a distance behold the enormities of men, being only spectators and not actors. Democritus is reported to have put out his eyes that he might not see the vanity and emptiness of the world in respect of goodness and virtue, and its fullness of deceit, luxury and all Vice: but our author and his successors have taken a very wise course to conceal themselves: no man that would exactly see an object, will fix both his eyes upon it; neither will a wise man put himself into the hands of either Mercury or Mars, they being patrons of thieves and robbers; neither will he entrust himself with Jupiter or Apollo since that the one is armed with thunderbolts, the other with arrows, by which the unfortunate Hyacinthus perished, and was metamorphosed into a flower bearing his name.

Chapter III.

Concerning the general intent and effect of these laws with the particular circumstances of place, time, means, and the end.

We have already at large discoursed of the maker and efficient cause of these laws; now we shall treat of their effects and circumstances.

That is probably termed an effect which in all points agrees with its cause: so that if our author was an upright man, these laws which flow from him shall likewise be good, it being a very rare thing to see a virtuous offspring degenerate from their parents and ancestors.

It is evident enough that these laws do answer their intention, by that order and firm knot of friendship which yet continues amongst that Honourable Society; for if reason, Nature, and truth, had not justified their proceedings, doubtless they had long since been ruined and come to nothing. Many indeed aim well, but yet hit not the mark; and we know that a sudden storm crosses the endeavour and desire of the mariner in arriving at his safe haven: even so he that sets himself to any noble exploit, shall find blocks in his way; and if he goes through with it, God should have due thanks by whose Providence and blessing he obtains so happy an issue.

Hitherto these brethren have not repented of their condition, neither will they ever, being servants to the king of kings, all the fruits of their labours they dedicate to him. Religion with them is in greater esteem than any thing in the world; as well in the book of Nature as the written word they read and study God's omnipotency, his providence and his mercy; they account it their duty to help and relieve the poor and oppressed; and surely such actions become Christians; so unworthy a thing it is that heathens and Turks should out-stripe us in them!

It is not necessary that any should know their place of meeting, but they whom it properly concerns. We are sure that it is not in Utopia, or amongst the Tartars, but by chance in the middle of Germany; for Europe seems to resemble a

virgin, and Germany to be her belly; it is not decent that a virgin should discover herself, lest she rather be accounted a strumpet than a Virgin: let it suffice that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a virgin womb, yet she have teemed with many rare and unknown arts and sciences. We mean Germany which at present flourishes and abounds with roses and lilies, growing in philosophical gardens where no rude hand can crop or spoil them.

The Hesperian nymphs have their abode here Aegle, Heretusa and Hespertusa, with their golden boughs, lest they again become a prey to Hercules, are here secured. Here are Geryons vast bulls in fair and safe pasture, neither Cacus, nor any malicious person can steal or persecute them. Who can deny that the golden fleece is here, or the princely garden of Mars and Aeta who is feigned to be the son of Phoebus and Phaeton's brother? Here are fed the sheep and oxen of the Sun called Pecudes, whence is derived the word Pecunia, money, the Queen of the world. It would be to no purpose to speak of the means by which these things have been deduced from their first author; since that the brethren in their book entitled their Fame and Confession, and in other writing have at large declared them. He brought them first from Arabia into Germany his native country, and then designed to make up the Fraternity; and these made the first part of the book called M of which there is so much mention in their Fama; which was afterwards translated out of Arabic into Latin; out of which book M they learned many mysteries, and in it as in a glass they clearly saw the anatomy and idea of the universe: and doubtless shortly they will let the book M come abroad into the world, that those who covet after knowledge may receive satisfaction: nay I confidently believe that happy day to be at hand; so we may judge of the Lion by his paw; far as the ebbs and flowings of the Sea (as Basil Valentine reports) doth carry much wealth to diverse kingdoms; so these secrets coming into public view, having much in them of the worlds harmony so much admired by Pythagoras, may yield us no less profit and content.

Neither hath it been ever known that two have been so much alike as this to the M yes this F is the M neither must we expect another M.

The end for which these laws were made was the common good and benefit which partly belongs to the brethren themselves, and partly respects others, either in their minds or bodies to the furnishing of that with knowledge, and to the remedying of the diseases of the other, for they being ambitious to profit and advantage others, have taken a course suitable to their intentions.

But if any shall object and say that they have not consulted their own safety, these things will confute; as also that they have endeavoured the good and welfare of others.

In this case the scales hang very even, inclining neither to the one nor other, and the first Unity is equivalent to the fifth, or second and third linked together; every one (as the proverb hath it) will christen his own child first; and rivers (as the wise man speaks) stream not out, unless the fountain is full; he gives best, that gives so to one that he may give oftentimes.

But when were these laws first promulgated, you may learn out of the Fama by chance about the year 1413! If he was born in the year 1378 and travelled at 16 years of age, he was out six years, and returned at the end of eight but expected five years before he brought his business to any end, and gave his laws: but these things are rather conjectural than certain, in regard that we want the history in which they are distinctly set down.

Chapter IV.

Of the first Law and the excellency of Medicine above all other Arts to which the Brethren are devoted.

We are now come to treat more particularly of each Law, and we will begin with the first, viz.

That whoever of them shall travel, must profess Medicine and cure gratis without any reward.

Necessity hath forced men to invent Arts for their help; curiosity hath set others on to work to satisfy fancy; and luxury hath not been idle in seeking out means to please itself. Now amongst these arts and inventions, some are more noble and excellent, both in respect of themselves and in the estimation of men. Do not we count it a Divine and majestic thing to govern? What more glorious than to wage war with success? There are merchants, handicraftsmen and husbandmen in a commonwealth, and every one acts in his proper sphere. In any profound points in divinity we consult the able clergy; in a doubtful and subtle case we go to an able and honest lawyer; in desperate sickness we seek to an experienced and learned physician. But Medicine deservedly seems to have pre-eminence; for a physician in sickness governs the Emperour, prescribes rules and directions which the lawyer cannot do, for the law-giver being present, the law has no force, and may be changed and altered at his pleasure who first instituted them.

The physician likewise fights with the diseases of man's body and hath sharp battles with them; he overcomes to the preserving or restoring health almost lost and decayed. Hence Aristotle places health amongst those things in which all men agree; for everyone knows that it is best and desires to be well and in the next place to be rich and wealthy.

Wherefore a physician's employment is so far from being contemptible, that it is concerned in a man's chiefest outward good and happiness, in maintaining health and curing diseases. God at first created man. Nature, God's

handmaid, conduceth to the generation of him from the seed of both sexes; and it is the physician's office to recover man diseased, and to restore him to his native health. So that this Art hath much in it of divinity, having the same subject with the creation and generation, viz., Man, who being created after the image of God was His by creation, being begotten was Nature's by generation; nay Christ himself being incarnate did not disdain to be as well as the physician of the Soul, so also to be the physician of the body. The prophets among the Israelites practised physick, the priests among the Egyptians, out of whose number the Kings were chosen. Lastly great princes have studied this Art, not covetously for the reward, but that they might help the sick. We have heard of some who having slain many in a just war, yet to cleare themselves have freely given physick, doing good to me to expiate the hurt they had formerly done.

Wherefore since the profession of physick is so high, so noble and sacred, we need not admire that amongst other arts and sciences in which they excel, these Brethren of the Honourable Society should choose and prefer this above them all. I confidently believe that they, knowing the most intimate secrets of Nature, can naturally produce very strange effects, which as much amaze an ignorant spectator as the Gorgon's head, but Medicine was dearer to them, as being of most profit and greater value.

But some, perhaps, may exclaim against the Brethren, saying that they are not physicians, but mere empirics, who intrude upon physick. Such, indeed, should first look at home and then abroad. I confess that few of the Brethren have had their education, but yet they are great scholars, not fresh or raw in profound learning, but the greatest proficient. They compound that Medicine which they administer, it being, as it were, the marrow of the Great World.

To speak yet more plainly, their Medicine is Prometheus his fire, which, by the assistance of Minerva, he stole from the Sun and conveyed it unto man; although diseases and maladies were afterwards by the Gods (as the poets feign) inflicted on men, yet the balsam of Nature was more powerful than the distempers. This fire was spread over all the world, conducing to the good both of body and mind, in freeing the one from infirmities, the other from grievous passions; for nothing doth more cheer and make glad the heart of man than this Universal Medicine. Precious stones wrought into subtile powder and leaf gold are the ingredients of this powder, commonly called Edel heriz Pulver. Aeschylus doth attribute the invention of pyromancy, the composition of Medicines, the first working upon Gold, Iron and other metals to Prometheus; hence the Athenians erected an altar common to him, Vulcan and Pallas, considering how much fire conduced to the finding out of the secrets of Nature. But we must know that a four-fold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is lost.

Chapter V.

That the cure of diseases by specific remedies of occult quality, which the Fraternity useth, is most suitable to man's nature and prevalent against all distempers.

We must not by what hath been hitherto spoken suppose that the Brethren use Medicines which are not natural, for they have vegetables and minerals, but they, having a true knowledge of the secret and occult operation of things, know what will be most effectual for their purpose.

They have their Panchresta, their Polychresta, their Manus Christi, and other great titles; their Narcotica and Alexipharmaca, of which Galen and others do much boast, thinking them a present help at a dead lift; and to colour their cheats, strictly command that none shall either prescribe or give them without a large fee, as if the price added virtue to them and the effect did much depend upon the cost.

The Brethren also have variety of Medicines; some called Kings, some Princes, some nobles and others knights, each one being denominated according to its excellence and worth. But we must take notice that they prescribe not according to the purse, but the infirmity of the patient; neither do they desire a reward beforehand; they likewise fit not a child's shoe to an old man, because a due proportion ought to be carefully observed; a dram is sufficient for the one, and an ounce of the same Medicine for the other. Who would not think it absurd to apply the same plaster to the hardened and brawny hand of a ploughman and to the delicate and neat hand of a scholar or gentleman?

He that practiseth Physick aright doth consider the different temper of persons in the same disease, as a learned judge doth not always give the same judgement in the same cause, which circumstances may very much alter. The Brethren look chiefly to the constitution of the patient and do accordingly prescribe.

They have in all things experience to confirm their knowledge; they use very choice vegetables, which they gather when they are impregnated with heavenly influences, not deluded with common, idle Astrological notions, but certainly knowing at what time they have received a signature effectual to such an end; and they apply these vegetables to such diseases for which they were intended.

It is a most irrational thing when Nature hath afforded us simple Medicines to correct and amend their deficiencies, that we should mix and compound with qualities hot, cold, moist and dry, so that one specific being, perhaps secretly of a contrary operation to another ingredient, the proper virtues of both, if not lost, yet are much diminished.

The Galenists say that the first qualities do alter, that the second do either thicken or attenuate, and so foolishly and ignorantly of the rest; whereas each vegetable hath in it virtue essentially to chase away that disease in which it may rightly be applied. It is here in Medicine as in an Army; if each soldier falls out with the other or they mutiny against their commander, the enemy gets strength and makes use of their weapons to slay them.

Some may ask what is here meant by Specific? I answer that I intend that which the illiterate Galenists call an occult quality, because it is neither hot, cold, moist or dry; because indeed true profound knowledge was above their reach or understanding.

Valescus de Taranta, lib. 7, cap. 12, defines the Galenical occult quality. A question is started how a locust hanged about the neck doth cure a Quartain? To which they answer, that if these empirical Medicines have any such virtue, they have it from their occult quality, which contains the specific form of the distemper conjoined with the influence of the Stars. But then we may ask what that total propriety is? Averrhoes calls it a complexion; others say that it is the substantial form of a compound body; some will have it to be the whole mixture, viz., the form, the matter and complexion, which Avicenna names the whole substance, when he said that a body hath neither operation from the matter, nor quality, but the whole substance or composition.

But to speak truly and clearly as it becomes Philosophers, we hold that there is a natural virtue and certain predestination flowing from the influence of heavenly bodies, so particularly disposing the form to be introduced, that it is (as it were) determined to its proper object, whereby after due preparation of the matter, and conjunction of the form, the whole substance or mixed body necessarily produces a proportionable effect. And Avicenna perhaps meant thus much; whence Arnoldus, in his book De Causis Sterilitatis, saith that the peculiar property of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult quality, to most men unknown because of its difficulty. Hence it is that Nature is styled a complexion, not because it is so properly, and found out by reason, its secrets being only discovered by experiment and practice; by this the understanding knows that experience is above reason; because there are so many experiments of which we can give no rational account, nor find out any method to satisfy ourselves concerning them.

By what hath hitherto been spoken, it plainly appears that the whole propriety of anything is not the complexion; for if it were so, all things which have the same propriety, would consequently have the same complexion, which is false; for Rhubarb and Tamarinds, from their whole propriety do attract and draw choler, and yet are not of the same complexion. Thus Valescus.

It is therefore evident that the true propriety of medicinal things is only known by experiment, and not by the false Galenical rules of Art, which do not give us light into the nature of any simple. For instance, consider the Rose, it sends forth a most pleasant perfume and is of a ruddy lovely colour, not in respect of the quality cold and dry, but of that proper virtue essentially in it; neither can there be any deduction from these qualities, being not subject to taste, to feeling, to hearing and consequently none at all, because specifics have another original.

How are the first qualities observed? Not from their essence and nature, but as sense discovers them, whence reason draws a conclusion: But we see not how reason can determine concerning the qualities of a rose, whether it is hot, cold, moist and dry, unless it hath been informed by the senses as by the colour, scent, taste or touch.

But these rules are altogether uncertain and fallacious, and there are more experiments to overthrow than to confirm them; for who dare affirm that all cold things can have no scent; that all hot things have scent? That all scented things are hot; that all that have no scent are cold; or that white things are cold or hot; that red things are hotter than white; or contrarily that bitter things are hot, narcotic cold etc.? For opium, the Spirit of Wine, the Rose and more things will confute such an opinion, so that the qualities do depend upon such uncertainties in respect of every simple, that it is far better to trust to experience, to search into the secrets of Nature, than vainly to trifle away time in gathering the second qualities from the first, and the third from the second, or to gain reason by sense, a thing most ridiculous unless it be in the cure of diseases, where the qualities are in confusion.

When the Egyptians understood this they studied and most esteemed of that physick which was experimental and not notional, and therefore they used to place their sick persons in the streets, that if any one of the people that passed by had laboured under the same disease, he might tell the specific remedy with which he was cured; whence it sometimes falls out that an old woman or an empiric in some certain diseases may effect more by one proper specific than many physicians by their methods and long courses.

I would not be misunderstood, as if there were no judgement to be used in the administration of physick, but that experience should be the only guide. Medicine, whether speculative or practical, must concur and meet in truth. I say we must not, as to the invention or prescription of physick, trust too much to reason enformed falsely and concerning the nature of things, but when experience hath confirmed us in mysteries and secrets, because reason is too weak-sighted to teach them, we must not perversely slight them, disesteeming enviously what we cannot attain. I do not account him a rational physician who hath only a large scroll or bill of simples in his memory, and can distinctly tell you what are hot in the first degree, what in the second, what in the third, and can run through the

second qualities and third; and if at any time he is called to a patient, from this rabble, as from the belly of the Trojan horse, issue many receipts, many bands, when he is ignorant of the most inconsiderable simple, and knows not how rightly to apply it. Shall not he who understands and is well acquainted with his Medicines, be of more repute? A few select prescriptions that are infallible and effectual to the cure are of more worth than a rude multitude of Galenical receipts.

We have, indeed, now so great a variety of Medicines that it puzzles a physician more to choose what is best than to invent; for it is not the abundance of remedies that overcomes a disease, but the virtue, method, order and choice of time and place that give success.

We read in histories of the courage and skill of a Spartan King, who, with a band of four hundred stout Lacedemonians, possessed the straights by which Xerxes should pass with an army of one million, seven hundred thousand and made there a great slaughter of them. When the insulting Persian boasted that they would close the Sun with their arrows, the Spartan King answered that then we will fight in the shadow.

By these examples it appears that a select company of choice soldiers have great advantage against a confused multitude. And why are not a few choice remedies beyond a heap of vain receipts? Some have said that an army is complete that hath an hundred thousand, and if the number exceeds, it will be tumultuous and in no order and discipline. We may assert the like of Medicine, if it increaseth to a great number it rather kills than cures; for every specific waging war or being opposite to another, must necessarily disturb Nature's peace and tranquillity.

Chapter VI.

Although other Physicians may challenge, as indeed they deserve, a due reward, yet the Brethren do cure gratis, not valuing money.

We read in history that great persons, Kings and Princes, have entertained famous and learned physicians, not only allowing them a considerable annual stipend, but have raised them to great preferment and honour. Eristratus found out the disease of Antiochus, viz. his love of his mother in law, of which he recovered him and received of his son Ptolemy one hundred talents. Democides restored the tyrant Polycrates for two talents of Gold. The same person, for curing Darius, had given to him a very rich chain of Gold and two golden cups. Jacobus Cocterius, physician to Louis the second, King of France, had fifty thousand crowns yearly paid to him and Thaddeus the Florentine got fifty crowns daily, travelling up and down to cure the sick.

The rewards and gains physick bringeth in hath caused many students to employ all their time and labour therein, who for the most part look more to the profit than health of their neighbour, and good of the commonwealth. If we indeed consider to how many infirmities we are subject, we shall find physick to be as necessary as food and raiment, and then able physicians are to be sought for, who may judiciously administer it; but no man will employ all his pains, cost and labour, in that of which he shall reap no harvest; Who will be another's servant for no wages? Will a lawyer plead without his fee? Neither is there any injunction or law to command and oblige a Doctor to cure for nothing. It would be very hard and rigorous, if any man should be forced to give away what should properly belong to him. Menecrates the Syracusan had nothing for his pains, but affected divinity; he would be thought and accounted Jupiter, which was worse than if he had required a reward suitable to his calling.

The Brethren are so far from receiving a fee that they scorn it; so far from vain glory of their success, that they will not have such a favour acknowledged. They have not one Medicine for a great man, another for the poor, but equally respect both; frequent in visiting, comforters in affliction and relievers of the poor. Their labour is their reward, their pains to them gain; no mice or other vermin can diminish their heap, no Dragon or wild beast can either poison or exhaust their fountain.

Coelius, lib. 16, cap. 10, tells us of Philo, a physician, who found out certain Medicines which he called The Hands of the Gods; but this great title was but as ivy hung out for a show to take the eyes of the spectators, to surprise the ears of the hearers, which promised more than they performed and rather deluded than helped any, having a glorious outside, but within dregs and corrupt. But the Brethren, although they have the most efficacious Medicines in the world, yet they had rather conceal the virtues than boast of them. Their powders perhaps may be accounted a little Cinnabar or some slight stuff, but they effect more than seems to be expected from them. They possess the Phalaia and the Asa of Basileus; the Nepenthes that drives away sorrow of Homer and Trismegistus; the ointment of Gold; the fountain of Jupiter Hammon, which at night is hot, at noon is cold, lukewarm at sun rising and setting. For they condemn gains and income by their possession, neither are they enticed with honour or preferment, they are not so overseen as one of whom Tully speaks, who wrote against others affectation of esteem and placed his name in the frontispiece of his book that he might be more known; they embrace security and are not buried, but live and are active in silence.

Is not this a rare society of men who are injurious to none, but seek the good and happiness of all, giving to each person what appertains to him? These Brethren do not adore the rising Sun, mere parasites who conform themselves to the becks of great men; their words and actions are masked with cheats.

It is reported that the statue of Diana by art was so framed that if a present was brought her by a pilgrim, she would show a cheerful and pleasing countenance, but if anyone came empty she frowned, was angry and seemed to threaten. Even so is the whole world, wherein all things are subject to Gold. This dust of the earth is of no value with them, because these things are low in their eyes, which others most adore. They had rather find out a mystery in nature than a mine, and as Gold serves to help forward their studies, so they esteem of it. They wish and are ambitious of the age of Solomon, wherein there was so great plenty at Jerusalem as tiles on the houses, Silver as common as stones in the Street; so in the Golden Age its use was not known; men were contented with what Nature freely afforded them, living friendly under the government of the father of the family, without broils, luxury, pride, much less war.

Chapter VII.

Abuses in Medicine censured, as the long Bills for ostentation, that the Physician may not seem an Empirick, and for the Apothecaries gain, without respect to the benefit and purse of the diseased, when a few choice simples might do the cure.

We daily see how many weeds sprung from Gold, have and do still overrun the whole world. It hath not only overthrown cities, destroyed commonwealths, but also hath corrupted the Arts, and of liberal hath made them almost servile.

Let us a little (passing by the rest) cast our eyes upon Medicine, whose streams the further they have run from the fountain, the more dirt and mire they have drunk up; and now at last they are full of stench and filthiness. We before have said that Nature is contented with a little, which holds good as well in sickness as in health, for the more simple diet is, the easier it is digested, because it is hard to turn many heterogeneous things into one substance. So likewise in diseases, the variety of ingredients distracts, if not totally hinders Nature in her operation, in regard she struggles not only with the infirmity but the very remedy; and how can those things which are opposite and fight among themselves procure and maintain peace?

We confess that a judicious composition is necessary, because one simple specific cannot confer to the cure of complicated distempers, so that more simples united may effect that which one could not: neither would we be thought so absurd as to question so good and requisite a method.

That which we complain of is the great multitude of omnium gatherum put together of herbs, roots, seeds, flowers, fruits, barks, hot or cold in the first, second and third degree; so that you shall have thereby forty or more ingredients in one receipt, to show the memory and art of a dull and blockish physician, and to help the knavish apothecary, who extols his gain for learnedness, the quick utterance of his drugs for experimental knowledge.

On the contrary, if anyone making conscience of what he undertakes shall prescribe a few rare and approved simples (as that famous Crato did, physician to three Caesars) he shall be thought an ignoramus, if not a mere empiric, although he excel those receipt-mongers by far in all parts of learning.

Take notice how the apothecaries slight a short though effectual bill, because it brings in little profit; but if they receive a bill of a cubit long, they bless themselves and thus the patient pays for his sickness, when, if he recovers, his purse will be sick.

Consider how injurious these are to each person and the commonwealth; by destroying the one they diminish the other; for if they remain, yet are they but poor members thereof. The disease is protracted by the contrariety of Medicines and Nature weakened. We account it absurd when a straight way leads to the wood, for haste to countermarch and make windings which may confound and not further. Multitude breeds in most things confusion, but especially in Medicine, when the essences of simples are not known.

We may fetch examples to confirm this from a Court, where if everyone at the same time may plead and declare his opinion, the case would be made more intricate, so far would they be from deciding the controversy. Wherefore a few wise counsellors on each side will clearly state the case and bring it to a sudden and safe determination. The same discord will appear in physick, if each simple in the same disease should have its operation, when a few select ones may quickly do the business.

It is therefore an expedient course out of many things to choose a few, out of those that are good to pick the best, which may assist and strengthen Nature in her conflict. If these observations were taken notice of, a physician would not be reputed able for his large, rude bills, but for the quality of his ingredients; the apothecary would have more custom, because men would not be frightened with the charge and die to save expenses, but willingly submit to an easy and honest cure.

Everything is not to be esteemed according to its bulk; we see that brute beasts in body and quantity exceed a man, but yet the lesser, being rational and wise, doth govern the other. A little Gold is worth more than a heap of stones, than a mine of base metals; so in Medicine a small quantity may have more virtue in it than a great measure of many simples.

It is sufficiently known to wise men, that the same herbs do alter under several climates; and that which is innocent in one may be poison in another; wherefore it is not safe to compound India, Arabia, America, Germany and England together, for the Sun and planets have a different influx upon this or that country and accordingly alter the plants. Nay we cannot be ignorant that the same field abounds, as with wholesome, so with venomous herbs; we have example of this truth in minerals, for common Salt alone is harmless, as also our vulgar Mercury; but if these two be sublimed together, they become a venomous and rank poison; but perhaps some may think that this proceeds from Mercury, which indeed is false, for it may be brought by Art to run again, and then its innocency returns. So likewise the Spirit of Vitriol may be taken without danger, mixed with another liquor, and the water of Saltpeter may be received into the body, but if these two be distilled together, they make a water that will eat any metal except Gold and certain death to anyone that shall take it. But if you add to the former Armoniack, its strength is increased and it will reduce Gold into a watery and fluid substance, yet its nature is pure and perfect.

It may be objected that Treacle, Mithridate, and confection of Hamech, with others, were compounded of many simples, which being after long fermentation well digested, became most sovereign remedies and have been in use almost six hundred years and have helped many thousands of people.

We deny not but these compositions are excellent and have been in great esteem in foregoing and latter ages; we likewise approve perhaps of six hundred more, if they are grounded upon experience. For they who first invented these Medicines did not consider whether the qualities were hot or cold, but to their nature and essence as they either resisted poison or conduced to the evacuation of ill humors in the body, as in Treacle there is vipers flesh and many others of the same virtue. Our discourse is against the vain, extemporary ostentation in prescribing of Medicines compounded of plants hot, dry, cold and moist, either in this or that degree.

We knew a physician who was wont to boast that he knew not any one particular experiment, but all remedies were alike to him, respective the first, second and third qualities: and this surely proceeded from his ignorance of what was to be known; but a wise and prudent spirit searches more narrowly and descends to particulars. For indeed it is more easy by general rules to pass a judgement of simples, than by experience to find out the proper virtue of specifics; and the reason is because each simple hath a peculiar property which distinguisheth it from another and sometimes contrary; nay the qualities do not only differ in respect of others, but the same simple may have effects differing in itself as it appears in Rhubarb, which in respect of its first qualities, hot and dry, it doth increase choler in man's body, but in respect of its essence and specific nature it purgeth it. To pass by Opium and Vinegar, with many others, we see how the same thing in their first second and third qualities have many times contrary operations; so Rennet makes thin thickened blood of the hare, but if it be very fluid it thickens it; so also Vitriol, according to its nature, doth penetrate and is astringent, yet it doth repel and disperse lead outwardly applied to it; though Quicksilver is most weighty, yet by the fire it is sublimed and ascends and though it is a thick, gross body, it may by Art be made to pierce any body and afterwards be reduced to its own native purity.

Many more proofs might be brought, for there is nothing in the world, how abject and low soever, but it hath a stamp upon it as a sure seal of its proper virtues, of which he that is ignorant hath hitherto attained but the husk and shell, the outside of knowledge.

Lest therefore this error in judgement should corrupt practice, and men's lives thereby should be in danger, we thought is a good piece of service to desire those who bend and employ their studies in the honorable faculty of Medicine, to seek more after a few rare and certain specifics, than to follow generals which so commonly deceive. We ought not to show ourselves so impious and undutiful, as being in honour, having encrease of riches, to scorn our poor parents; so experience is the mother of Art; and shall we now condemn her as having no need of her? Experience has been stiled the Mistress of Fools, and Reason the Queen of wise men; but in a different respect they ought not to be separated, as many experiments beget reason, so reason maintains and adorns experience.

Chapter VIII.

That many Medicines, because of their high titles, and the fond opinion of men who think that best which costs most, are in great esteem; though others of less puce, proper to the Country, are far above them in excellency and worth.

Besides the abuses mentioned in the foregoing chapter, another is crept in; the former were cheats in respect of quantity and quality; here by this the purse is emptied; for they fall in with men's humours, who think a thing good when they have well bought it.

Hence Galen concealed his Golden Emplaister for the Squinancy, by which he got an hundred crowns, which indeed was in itself of little worth; for there are many things of excellent use which if they were divulged, would be foolishly despised, because vulgar hands pollute whatever comes into them. Some reason may be why after they are not so successful, because the imagination and fancy works not so strongly, and desponds as to the cure from such slight means and so hinders the operation; for although another man's imagination hath little force upon me, yet mine own much alters the body and either hinders or furthers a remedy in its working.

As this is clear in many diseases, so especially in hypochondriac melancholy, called the shame of physicians because rarely cured, wherein the non-effecting of the cure depends upon the prejudiced imagination of the patient, who despairs of help; for cares, grief and despair, do alter and change the blood, corrode the heart, overwhelm the spirits that they cannot perform their offices; if therefore these can first be removed, there is very great hope of recovery. Under this cloak many cover their knavery and covetousness, who seek nothing but gain by their practice; for they call their Medicines by great names, that the imagination of the patient, closing with so rich and precious remedies, may promote the cure; and therefore they compound their Medicines of rare ingredients as Gold, Silver, Pearls, Bezoar, Ambergris, Musk and many more, and then they christen them according to their birth. They call them the Balsam of Life, the Great Elixir, the Restorative of Life, Potable Gold, Butter and Oil of the Sun; and who indeed can reckon up their tricks by which they draw in and delude such multitudes of ignorant people? Yet their great names are not altogether insignificant; for by this Balsam of Life they mean that which maintains and keeps themselves alive.

But grant these costly Medicines to be good and useful, yet they must confess that others not so chargeable have greater virtues in them.

We may also question whether they deal honestly and do not sell a little Salt for Gold and rank poison for the Balsam of Life; we have known some at death's door by their Mercury. I speak this that others may be cautious. Think what would come of it when one mistaking administered Opium for Apium or parsley. Thus they try experience upon men's bodies and kill one to save another.

Besides, though these may be very excellent cordials or antidotes, yet are they not appropriated to the disease, and so consequently little conducing to the grief.

Consider, then, the abuse; the patient pays a great price for that which is of small advantage to him and scorns those means which are at an easy rate, wherein also there is no danger, as being by experience confirmed and by all hands received.

It is not hard to prove that each country abounds with simples suitable to the diseases of that country, and that we need not go to India or use exotic drugs.

This question has been handled by many learned men; at present we will not spend much time about it. We deny not the use in food and physick of India[n] and Arabic spices, neither do we condemn other most excellent gifts of God; but here we find fault with the price. Let us, therefore, use them in their place and time. Perhaps such precious things were intended for great persons, but yet great care must be used in the preparation that they be not sophisticated. I say rich men may afford to pay for these Medicines, who delight to eat and drink Gold, and hope as by that they can purchase all earthly things, so they may buy health.

Neither would we be thought ignorant of the great virtues and efficacy of Gold, but we speak against the abuse of those imposters who instead thereof do cheat and rob: and we can assure all that there is no worth in the boiling and reboiling of Gold. They indeed give their menstruous stuffs for dissolved Gold, which, being reduced to a Spirit, may corrode (and let all men beware of it); imitating a careless cook, who if he hath lost the broth in which the meat hath been boiled sets now upon the table which hath no heart nor strength in it. So they, when they have consumed and lost their Gold with Salts and other ways, they sell that which remains. When the bird is gone they sell the nest, and this they call Potable Gold, spiritualised because invisible. It may be they put Gold into their furnace, but that they by those means can produce such Medicines we deny. There were many Alexanders, many called by the name of Julius, but yet but one Alexander the Great, one Julius Caesar; the others agree only in name.

Should anyone enquire into the excellency of our own countries simples, he would have work enough upon his hands. We shall leave this to another time and place.

But besides the price, may we not justly suspect the preparation; that they, instead of true, may well sell false compositions, failing in their art and profession? For the balance of human frailty being at the one end by justice, at the other by profit, the last overweighs; because honesty may be an hindrance to us, but profit brings pleasure and delight along with it. So now merchants count it part of their trade to learn and skill the adulterating of their commodities. When the Thebans would admit no such persons to the magistracy, unless they had left off their trade at least ten years before, by which time they might forget to cozen; but I will not here censure all of that calling. The same may be said of those who sell Medicines, whether physicians or apothecaries, if they abuse their profession. It remains to show that specifics or vegetables and things of little worth, are more powerful against any disease than those which are of so great price; neither is the reason fetched far; for they whose property absolutely resists the malady, they (I say) must needs be more effectually than those who accidentally suit the disease, and by mere chance work a cure. In mechanic arts if a man excellent in one should boast of his skill in another which he never saw, you would find him a bungler in it, but employ the same in that trade wherein he hath been brought up and he will show himself to be a workman; so in diseases, when each specific doth its own office there is a happy issue, but applied to another proves of no effect. Neither can it be expected from one man (though he had an hundred hands) to

conquer an army, which yet choice bands of experienced soldiers may easily overcome; but we have been tedious about this subject.

Chapter IX.

That many are haters of Chymistry, others scorn the use of vegetables and Galenical compositions, either of which may be useful in proper cases.

As the palates of men are not all taken with the same taste, but what is pleasing to one, is loathsome to another, so men's judgements differ, and what one approves the other assents not unto, both which happen or are caused as by sympathy or antipathy, drawing them on to embrace, and provoking them to hate such a thing; so also by prejudice or reason corrupted.

Some dare not taste cheese all their life, some abstain from it for a few years, some drink only water, refusing wine or ale; and in these there is great variety. No less is the difference amongst minds, whence it is that two meeting when neither hath seen or heard of the other, at the first sight, shall desire and seek each other's friendship; and, on the contrary, whence is it that one hates another from whom he hath never received injury? as evidently appears by one coming where two are gaming, he presently shall find his affection to close with the one, and if his wish might succeed he should win, and he would gladly have the other lose, though he neither received courtesy from the one, nor harm or ill word from the other.

Now as much as the understanding excels the taste and dull and sensual faculty, so much a truly wise man surpasseth one that only outwardly seems judicious. One by reflection considers and weighs the matter, the other not so acutely apprehending is tempted to rashness. Thus many learned men, whose fancies have not been in due subjection to their understandings, have abused themselves and have heedlessly embraced this as good and cast off that as evil.

It may seem as strange in Medicine that some Doctors should only prescribe vegetables and Galenical physick, perfectly hating chemistry, and that others, wholly inclined to novelty, should refuse all Medicines that are not chymically prepared.

Both parties (in mine opinion) are swayed more by fancy than by reason; for I suppose it absolutely necessary to study first your ancient, dogmatical Medicine, both as to the speculative and the practical part, and to correct the faults as we have already pointed in the first, second and third qualities; and the same course is to be taken in chymistry, so that they be without suspicion and deceit; and first we will begin with the old and proceed to the new. We have sufficiently proved that there are occult properties and specific virtues in simplex, as no learned Galenist ever denied; who have also confessed that these did not work from their qualities or degrees, but their natures, to mitigate symptoms, take away the cause of the disease and to enthrone health in man's body.

If this be true, why are not physicians more careful in gathering and rightly understanding the nature of simplex? Fernelius in his book *De abditis rerum causis*, saith that this specific virtue, which he calls the form, lies hid in every part of a simple and is diffused throughout all the elements. Hence if by chymistry water is drawn off, oil is extracted and salt made out of the ashes, each of these, the water, oil and salt, hath the specific virtues of the simples; but I suppose one not so much as another, yet all joined together are perfect and complete.

These things being laid down and confirmed, we must confess that the outward, tangible body of any simple, that may be beaten, cut, sifted, boiled, mingled with any other, to be the bark, the carcass and habitation of the specific quality, which is the pith, the Soul, the householder. And now what shall we say of our common preparations in apothecaries' shops, which have good and bad, nay most corrupt in them? Would not all laugh him to scorn who being commanded to call a master out of his house, will needs have the house along too? That cannot use the birds unless the nest be an ingredient, that cannot eat oysters unless he may also devour the shells? But the apothecaries think this lawful enough, because they can do no better. These Occult qualities, indeed, are so subtle that they make an easy escape unless they be narrowly watched and with a great skill housed or incorporated. Camphor loseth its strength unless it be cherished with flax seed. Rhubarb is preserved by wax and the Spirits of Wine. The Salt of goats' blood does evaporate if it be not close stopped in glasses.

What shall we then say of these specific qualities separated from their bodies? Will not they return to their first principles? For who can separate the quality of burning from the fire? the quality of moistening from the Water? But if this be impossible in simple bodies, how much more difficult in compound?

I could, therefore, wish that Medicines were used which were lawful, possible and reasonable, that laying aside ostentation and pride truth might flourish.

Perhaps we might allow of Syrups, Juleps, Conserves did not that great quantity of Sugar clog the natural operation of the Simple. Perhaps we might approve of Electuaries, Opiates, Antidotes, unless the multitude of Simples confusedly put together did hinder, if not totally extinguish the true virtue. Perhaps pills and all bitter, sour, sharp, stinking Medicines are good; but yet they destroy appetite, cause loathsomeness, that a patient had better endure the disease than the remedy. If bitterness, sourness, sharpness and an ill savour are the specific qualities, they should

be rather checked than let loose, and indeed they are but handmaids to their Mistress, but subservient to the Specific Quality and the true difference is discovered by Chymistry, for it separates the impure parts from the pure if rightly used. Yet mistake not, we say not that chymical preparations are altogether spiritual and without any body, but are more piercing and subtile, more defecated than gross bodies made more heavy by a great quantity of Sugar, so that they are not free and at liberty to act and play their parts.

By this time you may see the folly and madness of those who hate chymistry, which ought to be used, but with care and judgement; for it is not the part of a physician to burn, lance, cauterize and to take away the cause of the disease by weakening the patient and endangering of his life, but symptoms must be abated, nature restored and comforted by safe cordials. One Archagatus was the first chirurgeon that came to Rome and was honourably received; but coming to use lancing and burning he was thought rather an hangman; and for the like cause at one time all physicians were banished [from] Rome. One Charmis, a physician, condemning the judgement of his predecessors, set up new inventions of his own and commanded his patients in frost and snow to bathe in cold water as Pliny reports; who saith also that he hath seen old men sit freezing by his direction. Acesias about to cure the gout, looked more to the disease than pain, which he neglect increased, whence the proverb had its original, Acesias medicatus est, as Erasmus hath it, when the condition grows worse, Acesia his cure.

It is clear enough from what hath been delivered that Nature is best satisfied when profitable and wholesome Medicines are applied. Asclepiades, an intimate friend of Cn. Pompey, first showed the benefit of wine to sick persons, recovering a man carried to his grave. He taught to maintain health by a moderate use of meat and drink, an exact care in exercise and much rubbing; he invented delightful and pleasing potions; he commanded bathing and for ease to his patients invented hanging beds that sleep might surprise them in such a careless posture. The same Pliny saith that Democritus was a physician, who in the cure of Considia, daughter to Consul Sereilius, did forbear harsh means and by the long and continual use of goats milk recovered her.

Agron, as Coelius reports, Lib. 13, cap. 22, was a physician at Athens, who, in a great plague, when many were infected, did only cause to be made great fires nigh to the place; and thus did Hippocrates, for which he was much honoured.

Whence we may learn that mild and gentle usage in a disease is more efficacious to the taking away of the cause and to healing the symptoms, than harsh and rugged dealing. The mariner doth [not] pray for a full gale many times to force him into his desired harbour, neither doth the traveller go in a direct line, yet both in the end attain their hopes. We read that Fabius, by delay conquered his enemy, so that it is a masterpiece of prudence well and naturally to deliberate and then to execute; yet the method of curing remains and the axioms are firm, viz.: if the cause be taken away, the effect ceaseth; if the disease is cured the symptoms do vanish and wear away.

But chymistry stores and supplies us with Medicines which are safe, pleasant and soon perform that for which they were intended: and others have abundantly set forth this in their writings, and therefore it will not be requisite to stand longer upon it.

Let us face about and view those who are mere chemists. These would be called young Theophrasts, affecting like their master a Divine title, which he neither had by his father nor mother, but assumed it to himself as most magnificent and glorious. But without all doubt he was a man of eminent and admirable knowledge in the Art of Physick, yet surely it would be worthily judged madness for his sake alone to forsake the Ancients and follow his new inventions.

It may seem an absurd thing for one to undertake to restore a very old man to his former strength, because Death it then approaching and every man at length must submit to his sceptre.

Is not the world now ancient and full of days and is it not folly to think of recovering and calling back its youth? Surely their new Medicine cannot revive the dying world, it may weaken it and hasten its end. Yet stay, I pray you, do not imagine that I do at present censure the excellent and plainly divine preparations of chemistry, but rather the persons who profess it, who make it their business to destroy but endeavour not to build, who trample on others to raise and exalt themselves; as Thessalus of old did, railing against all men who were not their followers. So Chrysippus, master to Eristratus, to gain pre-eminence, despised and changed Hippocrates. These and such like men are wont to promise much, but perform little; for we may certainly conclude, that although such persons may affect greatness, yet they shall never attain it by such indirect means. I would many of the Paracelsians did not too much conform to their Master's vices. If many late writings were scanned and their abuses and tart language against others left out, I doubt [not] their volumes would very much shrink. It were much better that diseases, the common enemies, were more looked after than private grudges amongst physicians themselves revenged. Brute beasts do bark and show their teeth and spit venom; a man's weapon is Reason, by which he should foil his adversaries.

As touching chemistry, we highly commend and admire those things in it which are good, but yet so as not to despise Galenical physick, which in some cases is as effectual. My own opinion is that each ought to be used in its proper place. Men are not mere Spirits, but corporeal substances and therefore need not Medicines exalted to their

highest degree of perfection, as least in every grief applied to every person and to every part or member. There are some diseases, which, being hot and dry, are not to be cured by chymical prescriptions whose ingredients or preparations have the like qualities. In a commonwealth there is a merchant, there is a husbandman, but one ought not to supplant the other; so a prudent physician will make use of both as he sees occasion, the one for a countryman, the other for a delicate person; the one in a slight distempers, the other in dangerous cases; the one for pleasantness, the other for efficacy as necessity requires.

Vaughan's Preface to the Rosicrucian Manifestos

This is the preface written to the English translation of the Rosicrucian manifestos, *The Fame and Confession of the Fraternity of R: C: commonly, of the Rosie Cross. With a præface annexed thereto, and a short declaration of their physicall work. By Eugenius Philalethes* London: J. M. for Giles Calvert. 1652. [I have not transcribed the Greek words as it is difficult to format these in the html code. The meaning of these Greek words is, in any case, usually apparent from the context, or explained in the sentences following.]

[Back to Rosicrucian texts.](#)

The Preface.

If it were the Business of my Life or Learning, to procure my self that noyse which men call Fame, I am not to seek what might conduce to it. It is an Age affords many Advantages, and I might have the choyce of several Foundations, whereon to build my self. I can see withall, that Time and Employment have made some persons Men, whom their first Adventures did not finde such. This suddain Growth might give my Imperfections also the Confidence of such another start: but as I live not by common Examples, so I drive not a Common Design. I have taken a course different from that of the World, for (Readers) I would have you know, that whereas you plot to set your selves up, I do here contrive to bring my self down. I am in the Humor to affirm the Essence, and Existence of that admired Chimera, the Fraternitie of R.C. And now Gentlemen I thank you, I have Aire and Room enough: me thinks you sneak and steal from me, as if the Plague and this Red Cross were inseparable. Take my Lord have mercy along with you, for I pittie your sickly Braines, and certainly as to your present State the Inscription is not unseasonable. But in lieu of this, some of you may advise me to an Assertion of the Capreols of del Phaebo, or a Review of the Library of that discreet Gentleman of the Mancha, for in your Opinion those Knights and these Brothers are equally Invisible. This is hard measure, but I shal not insist to disprove you: If there be any amongst the Living of the same Bookish faith with my self, They are the Persons I would speak to, and yet in this I shal act modestly, I invite them not, unless they be at Leasure.

When I consider the unjust Censure and indeed the Contempt, which Magic even in all Ages hath undergone, I can (in my opinion) finds no other Reasons for it, but what the Professors themselves are guilty of by Misconstruction, and this in Reference to a double Obscurity, of Life and Language. As for their nice (or to speak a better truth) their Conscientious Retirements, whereby they did separate themselves from dissolute and brutish spirits, it is that which none can soberly discommend; nay, it is a very purging Argument, and may serve to wipe off those contracted, envious scandals, which Time and Man have injuriously fastned on their Memory.

For if we reason discreetly, we may not safely trust the Traditions and Judgement of the World, concerning such persons who sequestred themselves from the World, and were no way addicted to the Affairs or Acquaintance thereof. It is true, they were losers by this Alienation, for both their life and their Principles were crosse to those of their Adversaries: They lived in the shade, in the calm of Conscience and solitude, but their Enemies moved in the Sun-shine, in the Eye of worldly Transactions, where they kept up their own Repute with a clamorous Defamation of these innocent and contented Eremites. The second Obstacle to their Fame, was partly the simplicity of their style, which is Scripture-like, and commonly begins like Solomon's Text, with Mi Fili. But that which spoil'd all, and made them Contemptible even to some degree of miserie, was a corrupt Delivery of the Notions and Vocabula of the Art: for Magic like the Sun, moving from the East, carried along with it the Orientall Termes, which our Western Philosophers who skil'd not the Arabic or Chaldee, etc. did meet unhappily and corruptly transcribe, and verily at this day they are so strangely abus'd, it is more then a Task to guess at their Original. But this is not all, for some were so singular, as to invent certain Barbarous Termes of their own, and these conceited Riddles, together with their Magisterial way of Writing (for they did not so far condescend as to Reason their Positions) made the world

conclude them a Fabulous Generation. Indeed this was a strange course of Theirs, and much different from that of Trismegistus, in whose genuine works there is not one Barbarous syllable, nor any point asserted, without most pregnant and Demonstrative Reasons. Certainly Hermes as to his course of life was public and princely, in his Doctrine clear and Rational, and hence it was that not onely his own times, but even all subsequent Generations were most constant Tributaries to his Honour. On the contrary (if we may conjecture by Effects) there succeeded him in his School certain Melancholy envious Spirits, whose obscure inscrutable writings render'd their Authors Contemptible, but made way for that new noyse of Aristotle, which men call Philosophie. I may say then of these later Magicians what Solinus sometimes said of those contentious successors of Alexander the Great: That they were born, *Ad segetem Romanae gloriae, non ad Haereditatem tanti Nominis.*

It is equally true, That some skulking Philosophers whiles they enviously suppress the Truth, did occasionally promote a Lye: for they gave way to the Enemies growth, till at last the Tares possess the Field, and then was the true Graine cast into the Fire. Nor indeed could it be otherwise, for this Bushel being placed over the Light, the Darkness of it invited Ignorance abroad: and now steps out Aristotle like a Pedler with his pack, the Triumphs of whose petulant School had but two weak supporters, Obscurity and Envie. Both these proceeded from the Malignancie of some eminent Authors, whom God had blest with Discoveries Extraordinary: These to secure themselves and the Art, judged it their best course to blot out the path, that such as were unworthy might never be able to follow them. It cannot be denied but this Mystery and cloud of the letter carried with it both Discretion and Necessitie, but what spoyl'd all was the Excess of the Contrivers, for they past all Decencie both in the Measure, and the Maner of it. I could be numerous in Examples, and proofs of this kind, but that I hold it superfluous to pause at a point which is acknowledged on all Hands. To be short then, this Umbrage and Mist of their Text required some Comment and Clearness, but few being able to Expound, the World ran generally to the other side and the School-men have got the Day, not by Weight but by Number.

This considered, it cannot be thought unreasonable and certainly not unseasonable, if a Society conscious of the Truth, and skil'd in the abstruse principles of Nature, shall endeavour to rectifie the world: for hitherto we have been abused with Greek Fables and a pretended knowledge of Causes, but without their much desired Effects. We plainly see, that if the least Disease invades Us, the School-men have not one Notion, that is so much a charm, as to cure Us: and why then should we imbrace a Philosophie of meer words, when it is evident enough, that we cannot live but by Works. Let us not for shame be so stupid any more, for 'tis a Barbarous Ignorance to maintaine that for Truth which our own dayly Experience can assure us to be False. But some body will reply, That the Antiquitie of this Peripatism may claim some Reverence; and we must complementally invite it abroad, not churlishly turn it out of Doors. This in my opinion were to dance before Dagon, as David did before the Ark: to pay that respect to a Lye, which is due onely to the Truth, and this is Answer sufficient.

As for that Fraternity, whose History and Confession I have here adventured to publish, I have for my own part no Relation to them, neither do I much desire their Acquaintance: I know they are Masters of great Mysteries, and I know withal that nature is so large, they may as wel Receive as Give. I was never yet so lavish an Admirer of them, as to prefer them to all the World, for it is possible and perhaps true, that a private man may have that in his possession, whereof they are Ignorant. It is not their title and the noyse it hath occasion'd, that makes me commend them; The Acknowledgment I give them, was first procured by their Books, for there I found them true Philosophers, and therefore not Chimaera's (as most think) but Men. Their Principles are every way Correspondent to the Ancient and Primitive Wisdome, nay, they are consonant to our very Religion, and confirm every point thereof. I question not but most of their Proposals may seem Irregular to common Capacities; but where the Prerogative and Power of Nature is known, there will they quickly fall even, for they want not their Order and Sobriety.

It will be expected perhaps, that I should speak something as to their Persons and Habitations, but in this my cold Acquaintance will excuse me; or had I any Familiarity with them, I should not doubt to use it with more Discretion. As for their Existence, (if I may speak like a School-man,) there is great reason we should believe it, neither do I see how we can deny it, unless we grant, that Nature is studied, and Books also written and published by some other Creatures then Men. It is true indeed, that their Knowledg at first was not purchased by their own Disquisitions, for they received it from the Arabians, amongst whom it remained as the Monument and Legacy of the Children of the East. Nor is this at all improbable, for the Eastern Countries have been always famous for Magical and Secret Societies. Now am I to seek how far you will believe me in this, because I am a Christian; and yet I doubt not but you will believe a Heathen, because Aristotle was one.

Take them amongst you a more acceptable Ethnic, I mean Philostratus, for thus he delivers himself in the life of Apollonius. He brings in his Tyaneus discoursing with Prince Phraotes, and amongst other Questions proposed to the Prince, Apollonius asks him, Where he had learnt his Philosophy, and the Greek Tongue, for amongst the Indians (said this Greek) there are no Philosophers? To this simple Quaere the Prince replies, [*greek*] and with a

notable Sarcasm, [greek], etc. Our Forefathers (said he) did ask all those who came hither in ships, if they were not Pirates; for they conceived all the World (but themselves) addicted to that vice, though a great one: But you Grecians ask not those strangers who come to you, if they be Philosophers. To this he adds a very dissolute Opinion of the same Grecians, namely, that Philosophy, which of all Donatives is [greek] the Divinest, should be esteemed amongst them as a thing indifferent, and proportionate to all Capacities: And this, I am sure (saith Phraotes to Apollonius) is a kind of Piracy tolerated amongst you: [greek] which being applied here to Philosophy, I should make bold to render it Sacrileg. But the Prince proceeds, and schools his Novice, for such was Apollonius, who was never acquainted with any one Mystery of Nature. I understand (saith he) that amongst you Grecians there are many Intruders, that unjustly apply themselves to Philosophy, as being no way conformable to it: These usurp a Profession which is not their own; as if they should first rob men of their Clothes, and then wear them, though never so disproportionate; and thus do you proudly straddle in borrowed Ornaments. And certainly, as Pirates, who know themselves liable to innumerable tortures, do lead a sottish and a loose kind of life: Even so amongst you, these Pirates and Plunderers of Philosophy are wholly given to Lusts and Comutations; and this I suppose is an Evil that proceeds from the Blindness and Improvidence of your Laws. For should any Man-stealer be found amongst you, or should any adulterate your Coyn, these were Offences Capital, and punished with Death: But for such as counterfeit and corrupt Philosophy, your Law corrects them not, neither have you any Magistrate ordained to that purpose. Thus we see in what respect the Greek Sophistry was with the Indians, and that clamorous Liberty they had to distract one another; some of them being Epicures, some Cynics, some Stoics, some again Peripatetics, and some of them pretended Platonics. It is not to be doubted, but the scuffling and squabbling of these Sectaries did at last produce the Sceptic, who finding nought in the Schools but Opposition and Bitterness, resolved for a new course, and secured his Peace with his Ignorance.

Phraotes having thus returned that Calumny, which Apollonius bestowed on the Indians, to the Bosom of this conceited Greek, gives him now an Accompt of his own Colledg, I mean the Brachmans, with the Excellent and wholesom Severity of their Discipline. And here I cannot but observe the Insolence of Tyaneus, who being a meer stranger in the Indies, notwithstanding runs into a positive Absurdity, and before he had conversed with the Inhabitants, concludes them no Philosophers. These bad Manners of his I could (and perhaps not unjustly) derive from the Customary Arrogance of his Country-men, whose kindness to their own Issue distinguish'd not the Greeks and the Sages: but the rest of the world they discriminated with a certain Sheep-mark of their own, and branded them with the name of Barbarians. How much an Aspersion this is, we shall quickly understand, if we attend the Prince in his Discourse, for thus he instructs Apollonius. Amongst us Indians (saith he) there are but few admitted to Philosophy, and this is the manner of their Election. At the Age of eighteen years the person to be elected comes to the River Hyphasis, and there meets with those Wise men, for whose sake even you also Apollonius are come into these parts. There he doth publicly profess a very ardent desire and affection to Philosophy; for such as are otherwise disposed, are left to their own Liberty, to follow what Profession they please. This done, the next consideration is, whether he be descended of honest parents or no; and here they look back even to three Generations, that by the Disposition and Qualities of the Ancestors, they may guess at those of the Child. If they find them to have been men of a known Integrity, then they proceed to his Admission; but first they try him, and prove him with several Tentations. For example, whether he be naturally modest, or rather acts a counterfeit Bashfulness for a time, being otherwise impudent and lascivious: Whether he be sottish and gluttonous, or no: Whether he be of an insolent bold spirit, and may prove Refractory, and disobedient to his Tutors? Now those that are appointed to examine him, have the skill to read his Qualities in his countenance; for the Eyes discover most of mens Manners, and in the Brows and Cheeks there are many excellent Indicia, whereby Wise men, and such as are skilled in the Mysteries of Nature, may discover our minds and dispositions, as Images are discovered in a glass. And certainly since Philosophy amongst the Indians is had in very great Honor, it is necessary that those who would know the secrets of it, should be tempted and proved by all possible Tryals, before ever they be admitted.

This was then the Discipline of the Brachmans, and indeed of all the Magi in the Election and Proof of their Pupils. But all this was News to Apollonius, and therefore he asks Phraotes, if these Wise-men, mentioned in his Discourse, were of the same order with those, who did sometimes meet Alexander the Great, and had some Conference with him [greek], concerning Heaven, for it seems they were Astrologers. To this the Prince answers, that these Planet-mongers were the [greek], who were a people disposed to the Wars: [greek]; And for Knowledg (saith he) they make a great Profession of it, but indeed they know nothing that is Excellent. But he proceeds: [greek] etc. Those Wise-men (saith he) who are truly such, dwell between the River Hyphasis and Ganges, into which place Alexander never came, not that he durst not attempt it, [greek] but as I think (saith the Prince) the Reverence due to their Mysteries kept him off. To this he adds, that Alexander knew the River Hyphasis was passable, and that he might with ease beleagure the City, wherein these Magi did dwell: [greek], but their Tower (saith he) had he brought with him a thousand such Souldiers as Achilles was, and three thousand such as Ajax, he could never have taken it. To this he

gives his Reason, namely, that the Magi did not make any sallies to beat off their Enemies, but keeping quietly within their gates, they destroyed them with Thunder and Lightening.

Here was a story might have startled Apollonius, who knew not the power of Gun-powder, but in these our days there is nothing more familiar and credible. But notwithstanding the Improvements of this fatal Invention are not known even to the present Generations, for the Pyrography of Cornelius Agrippa, and the Powder of Friar Bacon were never yet brought to the Field. And now let us hear the Friar himself, who discoursing of several wonderful Experiments, tells us amongst the rest of a secret Composition, which being form'd into Pills, or little Balls, and then cast up into the Air, would break out into Thunders and Lightenings, more violent and horrible than those of Nature. Praeter vero haec (saith he) sunt alia stupenda Naturae: nam Soni velut Tonitrus et Coruscationes possunt fieri in Aere: imo majori horrore quam illa qua fiunt, per Naturam. Nam modica materia adaptata, scilicet ad quantitatem unius pollicis, sonum facit Horribilen, et Coruscationem ostendit vehementem: et hoc fit multis modis, quibus Civitas, aut Exercitus destruat. Mira sunt haec, si quis sciret uti ad plenum in debita quantitate et materia. Thus he. But let us return to Apollonius, for now he trots like a Novice to the River Hyphasis, and carries with him a Commendatory Letter to the Brachmans, having requested the Prince to tell them he was a good Boy. Here these admirable Eastern Magicians present him with such Rarities as in very truth he was not capable of. First of all they shew him (as Philostratus describes it) a certain Azure, or Sky-colour'd Water, and this Tincture was extremely predominant in it, but with much Light and Brightness. This strange Liquor (the Sun shining on it at Noon) attracted the Beams or Splendor to it self, and did sink downwards, as if coagulated with the Heat, but reflected to the Eyes of the Beholders a most beautiful Rainbow. Here we have a perfect Description of the Philosophers Mercury, but there is something more behind. Apollonius confesseth how the Brachmans told him afterwards, that this Water was [greek], a certain secret Water, and that there was hid under it, or within it, [greek] a Blood-red Earth. In a word, they told him that none might drink, or taste of that Liquor, neither was it drawn at all for any ordinary uses After this most mysterious Water, they shew him also a certain mysterious Fire, and here for my part I do not intend to comment. From this Fire he is brought to certain Tubs, or some such Vessels, whereof the one was called the Vessel of Rain, and the other the Vessel of Winds: all which are most deep and excellent Allegories. But these Rarities imply no more than the Rudiments of Magic.

Let us now come to the Medecine it self, and the admirable Effects thereof. The Brachmans (saith Apollonius) anointed their Heads [greek], with a gummy Medicine, and this made their Bodies to steam at the pores, and sweat in that abundance, as if (saith he) they had purged themselves with Fire. This is enough to prove them Philosophers. And now let us see what kind of Habitation they had, and how much a parallel it is to that place or dwelling of R. C. which his Followers call Locus S. Spiritus. The Wise-men (saith Apollonius) dwelt on a little Hill, or Mount, and on the Hill there rested always a Cloud, in which the Indians housed themselves (for so the word signifies,) and here did they render themselves visible or invisible, at their own will and discretion. This Secret of Invisibility was not known to the Dutch Boor, nor to his Plagiary, the Author of the Manna: but the Fraternity of R. C. can move in this white Mist. Ut nobiscum autem convenias (say they) necesse est hanc lucem cernas, sine enim hac luce, Impossibile est nos videre, nisi quando volumus. But Tyaneus tells us something more; namely, that the Brachmans themselves did not know whether this Hill was compassed about with Walls, or had any Gates that did lead to it, or no; for the Mist obstructed all Discoveries. Consider what you read, for thus some body writes concerning the Habitation of R. C. Vidi aliquando Olympicas domos, non procul a Fluvio et Civitate nota, quas S. Spiritus vocari imaginamur. Helicon est de quo loquor, aut biceps Parnassus, in quo Equus Pegasus fontem aperuit perennis aquae adhuc stillantem, in quo Diana se lavat, cui Venus Ut Pedissequa, et Saturnus ut Anteambulo, conjunguntur. Intelligenti nimium, Inexperto minimum hoc erit dictum.

But to clear the Prospect a little more, let us hear Apollonius in a certain speech of his to the Aegyptians, describing this Elysium of the Brachmans: [greek] I have seen (saith he) the Brachmans of India dwelling on the Earth, and not on the Earth: they were guarded without Walls, and possessing nothing, they enjoyed all things. This is plain enough, and on this Hill have I also a desire to live, if it were for no other Reason, but what the Sophist sometimes applyed to the Mountains: Hos primum Sol salutatur, ultimosque deserit. Quis locum non amet, dies longiores habentem? But of this place I will not speak any more, lest the Readers should be so mad, as to entertain a suspicion, that I am of the Order.

I shal now therefore proceed to the Theory of the Brachmans, and this only so far as their History will give me leave. I find Jarchas then seated in his Throne, and about him the rest of his Society, where having first placed Apollonius in the Seat Royal of Phraotes, Jarchas welcomes him with this unconfined Liberty: [greek]. Propound (said he) what Questions thou wilt, for thou art come to Men that know all things. Here Tyaneus puts in, and very wisely asks them, What Principles the World was compounded of: To this the Brachmans reply, It was compounded of the Elements. Is it made then (saith Apollonius) of the four Elements? No (said the great Jarchas) but of Five. Here the Grecian is puzzled; for besides Earth (saith he) and Water, Air and Fire, I know not any thing: What then is this fifth

Substance? It is (saith Jarchas) the aether, which is the Element of Spirits: for those Creatures which draw in the Air, are Mortal; but those which draw in the aether, are Immortal. And here I cannot but observe the gross Ignorance of Apollonius, who being a profest Pythagorean, had never heard of the aether, that famous Pythagorean Principle. But let us come to his second Question, which of all others doth most betray his weakness and insufficiency. He requests Jarchas to inform him, Which of the Elements was first made? To this Absurdity the learned Brachman answers like himself: They were made (said he) all at once; and he gives this Reason for it, Because no living Creature is generated [greek], by peece-meals. This was a wholesom and a rational Tenet, for the Chaos was first made, and in that all the Elements at one and the same Instant, for the World was manifested, and brought out of the Chaos, like a Chick out of an Eg. To this Apollonius replies like a pure Sophister: And must I think then (saith he) that the World is a living Creature? [greek] (saith Jarchas) [greek]. Yes verily, if you reason rightly, for it giveth Life to all things. Shall we then (saith Tyaneus) call it a Male, or a Female Creature? Both, said the wise Brachman: [greek]. For the World being a Compound of both Faculties, supplies the Office of Father and Mother in the Generation of those things that have life.

We are now come to Apollonius his last Philosophical Quere, and sorry I am that he had not the wit to propound either more or better Questions, but we must take them as they are. He asks Jarchas, whether the Earth or the Sea did exceed in quantity? To this the Indian replies, that if he only consider'd the Mediterranean, or some other particular Channel, the Earth without question did exceed: but if you speak (said he) [greek], concerning Humidity, or Moisture in general, then verily the Earth is much lesser then the Water, for it is the Water that bears up the Earth. This indeed is sound Reason, and conformable both to Scripture and Nature: for the very Spirit that animates and supports the Universe, hath his Habitation in the Water.

And now I suppose it is apparent to the understanding Readers (for others I would not have) that the Brachmans were not a fabulous, superstitious Society, but men of a severe Doctrine, whose Principles were answerable to the very Rigour of Nature, and did not wanton beyond her Law. I could wish Apollonius had been more able to deal with them, but so short was he of Philosophy, that he knew not what to ask them, and that ample Liberty which they gave him, was all of it to no purpose. This is clear to such as know any thing out of his former Queries, which we have already mentioned: but if we look on the rest of his Problems, they are most of them but so many Historical Fables, which he brought with him out of Greece, and now he begins to shake his Budget.

The first thing comes out, is the [greek], a Monster, which Mandevil could never meet withall: and then he questions Jarchas [greek], concerning a certain Water of the colour of Gold, and this indeed might signifie something, but that he understood it literally, of common, ordinary Well-springs: and therefore Jarchas tells him, that he never heard of his Martichora, neither was it ever known, that any Fountains of golden Waters did spring in India. But this is not all: In the Rear of this strange Beast march the Pygmies, the Sciapodes, and the Macrocephali: to which might be added all the Animals in Lucian's History. But as we commonly say, that there is no Smoak without some Fire, so amongst those foreign Fables came in some Indian Allegories, and probably the Brachmans themselves had given then out, at once to declare and obscure their Knowledg.

These Allegories are but two, and Jarchas insists much upon them, besides a solemn Acknowledgement: [greek], There is no reason (said he) but we should believe there are such Things. The first of these two Mysteries is the Pantarva, which Ficinus corruptly transcribes Pantaura, and of this Apollonius desired to know the Truth; namely, if there was such a Stone at all, and whether it was enriched with so strange a Magnetism, as to attract to it self all other precious Stones? This Question the Brachman satisfies experimentally, for he had this goodly Stone about him, and favour'd Apollonius with the sight thereof.

But for our better Information, let us hear Jarchas himself describe it, for he doth it so fully, that a very ordinary Capacity may go along with him. This Stone (saith he) is generated in certain earthy Caverns, some four yards deep, and hath in it such abundance of Spirit, that in the place of its Conception, the Earth swells up, and at last breaks with the very Tumor. But to look out this Stone, belongs not to every Body, for it vanisheth away, unless it be extracted with all possible Caution; only we that are Brachmans, by certain practises of our own, can find out the Pantarva. These are the words of Jarchas, where you shall observe, That he hath confounded the first and second Generation of the Stone, it being the Custom of the Philosophers never to express their Mysteries distinctly. The second Birth then he hath fully and clearly discovered, for when the Philosophers first Earth is moistened with its own milk, it swells, being impregnated with frequent Imbibitions, till at last it breaks, and with a soft heat sublimes; and then ascends the Heavenly Sulphur, being freed from his Hell, for it leaves behind the Binarius, or Terra Damnata, and is no more a Prisoner to that Dross. This first heavenly Sulphur is commonly called Petra stellata, et Terra Margaritarum: but Raymund Lully calls it Terram Terra, and in a certain place he describes it thus: Hac est Tinctura (saith he) quae a vili Terra se spoliat, et alia multum nobili reinduit se. But elsewhere prescribing some Caveats for the Rorid Work, he expressly mentions the first and second Sulphurs, commonly called Sulphura de

Sulphuribus. Hoc (saith he) intelligitur de Terra, qua non est separata a Vase, de Terra Terra. This is enough to prove the Affinity of the Pantarva, and the Philosophers Stone.

Let us now return to Jarohas, for he proceeds in his Instructions, and Apollonius hears him to no purpose. The Pantarva (saith he) after night discovers a Fire as bright as day, for it is fiery and shining: but if you look on it in the daytime, it dazzles the eye with certain gleams or Coruscations. Whence this Light came, and what it was, the Brachman was not ignorant of: [greek] That Light (said he) which shines in it, is a Spirit of admirable Power; for it attracts to it self all things that are near it. And here he tells Tyameus, that if precious Stones were cast into the Sea, or into some River, and this too confusedly, as being far scattered and dispersed one from another; yet this Magical Stone being let down after then, would bring them again together; for they would all move towards the Pantarva, and cluster under it, like a swarm of Bees. This is all he tells him; but in conclusion he produceth his Pantarva, in plain terms he shewed him the Philosophers Stone, and the miraculous Effects thereof. The second Secret which Apollonius stumbled on, for he knew it not as a Secret, was the Gold of the Gryphons, and this also Jarchas doth acknowledge, but I shall forbear to speak of it, for I hold it not altogether convenient.

It is time now to dismiss Apollonius, and his Brachmans, and this I will do; but I shall first prevent an Objection, though a sorry one, for Ignorance makes use of all Tools. It will be said perhaps, I have been too bold with Apollonius, who, in the opinion of many men, and such as would be thought learned, was a very great Philosopher. To this I answer, that I question not any mans learning: let them think of themselves as they please; and if they can, let them be answerable to their thoughts: But as for Apollonius, I say, the noise of his Miracles, like those of Xavier, may fill some credulous ears, and this sudden Larum may procure him Entertainment: but had these Admirers perused his History, they had not betrayed so much weakness, as to allow him any sober Character. It is true, Philostratus attributes many strange performances to him, as that he should raise the Dead, free himself from Prison, and shake off his Chains, with as much Divinity as S. Peter himself: Nay, that pleading with Domitian in a full Senate, he should suddenly vanish away, and be translated in a moment from Rome to Puteoli. Truly these are great effects; but if we consider only what Philostratus himself will confess, we shall quickly find that all these things are but his Inventions. For in the Beginning of his Romance, where he would give his Readers an Accompt of his Materials, and from what hands he received them, he tells us, that Damis, who was Apollonius his fellow-traveller, did write his Life, and all the Occurrences thereof: but these Commentaries of Damis (saith he) were never published by Damis himself, only a friend of his, a Some-body, [greek] a certain familiar of Damis did communicate them [greek] to Julia the Queen. And here Philostratus tells me, that this Queen commanded him to transcribe these Commentaries. It seems then they were originally written in the Greek, and Philostratus is a meer Transcribler, and no Author. This I cannot believe, for Damis was an Assyrian, and, as he himself confesseth, a very ignorant person, and altogether illiterate: but meeting with Apollonius, [greek] and conversing with the Greeks, he also was almost made a Grecian, but not altogether, not so learned a Grecian as to write Histories, and in a stile like that of Philostratus. But this is not all: Our Author tells us of one Maeragenis, who had formerly written the Life of Apollonius in four Books: but this fellow (saith he) was ignorant of the Performances or Miracles of Tyaneus. And what follows this Ignorance? [greek] We must not therefore believe Maragenis. And why not I beseech you? Because forsooth he lived near, if not in the days of Apollonius, but never heard of those monstrous fables which Philostratus afterwards invented. We must then believe Philostratus himself, for he is the [greek], not the familiar friend, but the familiar spirit of Apollonius: it was he indeed that wrought all these Wonders, for Apollonius himself never wrought any.

Now for the Learning of this Tyaneus (since it is the pleasure of some men to think him learned) I must confess for my part I cannot find it. The Philosophy that he pretended to, was that of Pythagoras, for thus he rants it to Vardanes the Babylonian: [greek], etc. I am a Master (saith he) of the Wisdom of Pythagoras the Samian, he taught me the true form of worshipping the gods, and who of them are visible, who invisible, and how I may come to speak with them. How true this is, we may easily know, if we look back on his Education. His Tutor in the Pythagorean Principles was one Euxenus, a notable Sot, and a meer Ignorant, as Philostratus tells us. He was (saith our Author) an Epicure in his course of life; and for his Learning, he could only repeat some sentences of Pythagoras, but did not understand them: and therefore he compares him to certain Mimic Birds, who are taught their [greek], and their [greek], but know not what the words signifie. Now what Instructions he was like to receive from this man, let any indifferent Reader judg.

But we have something more to say: for if Apollonius when he was at Babylon, could converse with the gods, why did he afterwards desire to be taught of men? For when he comes to India, he requests the Brachmans to teach him the Art of Divination. Certainly, had he been familiar with Angels and Spirits, he had not troubled them with such a Question. These indeed are the slips of Philostratus, who had the Art of Lying, but wanted the Art of Memory. In another place he tells us, that Apollonius understood [greek], all the Languages that men did speak, and which is more miraculous, even their secret Cogitations. This is much indeed, but shortly afterwards he forgets these strange

perfections: for when he brings him to Phraotes, that serious Eastern Prince, there doth he use an Interpreter; for Tyaneus, who formerly understood all languages, could not understand the language of the Prince; and so far was he from knowing his secret thoughts, that he did not know in how many languages he could express those thoughts: for when the Prince was pleased to express himself in the Greek Tongue, Tyaneus was quite dejected, and did much wonder how he came to be a Master of that Dialect. Now if any man will say, that the Brachmans did impart their Mysteries to him, it is apparent enough they did not. This is it which even Damis tells us: for Apollonius (saith he) requested nothing of the Brachmans, but certain Divinatory Tricks, by which he might foretell things to come. And here Jarchas takes occasion to discourse with him about Revelations, for he speaks not of any Prognosticating Knacks, which this Greek did look after. He tells him then, that he judg'd him a most happy man, who could obtain any Fore-knowledg at the hands of God, and preach that to the Ignorant, which he did already foresee. As for Rules to divine by, he prescribes not any, for it was too gross an Error for such a Philosopher as Himself: He only tells him, That he should lead a pure life, and keep himself spotless from the Flesh. One passage indeed there is, which I cannot omit: Jarchas informs Apollonius, that of all Gifts imparted to Man by Revelation, [greek]; The chiefest (said he) is the Gift of Healing, or Medicine. But this Heavenly, and most Beneficial Truth, Apollonius was not sensible of: for he was so great a stranger to the Secrets of Nature, that he did not know what to ask for. For my own part, if I durst think him a Philosopher, I should seat him with the Stoics; for he was a great Master of Moral Seventies, and this is all the Character I can give him. As for Philostratus, if we were not even with him, I should think he had much abused us: for when he pen'd his History, he allow'd us no Discretion, who were to come after him. I could be sorry for some Absurdities he hath fastened on Jarchas, did not the Principles of that glorious Brachman refute them. What they are, I shall not tell you, for I am confined to a Preface, and cannot proportion my Discourse to the deserts of my Subject.

And here some Critic may drop his Discipline, and bid me face about, for I am wide of my Text, the Society of R. C. I have indeed exceeded in my service to the Brachmans, but in all that there was no Impertinency. I did it, to shew the Conformity of the old and new Professors: and this is so far from Digression, I can think it near a Demonstration. For when we have Evidence that Magicians have been, it is proof also that they may be; since it cannot be denied, but Presidents exclude Impossibility. I hold it then worth our observation, that even those Magi, who came to Christ himself, came from the East: but as we cannot prove they were Brachmans, so neither can we prove they were not. Now if any man will he so cross, as to contend for the Negative, he shall have my thanks for the advantage he allows me; for then it must follow, that the East afforded more Magical Societies then one. But this point I need not insist on: for the learned will not deny, but Wisdom and Light were first manifested in the same parts, namely, in the East, where the first Man planted: and hence did the World receive not only their Religion, but their Philosophy, for Custom hath distinguished those Two. From this Fountain also, this living, Oriental One, did the Brothers of R. C. draw their wholesom Waters: for their Founder received his Principles at Damcar in Arabia, as their Fama will instruct you at large. It was not amiss then, if I spent my hour in that bright Region, and payd a weak Gratitude to those Primitive Benefactors: for 'tis a Law with me, Qui aquam hauris, puteum corona.

But that I may come at last to the Subject intended, I shall confess for my part, I have no acquaintance with this Fraternity as to their Persons; but their Doctrine I am not so much a stranger to. And here, for the Readers satisfaction, I shall speak something of it, not that I would discover or point at any particulars: for that's a kindness (as they themselves profess) which they have not for any man, nisi assumpto Salis Modia, till they first eat a Bushel of Salt with him. They tell us then, that the Fire and Spirit of God did work upon the Earth and the Water; and out of them, did the Spirit extract a pure clear Substance, which they call the Terrestrial Heaven: in this Heaven the Spirit (say they) seated himself, impressing his Image therein: and out of this Heavenly clarified Extract, impregnated with the Influx and Image of the Spirit, was form'd that most noble Creature, whom we call MAN. This first matter of Man (as they describe it) was a liquid transparent Salt, a certain bright Earth, purified by a supernatural Agent; and temper'd with a strange unctuous Humidity, enlightened with all the Tinctures of the Sun and Stars. It was and is the Minera of all Creatures; and this Society doth acknowledg it to be their very Basis, and the first Gate that leads to all their Secrets. This Earth or Water (call it which you will, for it is both) naturally produceth their Agent, but it comes not to their hands without Art. By their Agent I understand their Fire, commonly called Mas Aquae, Vulcanus, Sol invisibilis, Filius Solis, Astrum inferius, Faber occultus, Intrinsicus; with a thousand other names. It is sans all Metaphors [greek] and that I may speak Truth even in the phrase of Aristotle, it is [greek] This is that Fire which Zoroaster calls [greek]. In plain terms, it is the Tincture of the Matrix, a fiery, radiant Soul, that calls up another Soul like it self: for it awakes the Anima of the Mercury, which is almost drown'd in a cold and phlegmatic Lethe. And here Reader, let it be thy Endeavor to understand the Philosophers: for they tell us, that God at first created the Chaos, and afterwards divided it into three Portions. Of the first he made the Spiritual World, of the second the Visible Heavens, and their Lights; but the third and worst part was appointed for this Sublunary Building. Out of this course and remaining Portion he extracted the Elemental Quintessence, or first Matter of all Earthly Things, and of

this the four Elements (for there is such a bold Arithmetic) were made. Now Reader guess, if thou dost know the Matter, for it may be thou art one of those who conceive themselves to be Some-body. I tell thee this Theory is Raymund Lully's, and if thou canst make nothing of it, I can without a figure tell thee how wise thou art. There are in the World as many sorts of Salts, as there are Species, and the Salts differ as the Species do, namely, Essentially; for the Specific Forms lie in the Salt. Now learn of me that there is no true Physic, but what is in Salt: for Salt was never known to putrifie, nay it hinders Putrifaction and Corruption in all things, and what hinders Corruption, hinders all Diseases. Now it is evident to all the World, that Salt hinders Corruption, and a Solution of the parts, and this not only in living Things, but even in dead Bodies: for if they be season'd with Salt, then are they preserved, and Corruption comes not at them. It is to be observed, that Virgil in the Cure of Aeneas brings in his Mother Venus with a Panacea, or an Universal Medicine:

occulte Medicans, spargitque salubres

Ambrosias succos, et odoriferam Panaceam.

This word is much abused by certain Alchemists, as they call themselves: but Servius upon the Place tells us, it is *Nomen mire compositum*, and he observes out of Lucretius, that the Panacea was Salt. It is true, that if we could putrifie Salt, it would discover all the Mysteries of Nature, for it hath all the Tinctures in it: but to destroy this substance, is a hard task, for he that would do it, must do something more, then Death can do, for even her Prerogative comes not so far. Moreover it cannot be denyed, but some Wise men have attain'd to the putrifaction of Salts, but this Key they received from God, and it is the great Secret of their Art.

What I admire most in it, is this: That when it is kil'd, it dyes not, but recovers to a better life, which is a very strange priviledge. On the contrary, if some Animal dyes, if an Herb withers, or if some mettall be calcin'd and the parts thereof truly separated, we can never restore them again: but this Mystical substance, this Root of the world, if you bring his parts together, after they are separated, then will not he be quiet, but run from one Complexion to another, from this Colour to that: as from Green to Red, from Red to Black, from Black to a Million of Colours, and these miraculous Alterations will not cease, till he hath work'd out his own Resurrection, and hath clearly brought himself to a Super-natural Temperature. I say then that Salt is the true Grain, the Seed not onely of this world, but of the next, and it is the Mystery that God hath made. It is a living water, wherein there dwels a divine Fire, and this Fire binds the parts thereof to himself, coagulates them, and stops their flux, and Salt is the water, that wets not the Hand. This Fire is the life, and therefore it hinders Death; nay it is such a preservative against it, that the very gross Body of Salt prevents Corruption, wheresoever it comes. But if any man would fully know the power of this Fire, let him wisely and effectually dislodge him, let him destroy his Habitation, and then he shall see, what course this Artist will take, to repair his own House. Do not think now that I speak of common Salts, though I confess they are great Medicines, if rightly prepared.

I told thee formerly, there were several sorts of Salts, and here I would have thee study lest thy labours should end with that Complaint of the Chimist in Sendivogius: *Lapidem (saith he) amissum deplorabat, et maxime condolebat, quod Saturnum non interrogaverit, quale S A L hoc fuerit, cum tor varia Genera Salium reperiantur.* I shall advise thee then to consider the several Divisions of the Chaos, which I have formerly mention'd out of Raymund Lully, for the matter as it is there describ'd, is not subject to many Complexions, and therefore thy Mistakes cannot be many. And now let us touch at the Treasures of our Saltish liquor, and our liquid Salt. *Veniamus quaeso (saith one) ad illum spiritus, seu Aquae gradum, qui nobis sensibilior, magisque familiaris est; Naturaque aerea vestigia diligenti Inquisitione scrutemur, in cuius Occulto mirabilia delitescunt: videlicet, Angeli onnium Generum, Forma rerum inferiorum Essentificae, Humidum radicale cuiusque Viventis, Ignis spissi Nutrimentum, Admirabiles Meteororum apparitiones, ventorum cuiusque Anguli violentae Irruptiones, et infinita alia Mysteria.* And now perhaps thou dost begin to bless thy self: for is it possible (sayst thou) that any bodily substance should inclose such Mysteries as these? In this, my Friend, thou has thy Liberty: trouble not thy self about it, for thy faith will add nothing to it, and thy Incredulity cannot take any Thing from it. This onely thou shalt do, be pleased to give way to my sauciness: for I must tell thee, I do not know that Thing, which I may call Impossible. I am sure there are in Nature powers of all sorts, and answerable to all Desires: and even those very powers are subject to us. Behold, I will declare unto thee their Generation, and their secret Descents even to this Earth. It is most certain that God works by the Idea's of his own minde, and the Idea's dispence their Seals, and communicate them dayly to the Matter. Now the Anima Mundi hath in the fixed starrs, her particular Forms, or Seminal Conceptions answerable to the Idea's of the Divine minde: and here doth she first receive those spiritual Powers and Influences, which originally proceed from God. From this place they are conveyed to the Planets, especially to the Sun and Moon, and these two great Lights impart them to the Air, and from the Air they pass down to the Belly or Matrix of the Earth in prolific, spirited Winds and Waters. Seeing then that the Visible Heavens receive the Brightness of the Spiritual World, and this Earth the Brightness of the Visible Heavens, why may not we find something on Earth, which takes in this Brightness, and comprehends in it self the Powers of the two superior Worlds? Now if there he such a Subject to he found, I suppose it will not be

denyed, but the Powers of the Angelical and Celestial Worlds are very strange Powers, and what that is which they cannot do, is hard to determine.

The Subject then is the Salt I have spoken of formerly, it is the Body of the Universal Spirit, [greek]. It is the Sperm of Nature, which she prepares for her own Light, as if we should prepare Oyl for a Lamp. A strange Substance it is, but very common, and of some Philosophers most properly called, *Salina virens, et Mirabilis*.

And here it will not be amiss to speak something of the Cabalists *Linea viridis*, or green Line, a Mystery not rightly apprehended even by some of the Mekkubalim, but certainly the Modern Rabbins know it not at all. It is the last *Midah* or Propriety of the Sephiroths, for it receives and includes all the Influences of the Sphiristical Order. It compasseth the Heavens, and in them the Earth, like a green Rain-bow, or one vast Sphere of Viridity, and from this Viridity the divine Influences are show'd down like Rain through the aether into the Globes of the fixed Stars: for what the Air is to the Globe of the Earth, such is the aether to the Globes of the Stars, and here lies a Secret of the Mekkubalim, for they tell us, there is a double Venus, in *duplici Aere*. But of this enough. I will now speak of the Philosophers Secret, and blessed Viridity, which is to be seen and felt here below. It is the Proteus of the old Poets; for if the Spirit of this green Gold be at Liberty, which will not be till the Body is bound, then will he discover all the Essences of the Universal Center.

Tum variae illudent species, atque ora Ferarum:

Fiet enim subito sus horridus, atraque Tigris,

Squamosusque Draco, et salva cervice Leaena:

Aut acrem flammis sonitum dabit, atque ita Vinculis

Excidet, aut in Aquas tenues dilapsus abibit;

Omnia transformat sese in miracula Rerum,

Ignemque Horribilemque feram, Fluviumque liquentem.

But this is Poetry: let us now hear the same Scene described by a most excellent, and withall a severe Professor of Philosophy. *Ubi vera spiritus (saith he) excessit e fragilibus, per quos sparsus erat, meatibus, estque ab omni prorsum Colluvie purgatus, in infinitas sese attollit formas; modo in Herbam, modo in Lapidem, aut in Insolitum quoddam Animal: Interdum in Aquor, aut Unionem, aut Gemmam, aut Metallum: dulceque rubentibus iam Flammis emicans, in multas statim colorum Myriadas transit, vivitque portentorum semper Effector, ac Magus, isto nequaquam fatiscens labore, sed vigore ac viribus indies adolescens. Thus he.*

And now Reader I must tell thee, that all these Miracles grow out of a certain Earth, a soft red Clay, which is to be found every where. It may be thou art much troubled at these Appearances which I have mentioned, but what wilt thou say to Iamblichus, who tells us seriously, that this Earth will attract Angels, I mean good Spirits? for so did he. But let us hear this Auditor of Anebo, for thus he writes from Aegypt to Porphyrius. *Omnium prima (saith he) et Antiquissima Entia, in Ultimis quoque stibrutilant, Immaterialiaque principia materialibus adsunt. Nemo itaque miretur, si quam materiam esse dicius puram, atque Divinam. Nam ipsa quoque materia, quum ab Opifice, Patreque Omnium facta sit, merito perfectionem sui quandam acquisivit, aptam ad Deos suscipiendos. Quinetiam quum nihil prohibet superiora Lumen suum ad Inferiora diffundere: neque igitur materiam permittunt expertem fore Superiorum. Quapropter quantumcunque materia perfectum, et purum est, atque deiforme, ad Deorum susceptionem non est ineptum. Nam quum oportuerit etiam Terrena nullo modo Divinae Communionis expertia fore, ipsa quoque TERRA divinam quandam portionem suscepit, ad capiendos Deos sufficientem. Non ergo fas est omnem, Materiam detestari, sed solam, qua Diis fuerit aliena; Propriam vero ad illos decet eligere, utpote qua consentire possit: Neque enim aliter Terrenis locis, et hominibus hic habitantibus, possessio, portiove ulla ex Divinis contingere potest, nisi TALE quiddam prius iactum fuerit FUNDAMENTUM. Arcanis itaque Sermonibus credendum est, Testantibus a DEIS per Beata Spectacula, Traditam fuisse MATERIAM QUANDAM, Haec ergo illis ipsis Tradentibus cognata est. Talis ergo Materia Deos excitat, ut se demonstrent, etc.* These are the words of Iamblichus, in that profound Discourse of his, where he gives Porphyrius an Accompt of the Aegyptian, Caldean, and Assyrian Mysteries.

I know the Philosophical Earth discovers not those Forms I have spoken of in the common, ordinary Process, which if any man knows, I shall not therefore call him a Philosopher. There are several ways to use this Mystery, both first and last: and some of them may be communicated, but some not. To conclude, I say, that this clarified Earth is the Stage of all Forms, for here they are manifested like Images in a Glass: and when the Time of their Manifestation is finished, they retreat into that Center, out of which at first they came. Hence came all Vegetables, all Minerals, and all the Animals in the World; even Man himself with all his Tumult and Principality. This Soft Clay is the Mother of them all: and what the Divine Virgil sometimes said of Italy, may be very properly applied to this our Saturnine and Sovereign Earth.

Haec dedit Argenti Rivos, Aerisque Metalla

Ostendit venis, atque Auro plurima fluxit.

Haec genus acre Virum: Marsos, Pubemque Sabellam,

Assuetumque Malo Ligurem, Volscosque verutos
Extulit: Haec Decios, Marios, magnosque Camillos.
Salve magna parens frugum, Saturnia Tellus, Magna Virum!

Thus Reader have I endeavor'd to produce some Reasons for those strange Effects, whereof this Society hath made a public Profession. I did it not as a Kindness to them, for I pen no Plots, neither do I desire their Familiarity. I am indeed of the same Faith with them, and I have thus prefac'd, because I had the Impudence to think it concern'd me as much as them. And verily it is true, that wheresoever I meet my own Positions, there have I an Interest, and I am as much bound to the Defence of that Author, as I am to my own. Now for the Ground here layd, it is the Art of Water, the Philosophers Clavis humida, and this Societies Parergon. I dare not speak any thing of their Metaphysical Mystery, but I can tell thee it is not the same with the Philosophers Stone, either in Form or Matter, and let this satisfie thee. I know some Dispositions are so cross to these Principles, I might write again to excuse what I have written, but this I am resolved not to do.

If thou art a malicious Reader, and dost think it too much, because it suits not with thy own Gingles, I must tell thee, thou art none of my Peers: for I have known some Sciences which thou hast never heard of, nor thy fathers before thee. But to make an end, I would have every man descend into himself, and rationally consider those Generations which are obvious to our eyes. We see there is a power granted to man over those Things, whose Original he doth know: Examples and Instances we have in Corn, and other Vegetables, whose seed being known to the Husbandman, he can by the seed Multiply his Corn, and provide for himself, as he thinks fit. It is just so in Minerals, there is a seed out of which Nature makes them, a first matter; and this the Magicians carefully sought after they reasoned with themselves, that as Nature by the Vegetable seed, did multiply Vegetables, so might they also by the Minerrall seed, multiply Minerals. When they had found out the seed, they practic'd upon it several wayes: they did shut it up in Glasses, keeping it in a most equall temperate heat, for many moneths together, but all was to no purpose. Then did they fancy another Course, for they buried it in the Earth, and left it there for a long time, but without any success. At last they considered, God without all question being their Guide, that Nature had for every seed a Vessel of her own, and that all her Vessels were but several sorts of Earth: For example, The Vegetable Seed had the Common Earth for his Vessel, for therein Nature did sow it. The Animal Sperm had the Flesh for his, and flesh is but a soft animated Earth, as it appears in the Dissolution of the Body. They saw plainly then, that both these Vessels were not appointed for the Mineral Sperm, they were too cold for it, and common fire was too hot; or if it were well regulated, yet could it not alter the Sperm, for it had not the Qualities of a Matrix. Then did they try several new Heats: they exposed their Matter to the Sun, they buried it in Dunghills and beds of Quicklime, they placed their Glasses in the Moon-beams, they invented new Baths, they made use of sand, ashes, and filings of Iron, they burnt Oyl, and fancied all sorts of Lamps, but all this was Error, and it ended in a troublesom Nothing. Now all these Falsities shall a man meet with in their Books; for when they had found out the Mineral Vessel, and especially the second Earth, wherein they sow'd their Mercury and Sulphur, then did they so confound the Work, that it is almost impossible to get the Preparation out of their hands. This I thought fit to touch upon, that those Difficulties, which great and aspiring Wits must strive withall, may be the more apparent, and surely I think I have pretty well clear'd the way. Thus Reader have I given thee my best Advise, and now it remains thou shouldst rail at me for it. It may be thou hast a free Spirit, but if this Liberality concerns not thy Credit, keep thy Spleen to thy self, for I would not have thee spend what thou canst well spare. Soli Deo Gloria.

A Short Advertisement To the Reader

This Advertisement, Reader, invites thee not to my Lodging, for I would give thee no such Directions, my Nature being more Melancholy, then Sociable. I would onely tell thee how Charitable I am, for having purposely omitted some Necessaries in my former Discourse, I have upon second Thoughts resolved against that silence. There is abroad a bold ignorance, for Philosophie hath her Confidants, but in a sense different from the Madams. This Generation I have sometimes met withall, and least they should ride, and repent, I thought it not amiss to shew them the Praecipieces. The second Philosophicall work is commonly cal'd the gross work, but 'tis one of the greatest Subtilties in all the Art. Cornelius Agrippa, knew the first Preparation, and hath clearly discovered it, but the Difficulty of the second made him almost an enemy to his own Profession. By the second work, I understand not Coagulation, but the Solution of the Philosophical Salt, a secret which Agrippa did not rightly know, as it appears by his practise at Malines, nor would Natelius teach him, for all his frequent, and serious intreaties. This was it, that made his necessities so vigorous, and his purse so weak, that I cam seldome finde him in a full fortune. But in this, he is not alone: Raymund Lully the best Christian Artist that ever was, received not this Mysterie from Arnoldus for

in his first Practises he followed the tedious common process, which after all is scarce profitable. Here he met with a Drudgerie almost invincible, and if we add the Task to the Time, it is enough to make a Man old. Norton was so strange an Ignoramus in this Point, that if the Solution and Purgation were performed in three years, he thought it a happy work. George Ripley labour'd for new Inventions, to putrifie this red Salt, which he enviously calls his gold: and his knack is, to expose it to alternat fits of cold and heat, but in this he is singular, and Faber is so wise he will not understand him. And now that I have mention'd Faber, I must needs say that Tubal-Cain himself is short of the right Solution, for the Process he describes hath not any thing of Nature in it.

Let us return then to Raymund Lullie, for he was so great a Master, that he perform'd the Solution, infra novem Dies, and this Secret he had from God himself; for this is his Confession. Nos (saith he) de prima illa nigredine a paucis cognita, benignum Spiritum extrahere affectantes, pugnam ignis vincentem, et non victum, licet sensibus corporis multoties palpavimus, et oculis propriis illum vidimus, Extractionis tamen ipsius notitiam non habuimus quacunq; Scientiarum, vel arte: ideoque sentiebamus nec adhuc aliqua rusticitate excaecatos, quia nullo modo eam comprehendere valuimus, donec alius Spiritus prophetiae, spirans a patre Luminum descendit, tanquam suos nullatenus deserens, aut a se Postulantibus deficiens, Qui in somniis tantam claritatem mentis nostrae oculis infulsit, ut Illam intus et extra, remota omni figura, gratis revelare dignatus est, insatiabili bonitate nos reficiendo, demonstrans ut ad eam implendam disponeremus corpus ad unam naturalem decoctionem secretam, qua penitus ordine retrogrado cum pungenti lancea, tota eius nature in meram Nigredinem visibiliter dissolveretur. Here lyes the knot, and who is he that will untye it? for saith the same Lully, it was never put to Paper, and he gives this Reason for it. Quia Solius dei est ae revelare, et homo divinae Maiestati subtrahere nititur, cum soli Deo pertinentia vulgat spiritu prolationis humanae, aut literarum serie. Propterea operationem illam habere non poteris, quousque spiritualiter prius fueris Divinitatis meritis comprobatus. Quia hoc secretum a nemine mortali Revelandum est, praeterquam ab Almo spiritu, qui ubi vult, spirat. It seems then the greatest Difficulty is not in the Coagulation or production of the Philosophicall Salt, but in the Putrefaction of it, when it is produced. Indeed this agrees best with the sence of the Philosophers, for one of those Praecisians tels us, Qui scit SALEM, et eius SOLUTIONEM, scit SECRETUM OCCULTUM antiquorum Philosophorum.

Alas then! what shall we do? whence comes our next Intelligence? I am afraid here is a sad Truth for some body. Shall we run now to Lucas Rodargirus, or have we any dusty Manuscripts, that can instruct us? Well Reader, thou seest how free I am grown, and now I could discover something else, but here is enough at once. I could indeed tell thee of the first and second sublimation, of a double Nativity, Visible and Invisible, without which the matter is not alterable, as to our purpose. I could tell thee also of Sulphurs simple, and compounded, of three Argents Vive, and as many Salts, and all this would be new news (as the Book-men phrase it) even to the best Learned in England. But I have done, and I hope this Discourse hath not demolished any man's Castles, for why should they despair, when I contribute to their Building? I am a hearty Dispensero, and if they have got any thing by me, much good may it do them. It is my onely fear, they will mistake when they read, for were I to live long, which I am confident I shall not, I would make no other wish, but that my years might be as many as their Errors. I speak not this out of any contempt, for I undervalue no man; It is my Experience in this kind of learning, which I ever made my Business, that gives me the boldness to suspect a possibility of the same faylings in others, which I have found in my self. To conclude I would have my Reader know, that the Philosophers finding this life subjected to Necessitie, and that Necessity was inconsistent with the Nature of the Soul, they did therefore look upon Man, as a Creature originally ordained for some better State then the present, for this was not agreeable with his spirit. This thought made them seek the Ground of his Creation, that if possible, they might take hold of Libertie, and transcend the Dispensations of that Circle, which they Mysteriously call'd Fate. Now what this really signifies not one in ten thousand knows, and yet we are all Philosophers.

But to come to my purpose, I say, the true Philosophers did find in every Compound a double Complexion, Circumferential, and Central. The Circumferential was corrupt in all things, but in some things altogether venomous: The Central not so, for in the Center of every thing there was a perfect Unity, a miraculous indissoluble Concord of Fire and Water. These two Complexions are the Manifestum and the Occultum of the Arabians, and they resist one another, for they are Contraries. In the Center it self they found no Discords at all, for the Difference of Spirits consisted not in Qualities, but in Degrees of Essence and Transcendency. As for the Water, it was of kin with the Fire, for it was not common, but aethereal. In all Centers this Fire was not the same, for in some it was only a Solar Spirit, and such a Center was called, Aqua Solis, Aqua Coelestis, Aqua Auri, et Argenti: In some again the Spirit was more then Solar, for it was super-coelestial, and Metaphysical: This Spirit purged the very rational Soul, and awakened her Root that was asleep, and therefore such a Center was called, Aqua Igne tincta, Aqua Serenans, Candelas accendens, et Domum illuminans. Of both these Waters have I discoursed in those small Tractates I have published; and though I have had some Dirt cast at me for my pains, yet this is so ordinary I mind it not, for whiles we live here we ride in a High-way. I cannot think him wise who resents his Injuries, for he sets a rate upon things

that are worthless, and makes use of his Spleen where his Scorn becomes him. This is the Entertainment I provide for my Adversaries, and if they think it too coarse; let them judg where they understand, and they may fare better.

Golden and Rosy Cross

This well known image of the Goden and Rosy Cross was originally found in the 18th century German manuscripts of the *Geheime figuren* which was printed in 1785 and 1788.

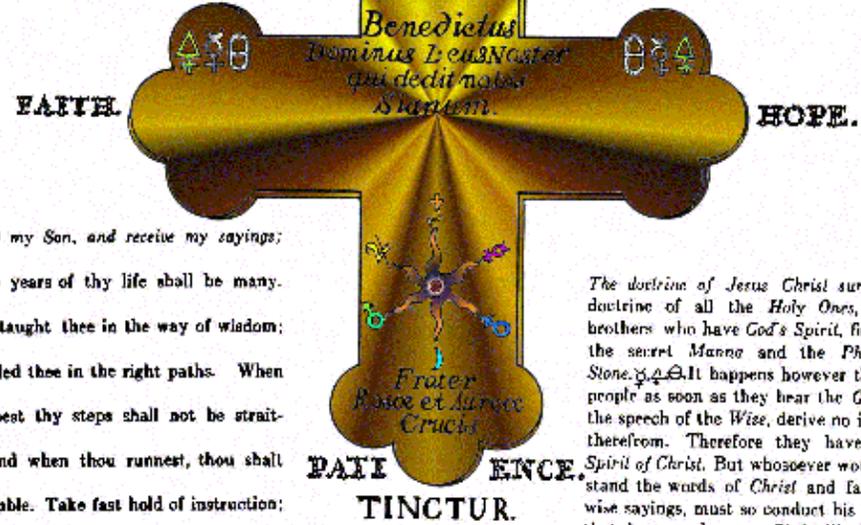
[Back to Rosicrucian texts.](#)

MYSTERY MAGNUM STUDII UNIVERSALI.



This is the Golden and Rosy
which every Brother

Cross, made of pure Gold,
wears on his Breast.



Hear, O my Son, and receive my sayings;
and the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in the right paths. When
thou goest thy steps shall not be strait-
ened; and when thou runnest, thou shall
not stumble. Take fast hold of instruction;
let her not go: keep her for she is thy
life. Prov. IV.v.10.

The doctrine of Jesus Christ surpasses the
doctrine of all the Holy Ones, and the
brothers who have God's Spirit, find therein
the secret Manna and the Philosopher's
Stone. It happens however that many
people as soon as they hear the Gospel and
the speech of the Wise, derive no inspiration
therefrom. Therefore they have not the
Spirit of Christ. But whosoever would under-
stand the words of Christ and fathom His
wise sayings, must so conduct his entire life
that he may become Christ-like himself.

And I will show you great and mighty things,
Jerem. XXXIII.